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As a manuscript

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ISLAMIC FACTOR OF TRANSFORMATION OF SOCIO-CULTURAL FOUNDATIONS OF THE SOCIO-POLITICAL PROCESS IN MODERN SCOTLAND

5.5.2. Political institutions, processes, technologies

Abstract of the thesis submitted for defense of political sciences degree candidate

Scientific director:

Candidate of Political Sciences, Associate Professor

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The main results of the thesis of A. R. Agababov

«Islamic factor of transformation of socio-cultural foundations of the socio-political process in modern Scotland»

The thesis for defense of academic degree of political sciences candidate in the specialty 5.5.2. Political institutions, processes, technologies of Agababov A. R. is a complete independent study of transformation of socio-cultural foundations of the socio-political process in Scotland under the influence of the Islamic factor. The study presents a set of conclusions containing scientific novelty, making an appropriate contribution to the development of Russian political science (including the segment of ethno-political science), and also having a significant practical component in terms of developing an effective model of nation-building within a multi-ethnic and multi-confessional society.

The relevance of the research is determined to the presence of Islamic factor in socio-political life of the modern Western world countries, significantly shook established socio-cultural foundations of the socio-political processes that were previously passing in line with historically established national-state paradigms.

Therefore, in modern civilizational conditions, neither the expert community, nor the state-administrative elite, nor the civil society representatives can ignore the significance of those factors that, unfortunately, in political science often remain on the periphery of the subject field of research. Such factors, along with others, include the Islamic factor, which is increasingly influencing the transformational changes in socio-cultural foundations of the socio-political processes in the modern world.

In this respect, the task of scientific and theoretical (including political science) substantive and comprehensive understanding the mechanisms of the Islamic factor influence on the transformation of socio-cultural foundations of the socio-political process in each specific European country is being actualized (especially if there is a positive dynamics in the growth of the Muslim population). The results of such studies can have not only scientific and theoretical, but, in

addition, important practical and administrative significance, as the general prospects of the development of the country are to a large extent connected with the task of maintaining national civil unity, the achievement of which turns out to be a very challenging task in a multi-ethnic and multi-confessional society. At the same time, as far as foreign countries are concerned, one should not forget that the scientific understanding of civilizational and national styles of development of socio-political processes, based on the corresponding socio-cultural foundations, is extremely important when correlated with our country's realities

In the context of the problems above mentioned, the political science research of the Scotland's experience is extremely interesting and relevant for a number of reasons. This is the general political significance of the problem of transformation of socio-cultural foundations of modern socio-political processes under the influence of factors; and the complication of political processes in each specific spatial and temporal context (in this case, in the context of modern Scotland); and sociocultural characteristics of Scotland itself. Socio-cultural foundations of the socio-political process in the territory of the latter have never been unambiguous, being an example of ethno-confessional complexity (including the problem of the Scottish identity). In modern conditions, the socio-cultural component of the Scottish statehood development has got more complex, reflecting general European trends and demonstrating a civilizational borderline characterized by heterogeneity, multiculturalism, lability, openness, elasticity, and a rapid adoption of "foreign" experience. It is connected, to a large extent, with the active influence of the Islamic factor. Finally, there is another reason of the relevance of the political science comprehension of the Scotland's experience. It lies in the factor of the direct influence of the sociocultural component on such characteristics of the political process as stability and effectiveness. This approach makes it possible to better navigate in conditions of modern civilizational challenges and the search for alternative identities.

Based on the aforementioned theoretical positions (which find practical confirmation), the author chose modern Scotland to study the Islamic factor of transformational changes in socio-cultural foundations of the socio-political

process, which has become the subject spatio-temporal locus of scientific analysis within the framework of this research.

The relevance of the study is also linked to the fact that tension between the West and the Muslim world have intensified over the past few decades. On the background of an increase in the number of migrants in Western Europe from the Greater Middle East countries, the problem of international terrorism has become more acute. Muslims have become to be associated with extremist activities and terrorist threats. In addition, Islam is increasingly displaying itself politically, symbolically, spiritually in the traditional socio-cultural locus of Christian Europe (including Scotland). "Islamization" begins to generate panic in Western countries, provokes social tension there and contributes to the occurrence of new political formations in the form of parties and public organizations (often of a nationalist and Islamophobic nature).

Meanwhile, the solution of problems of harmonious coexistence of civilizations and, moreover, national unity within the state-territorial space of one country, of course, cannot be realized by opposing "locals" and "aliens" with further socio-political consequences (sometimes, very destructive, Ukraine is an example here). As far as Islam and Muslims are concerned, this means that scientists and politicians do not have a professional right to ignore the Islamic factor in the transformation of socio-cultural foundations of socio-political processes in Western countries, which also emphasizes the relevance of the study carried out within the framework of this thesis.

On the contrary, the scientific response to the spread of Islam in Europe and the numerical growth of Muslims on the continent should be a more active study of the presence of this factor (including within the framework of political science).

In Europe, at the moment, the key positions in the aforementioned scientific discourse are retained by the United Kingdom. The Scottish locus stands out as a separate area of research, as Scotland (like Russia) is positioned as one of the positive European examples of successful search for optimal models of socio-political adaptation of migrants within a single multi-ethnic and multi-confessional nation.

Thus, the relevance of the topic stated in the thesis is determined with the fact that on the background of an increase in the number of Muslims in Scottish population, sociocultural foundations of the socio-political processes in modern Scotland are being significantly transformed. In this regard, the range of socio-political and administrative tasks in political agenda of the Scottish authorities is also significantly expanding, which naturally requires the search for scientific, theoretical and practical answers. The main issue keeps to be the national-state self-determination of Scotland.

The purpose of the thesis research is a political analysis of the Muslim ethno-confessional environmental factor of influence on the transformational changes taking place in socio-cultural foundations of the socio-political process in modern Scotland.

To achieve the purpose of the thesis research, it was necessary to solve **the following tasks**:

– to examine the reasons for the emergence of the Islamic ethno-confessional environmental factor in the socio-political space of Scotland and give a periodization of the main stages of its development;

– to analyze current trends of the Islamic ethno-confessional environmental factor in the socio-political process in Scotland;

– to identify the reasons and describe the forms of political participation of Muslim youth as a characteristic display of transformational influence of the Islamic ethno-confessional environmental factor on the socio-political process in Scotland;

– to characterize the main areas of interaction between the Scottish Muslims and the media and identify the most typical peculiarities of display of the Islamic ethno-confessional environmental factor in the Scotland's information policy;

– to clarify political and socio-cultural content of the "halal integration strategy", which allows adherents of Islam to join the environment of the native Scots while maintaining their religious Muslim identity;

– to identify the features of socio-cultural adaptation of Muslims in Scotland as a part of the policy to promot inter-confessional and inter-ethnic dialogue;

– to reveal the mechanisms of Scottish Muslims influence on the nation-building state policy, implemented within the Scottish ethno-confessional landscape, developing under favorable conditions of the prosperity of hybrid ethnic and religious identities;

– to prove causation between the absence of Scotland's national-state sovereignty and further problems of consolidating the national building positive experience in terms of prospects of the Muslims recognition as an integral part of the Scottish socio-political process;

The object of the thesis research is socio-cultural foundations of the socio-political process in modern Scotland.

The subject of the study is the Islamic ethno-confessional environmental factor of transformational changes in socio-cultural foundations of the socio-political process in modern Scotland.

Theory and methodology of the study. In the thesis, the author used a number of methods, among which the sociocultural approach should be especially stressed, which made it possible, within the framework of political science research, to consider the socio-political space through the prism of modern world and local civilizational processes, where the political aspect is included in the socio-economic and spiritual spheres of society development.

With this approach in the study of the stated issue, the author of the thesis was considering socio-cultural determinants that affect the political sphere of society (for example, to constitute political traditions, values, restrictions and prohibitions). Based on M. Weber methodological concept, the author of the thesis focused in his work on several key determinants that most significantly affect the development of socio-cultural foundations of the socio-political process in modern Scotland: the religious ethics of Scottish Muslims (and partly Christians); political archetypes, traditions and values that dominate Scotland; Scottish mentality; Scots identity (including Muslim Scots); Scottish political ethos; the image of Muslims (for example, civil-political and ethno-confessional) in the Scottish mass media.

Applying institutional and sociological approaches to the study of the main socio-political process actors (state administrative and public structures (including

political parties); the media, etc.) should be noted separately. To analyze the influence of the Islamic factor on transformational changes in the socio-political process in Scotland, the author used the method of merging sociological and institutional paradigms.

Apart from it, the author used general and logical, factual and comparative methods applied in political science.

The scientific novelty of the study lies in the fact that within the framework of the thesis, in fact, **for the first time** in Russian political science:

1) the periodization of the main stages in the development of the Muslim ethno-confessional environmental factor in the socio-political space of Scotland is developed;

2) the idea about the ambivalence of modern trends of the Islamic ethno-confessional environmental factor display in the socio-political life of Scotland was put forward;

3) the reasons and the forms of political participation of Islam disciples in the social and political life of Scotland are indicated and described;

4) the main areas of interaction between Muslims and the media are characterized and the most typical features of the Islamic ethno-confessional environmental factor display in the Scotland's media policy are identified;

5) political and socio-cultural content of the "halal integration strategy" is clarified, allowing adherents of Islam to merge with the native Scots while maintaining their religious Muslim identity;

6) the features of Muslims socio-cultural adaptation in Scotland within the framework of the policy for promoting inter-confessional and inter-ethnic dialogue, and subverting the political myth of Scottish nationalism, are revealed;

7) the mechanisms of Scottish Muslims influence on the nation-building state policy are revealed, within the framework of which sociocultural and political mechanisms for conducting a dialogue about their rights within the Scottish ethno-confessional landscape, developing under favorable conditions for the prosperity of hybrid ethnic and religious identities, are created for Islam adherents;

8) causation is established between the absence of Scottish national-state sovereignty and further problems of consolidating the positive experience of nation-building in terms of the prospects for recognizing Muslims as an integral part of the Scottish socio-political process.

The main theses for defense:

1. Studying the process of emergence and strengthening Muslim ethno-confessional environmental factor in the socio-political space of Scotland allowed us to identify the main stages of this process, presented in the following author's periodization: there is a number of important stages in the development of the Islamic socio-cultural factor in the socio-political space of Scotland: **Stage 1:** early 8th –the end of the 15th century (the first unilateral contacts of Scots with adherents of Islam in Muslim countries); **Stage 2:** early 16th century – the end of the 18th century (Muslims infiltration into Scotland; the first facts of their presence in the royal service; the first fact of Muslim official registration in Scotland); **Stage 3:** the end of the 18th century - early 19th century (increase in the influx of Muslim labor migrants); **Stage 4:** early 19th century – the end of the 19th century (increase in the number of Muslim students in Scotland); **Stage 5:** the end of the 19th century – early 20th century (expansion of territorial boundaries and the number of locus of compact Muslim residence in Scotland); **Stage 6:** early 20th century – the second half of the 20th century (the formation of "new Scots" from Muslim migrants; activation and institutionalization of the discriminatory anti-Muslim socio-political processes in Scotland); **Stage 7:** the second half of the 20th century – the end of the 20th century (strengthening of the Scottish Muslim community; creation of material and economic foundations for permanent residence; strengthening of migration processes and expansion of the territory of Muslim settlement in Scotland; creation of Muslim socio-political organizations; Muslim political participation activation); **Stage 8:** the end of the 20th century – present time (active growth of the Scottish Muslim political participation and visible Muslim presence in the Scottish socio-political sphere; strengthening the processes of Muslim migrants integration into Scottish society).

2. The analysis of modern trends of the Muslim ethno-confessional environmental factor display in the socio-political life of Scotland made it possible to identify several important components:

1) Muslims have become the second largest religious group in the country after Christians (with a constant increase in the total number of Muslims and a steady increase in the number of young people), which indicates a trend of potential socio-cultural changes in the traditional civilizational space of Scotland;

2) more than 1/3 of all Scottish Muslims were born right in Scotland, which indicates a steady trend of deepening the integration of Muslims in Scottish society;

3) on the one hand, the ethno-confessional composition (taking into account internal currents and trends in Islam) of Scottish Muslim community is very diverse (with a predominance of Sunni Pakistanis), on the other hand, the Muslim population is not distributed throughout Scotland in the same manner; the aforementioned moments lead to different development trajectories of the Muslim community residence, which predetermines the nature of the relevant administrative measures undertaken by Scottish authorities;

4) the Scottish government is taking significant measures to improve the well-being of the Muslim community by pursuing a policy of social and ethno-confessional equality (in terms of struggling discrimination, better protecting the rights of Muslim communities, luring skilled migrants to Scotland, further integration and promotion, articulated in "One Scotland " manifesto, ideas of a unified Scottish culture);

5) the majority of Muslims (mainly of Pakistani and Bangladeshi origin), thanks to the Scottish government policy, began to work in professions with a higher social status; they have higher levels of financial stability and employment than in England, and also have the largest share of self-employed people among all ethno-confessional minorities in Scotland;

6) the high level of overpopulation (compared to the corresponding figure among the native Scots) and the low educational level (below secondary, but with

a tendency to increase among young people) are the main problems the Muslim community faces;

7) the dynamics of the young Muslims involvement in the socio-political and cultural life of Scotland has increased, which makes it possible to foresee a significant increase in the display of the Muslim socio-cultural factor in this country in the future.

Hereby, the current trends in the display of the Muslim ethno-confessional environmental factor in the socio-political life of Scotland are represented by two main ambivalent aspects: on the one hand, a high level of socio-cultural integration, dynamic socio-political participation, ethno-confessional tolerance, which shows the Scottish uniqueness in comparison , for example, with England; on the other hand, the Scottish Muslims also have hard living conditions that are typical for large British agglomerations hosting large Muslim populations, leading to the socio-political consequences.

Studying the reasons and forms of Islam adherents participation (giving an example of the Muslim youth) in the social and political life of Scotland allows to make a conclusion that the Islamic ethno-confessional environment in this country is intensifying. This is confirmed by the fact that:

1) there has been a tendency to intensify the involvement of the Scottish Muslims (primarily young people) in social and political activities, which is caused by the following reasons:

– Scotland's favorable socio-political climate (unlike England) for the implementation of ethno-confessional minorities interests due to the promotion at the state level of such values as egalitarianism, inclusiveness and multiculturalism;

– politicization of Muslim identity in external discourses, which generates in the Muslim environment a need for alternative rhetoric, to counter Islamophobia, to find ways to counter negative stereotypes and present oneself in a more positive way;

– real examples of ethno-confessional minorities representatives successful careers, which give young Muslims an incentive to become more actively involved in a social and political life of Scotland and the entire United Kingdom;

– socio-cultural features of the Muslim creed in terms of understanding the model of the interaction between members of society;

2) the majority of Muslims have the opportunity to implement in practice a wide range of options for socio-political participation (from participation in electoral processes, membership in parties and socio-political organizations to such sub-political activity as participation in social movements, volunteering, charity, etc.). They are not limited to local problems in Scotland and they do not draw a hard line between institutional and non-institutional politics;

3) young Muslims are increasingly showing sympathy to the Scottish National Party, that pursues the interests of ethno-confessional minorities, being the best alternative to other parties, motivating adherents of Islam to participate in politics and support Scottish civic nationalism as inclusive and multicultural;

4) Muslim communities in the Scotland's socio-political space are becoming the "vanguard of charitable initiatives", as social and charitable activities are considered by Muslims in the context of Muslim spirituality and the implementation of relevant religious instructions; this proves the possibility of the presence of specific socio-cultural contexts in the event of the emergence of certain forms of participation of ethno-confessional minorities in the socio-political life of a particular country.

Thereby, despite the fact that state discrimination against ethno-confessional minorities by the British authorities, as well as Islamophobia demonstrated by the supporters of the idea of British (and Anglo-Saxon) exceptionalism, continue to undermine the socio-political participation of Muslims, the majority of young disciples of Islam are active political actors, involved in solving problems within the main social and political agenda of Scotland. At the same time, there are many ways for young adherents of Islam to interact with politics, combining traditional (institutional) and non-traditional (non-institutional) forms, and the very participation of young Muslims in the socio-political life of the country contributes to their sense of more complete socio-cultural integration. Thus, all of the above indicates, in our opinion, that the political participation of Muslim youth with a certain degree of objectivity can be considered as a display of the Islamic

ethno-confessional environmental factor in the socio-political life of Scotland under favorable socio-cultural conditions of inclusiveness, egalitarianism and multiculturalism, intrinsic to the modern development of Scottish society.

4. Consideration of the main areas of interaction between Muslims and the media, as well as the peculiarities of the Islamic ethno-confessional environmental factor display in the information policy of Scotland (as one of the components of socio-political process) showed that there is **a number of features** in this area. The most obvious ones are the following two. **The first** is that, in contrast to the tough hostility towards Muslims in the British press (overall), Scottish media actors (who serve exclusively or predominantly the Scottish audience) aim to present softer information about the Muslim ethno-religious minority. **The second** most important feature of Muslims cooperation with the media in Scotland (including the socio-political reaction to the presence of the Islamic socio-cultural factor) is the conceptual socio-cultural message, emphasizing the presence in this country of a trans-civilizational union of two forces (indigenous Scots and ethno-confessional minorities), who have historically been oppressed. Based on this message, the idea propagated within the framework of Scottish national politics had to do with the historical conditionality of the transcivilizational union between native Scots and Muslim migrants. It is reflected in the socio-political process (in general) and in the news agenda of specific Scottish media actors (in particular). As a result, it can be stated that Muslims actively cooperate with journalists in Scotland and want the media to show more interest in their problems. They want to present a wider range of information about themselves by contacting with journalists and swapping information about alternative sources in order to be more actively represented in the media. As a result, the Scottish media space has received an increase in the number of sources of information identifying themselves as Muslims over the past two decades. On the other hand, the Scottish journalists themselves seem to be quite knowledgeable about Islam and its adherents. They do not show hostility towards Muslims, but at the same time they do not strive to establish closer relations with their communities. Many Scottish media actors do not want their stories about Muslims to "get out of balance",

meaning that their news reports should reflect the entire society. Muslims make up only a small part of it. Therefore, as an important part of the journalistic audience, workforce and media coverage, Muslims in Scotland remain a minor issue. However, the Scottish Muslims transcend their demographic weight when it comes to news coverage and are a newsworthy group that actively demonstrates a willingness to expand the range of Muslim issues in the media. Those journalists who are ready to listen to them can use the current news value of Muslims to draw attention to other issues, events and people. In this matter, Scotland can become a pioneer in Western Europe, however, as well as in other aspects of Muslims participation in the socio-political life of the country.

5. The study of the main directions of integration policy and Scottish Muslims socio-cultural adaptation showed that Muslims in Scotland are actively trying to fit into socio-political, cultural and economic space of Scottish society. The "Halal integration strategy" was the most common, which allows joining the environment of the native Scots while maintaining the religious Muslim identity. Although the adoption of this strategy implies the importance of the Muslims religious identity, the trajectory of integration adjustment varies depending on the gender of Muslims, their generational changes, and the peculiarities of religious practices. Given the importance of generational dynamics, the integration of second generation Muslims into public life is often stronger than that of first generation of Muslims. The closer integration of second-generation Muslims comes as a result of their Scottish education, knowledge of the English language and greater confidence in dealing with native Scots. Considerable integration efficiency of second-generation of Muslims is obviously associated with their greater interest in social and civic-political participation. These findings question the simplistic notion of Muslims as existing in an environment of indigenous Western populations living a parallel life (with appropriate segregation and separation). Nevertheless, religious and cult daily practices, prescribed by the norms of Islam, can act (and sometimes act) as a factor of hampering the integration of Muslims in Western (including Scottish) society. This, in turn, can lead to destructive socio-political repercussions.

6. Within the framework of the research, the author of the thesis managed to identify a number of features of the integration of Muslims in Scotland as the Islamic ethno-confessional environmental factor display in socio-cultural foundations transformation of the socio-political process. Scotland offers Muslims a generally positive and supportive environment, contributory to an effective process of their integration into Scottish society. In the meantime, this process contains a number of features connected with a Muslim intra-communal tension caused by theological, ethnic and cultural contradictions. In this regard, the transition from ethno-cultural centrism to a stronger adherence to Islam is intertwined with the pride of national and local Scottish experience of Islam (in conjunction with a political system that strives to: 1) achieve socio-cultural pluralism; 2) suppress ethno-confessional discrimination and islamophobic sentiments; 3) approve the model of Scottish statehood, based on inclusiveness, openness, tolerance and friendliness of the population). As a result, in Muslims perception, Scotland is as a country with real tolerance, opposite to less tolerant and hospitable England. That is why Scotland entered the public consciousness of Muslims through a positive sense of socio-political belonging to it. Another feature of Muslims integration in Scotland was the fact that the process of relations between Muslim and non-Muslim social groups is mutually reinforcing: Muslims actively open the doors of their homes and mosques to the wider Scottish society; on the other hand, a large part of the non-Muslim population looks to Muslims with curiosity, solidarity and political sympathies. In this way, formal and less formal organizations play a key role in promoting interfaith and interethnic dialogue, dispelling political myths about Scottish nationalism.

7. The Scottish Muslims socio-cultural mechanisms analysis influence on the state policy of nation-building has shown that in recent years the political elite of Scotland regularly includes issues related to ethno-confessional minorities on the agenda of many nation-building projects, based on the principles of multi-ethnicity, multi-confessionalism and multiculturalism. In accordance with the above mentioned, a valid part of attention should be given to the institution of citizenship, which, although creates the main political and legal mechanism of

nation-building, still does not mean that the majority recognizes the nationality of minorities that have citizenship as well. In relation to Scottish society, its "stateless" nature should be noted. This indicates that formal citizenship is unable to be used as a surrogate for national identity, so being born in Scotland allows people of different ethnic and racial backgrounds to claim to be Scottish without fear that others will not accept them in this identification status as "their own". This conclusion certainly applies to Scottish Muslims (ethnically heterogeneous). Such a socio-cultural background provides for favorable conditions for the flourishing of hybrid, ethnic and national identities.

Furthermore, even those who were not born in Scotland and or do not have Scottish ancestors, with long-term residence there (more than thirty years), can rely on the fact that in the perception of society they will be considered as Scots not only legally, but also in identity aspects. We should highlight the fact that it is the political elites who have a more comprehensive understanding of "Scottishness", considering the question of whether a person has a Scottish identity a matter of individual choice. The same political context takes place (at least in official rhetoric) in the idea of accepting religious pluralism within the legal regulation framework of multilingualism and institutional multi-confessionalism spheres. In other words, sociocultural and political mechanisms have been created for Scottish Muslims to conduct a dialogue about their rights within the Scottish ethno-confessional landscape.

8. In the course of the study, it was possible to arrive at reasonable conclusions that in socio-cultural foundations of the socio-political process in modern Scotland, the trend of transformational changes in these foundations under the influence of Muslim Scots is increasing. This influence is due not only to an increase in the number of adherents of Islam, but also to a change in the socio-cultural boundaries of Muslim communities as a result of the intensive development of the Scottish civil and political identity of Muslims, changing outdated ideas about the latter as typical migrants with a strong ethnic identity and attachment to their countries of origin. The traditional ethno-confessional Muslim community (mainly South Asian), initially united by kinship and tribal relations,

has given way to a socio-culturally transversal set of people (with weak ties on a global scale and strong ties in local manifestations). New generations of Scottish Muslims, feeling the unity in their belonging to Islam, nevertheless, are increasingly acting as carriers of the modern Scottish state-national identity (with its versatile manifestations of ethno-confessional tolerance, egalitarianism, pacifism, democracy, civic nationalism, "tartanism", anti-imperialism and anti-colonialism), transform former socio-cultural foundations of the socio-political process. Thus, young Scottish Muslims, combining ethno-confessional and national-state identities, have a significant impact on the process of nation-building in modern Scotland, based on the tendencies to strengthen the socio-political ties of the changing Muslim community with the indigenous non-Muslim majority. As a result, a promising (in terms of viability) model of national politics is being formed north of the Anglo-Scottish border, more adapted to the specifics of Scottish society and the characteristics of the modern world than is suggested by representatives of the British political elite in London. Mixing of native Scots and Muslim migrants within the nation-building format framework, which is implemented by the authorities of Scotland with the support of its people, may ultimately contribute to the development of good prospects in terms of creating a new Scottish statehood. Nevertheless, the lack of national-state sovereignty in Scotland, which is part of the United Kingdom, is to a large extent a significant obstacle to the consolidation and further development of transformational changes in socio-cultural foundations of the socio-political process in this country under the influence of the Islamic ethno-confessional environmental factor. In the end, nation-state dependence on London could negate the positive Scottish experience of nation-building and undermine the prospects for recognizing Muslims as an integral part of the socio-political process in Scotland.

The field of thesis research corresponds to paragraph **14** "Political process: essence, sources, structure, **social foundations and environmental factors**"; point **21 "Ethno-political processes** and conflicts. National_state, national-territorial, national-cultural self-determination "of the passport of the specialty 5.5.2. Political institutions, processes, technologies.

Approbation and implementation of the results of the thesis research were implemented in the form of reports and speeches published in the framework of scientific-practical and international conferences, round table discussions, thematic meetings, as well as in the form of scientific publications on research issues.

1. Report at the international scientific and practical conference "The World Political Process: Information Wars and Color Revolutions" (October 27–29, 2021; Russia; Moscow; Moscow State Linguistic University);

2. Report at the interuniversity scientific and practical conference "The New World Order: before and after the pandemic" (February 26, 2021; Russia; Oryol; I.S. Turgenev Oryol State University);

3. Report at the plenary session of the international scientific and practical conference "Geopolitical picture of the world: threats and challenges" (December 9-10, 2020; Russia; Moscow; Moscow State Linguistic University);

4. Report at the international scientific and practical conference "Strategic partnership in the foreign policy of the Republic of Tajikistan" (October 23-24, 2020; Tajikistan; Dushanbe; Academy of Public Administration under the President of the Republic of Tajikistan);

5. Report at the plenary session of the regional scientific and practical conference "Foreign students in Russian universities: a resource for the development of the region" (October 23, 2020; Russia; Oryol; Russian Academy of National Economy and Public Administration under the President of the Russian Federation; Central Russian Institute of Management - branch);

6. Report at the plenary session "West and East: current trends in the development of relations in the context of international conflicts and migration processes" of the XI International Scientific and Practical Conference "Rights and freedoms of man and citizen: current problems of science and practice" (May 17, 2019; Russia, Oryol, Russian Academy of National Economy and Public Administration under the President of the Russian Federation, Central Russian Institute of Management – branch);

7. Report at the meeting of the working group on interregional cooperation Russia - Saudi Arabia; under the chairmanship of the First Deputy Minister for the North Caucasus Baisultanov O.Kh. (December 5, 2018; Russia; Moscow; President Hotel).

A number of the main conclusions of the thesis research, as well as elements of scientific novelty and provisions submitted for defense, are reflected in scientific publications in the following publications included in the List of leading peer-reviewed journals and publications recommended by the Higher Attestation Commission under the Ministry of Science and Higher Education of the Russian Federation:

1. Agababov A.R. Non-institutional forms of political participation of Muslim youth in modern Scotland [Text] / R.A. Lyovochkin // Management consulting. – 2021. – No. 8 (152). – S. 117-127. (1.1 p.l., copyright – 0.5 p.l.).

2. Agababov A.R. Socio-cultural and socio-political contexts of the participation of Muslim youth in the institutional policy of Scotland [Text] / E.A. Tyurin, E.N. Savinova, R.A. Lyovochkin // National scientific and political journal "Power". – 2021. – T. 29. – No. 3. – S. 281-289. (1.0 p.l., copyright – 0.3 p.l.).

3. Agababov A.R. Post-ethnic identity of Scottish Muslims as a factor in the transformation of socio-cultural foundations of the political process in modern Scotland [Text] / E.A. Tyurin, E.N. Savinova // National scientific and political journal "Power". – 2020. – T.28. – No. 6. – S. 267-274. (1.5 p.l., copyright – 0.5 p.l.).
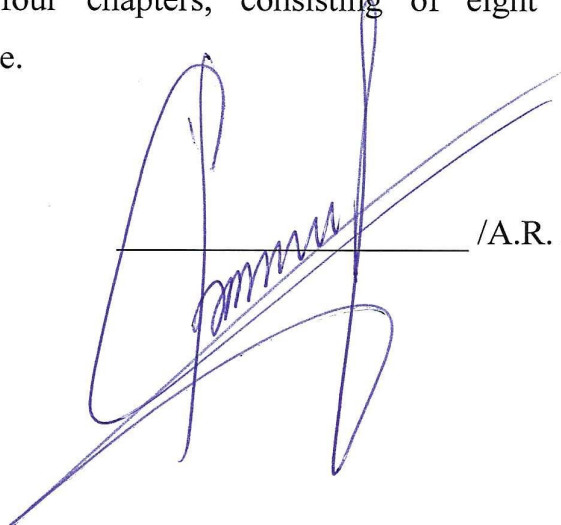
4. Agababov A.R. Islamic factor in the development of modern Scotland: political and socio-cultural aspects [Text] / E.A. Tyurin, E.N. Savinova // Islam in the Modern World: Domestic and International Political Aspects. – 2020. – T.16. – No. 2. – S. 159–180. (1.5 p.l., copyright – 0.5 p.l.).

5. Agababov A.R. Identity of Scottish Muslims as a socio-cultural manifestation of globalization in the internal political processes of modern Scotland [Text] / E.A. Tyurin, E.N. Savinova // Management consulting. – 2020. – No. 6 (138). – P. 50–63. (1.5 p.l., copyright – 0.5 p.l.).

6. Agababov A.R. Migration processes as an objective reality of the first half of the XXI century [Text] // Herald of the Moscow State Linguistic University. Social Sciences. – 2019. – No. 3 (836). – S. 20-30. (0.9 p.l.).

7. Agababov A.R. The Middle East as an object of research in political science [Text] // News of the South-Western State University. Series: history and law. –2018. – T.8. – No. 3 (28). – S. 169-173. (0.5 p.l.).

Thesis structure. The topic, object and subject of the study, as well as its purpose and objectives determined the structural construction of the thesis containing an introduction; four chapters, consisting of eight paragraphs; conclusion; list of used literature.

_____ /A.R. Agababov/