



**SELINUS UNIVERSITY**  
OF SCIENCES AND LITERATURE

**CRIMINOLOGICAL THEORY OF RELIGIOUS  
HYGIENE OF THE POPULATION**

CRIMINOLOGICAL CHARACTERISTICS AND PREVENTION  
OF CRIMES COMMITTED BY NON-TRADITIONAL RELIGIOUS  
ORGANIZATIONS OF ANTI-SOCIAL ORIENTATION BASED ON  
THE LEGAL SYSTEM OF THE RUSSIAN FEDERATION

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## Introduction

To describe life on our planet, the astronomer Heinrich Siedentopf (1906-1963) suggested the following visual comparison. If we assume the entire time of the Earth's existence is about 5 billion years, and it corresponds to one year, then 100 million years will correspond to one week, and 160 years to one second. "in this case, it takes one year from the origin of the Universe and the oldest stars of the Milky Way to the formation of the Sun and Earth.

Then, at 11p.m. on December 31, there is a Sinanthropus ("Peking man"), 10 minutes before the end of the year on the 'New Year's Eve' there is a Neanderthal, five minutes before – representatives of the modern human race appear, thirty seconds before the end of the year, the history of mankind begins."<sup>1</sup>

It is for 'thirty seconds' that humanity was able to create a great civilization, choosing as a beacon for orientation in space and time, the ideal freedom - the freedom of the individual, without humiliating and insulting them, respecting their work and feelings, while not infringing on the rights of others. Along the way, it often came to a dead end, giving rise to such terrible phenomena as cannibalism, fascism, terrorism and their ideological crown – the exploitation of religious feelings of man.

During this period of time, it was necessary to go through religious wars, humiliating national legislation relating to matters of faith, persecution of people of other nationalities and faiths, two world wars, etc., in order to reach a legal agreement in the field of human rights and set tasks

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<sup>1</sup> Kippenkhan R. 100 billion suns-birth, life and death of stars. - Moscow: Mir, 1990. - Pp. 268-269.

for all peoples and states to fulfill which they should strive to achieve true freedom – the freedom of the individual.

The issue of freedom of conscience and religion, which has been stirring the best minds of mankind for thousands of years, was first reflected at the international level in the universal Declaration of human rights adopted by the UN General Assembly on December 10, 1948, which proclaimed: “While disregard and contempt for human rights have led to barbaric acts that offend the conscience of humanity, and we must strive to create a world in which people have freedom of speech and belief and are free from fear and want, ...”.<sup>2</sup> The universal Declaration of human rights sets one of these goals, considering it essential for achieving the stated goal: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change one's religion or belief and freedom to manifest one's religion or belief, either alone or in community with others, in public or private, in teaching, worship and in the performance of religious and ritual practices." Proclaiming the fundamental principles of forming the conscience of humanity based on universal concepts of morality and justice, taking into account the complexity of human civilization, the universal Declaration contains virtually no restrictions on individual freedom in matters of religious belief (with the exception of articles 14 and 29 on general issues).

Recognizing the secular nature of the Russian Federation, i.e. observing the constitutional principle of separation of religious associations from the state, the Federal law ‘on freedom of conscience and religious associations’ guarantees non-interference of the state in the activities of religious associations, provided that the laws of the Russian Federation in

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<sup>2</sup> Universal Declaration of human rights. [Adopted at the third session of the UN General Assembly by resolution 217 (III) of December 10, 1948.]- M., RIOR, 2005. - P. 2.

this area are observed. Non-interference of the state does not provide for any restriction of other rights of citizens participating in the activities of these associations. If a citizen of the Russian Federation's beliefs or religion contradicts military service, he or she has the right to alternative civil service. The state provides tax and other benefits, material and other assistance for religious associations. It does not impose the functions of state power and, in order to fully comply with mutual non-interference, makes it possible not to participate in elections to state and local government bodies, in the activities of political parties and movements, as well as not to finance them. The same rights are enjoyed by the foreign religious associations.

The significant growth of religious consciousness observed in Russia since the second half of the 1980s is accompanied by a lack of objective public control over the activities of religious associations, especially newly created and non-traditional ones. This can only be explained by the fear of society to criticize their activities. On the other hand, the associations studied show unprecedented violations of human and civil rights that require serious intervention not only by the state, but also by society. This statement is based on a real noticeable increase in the number of believers, intensive construction and restoration of buildings of religious significance, the increasing role of religion in the cultural and socio-political life of the country, as well as on the materials of sociological research (including the author's) and official statistics. All of the above gives us reason to assume that the Federal legislation in this area will be adjusted. The need to make significant changes to legislation is long overdue, not only in the Russian Federation, but also in other countries of the continent, including criminal legislation.

In many anti-social religious associations, the existence of followers is structured in such a way that they must renounce their previous attachments, habits, and connections, including family ones. For example, the so-called 'Unification Church' encourages its members to limit contact with parents, family, and friends if they are not sympathetic to their 'Church's teachings'. In relation to parents, they give instructions to use them as much as possible, as "a nutrient, ingredients, a fertilizer". Naturally, children who do not understand the essence of what is happening suffer the most, and not only from families of 'believers', but also quite socially well-off. Similar appeals are heard in the books of Bereslavsky, the head of the 'Foundation of New Holy Russia' ('Bogorodichny center'): "You can't work for yourself for a minute, or want something for yourself. You must decide to kill yourself. This is exactly the sacrifice that the Lord calls for".<sup>3</sup>

The situation is completely different in cases of transfer of their property in favor of these associations, which is an integral, sometimes the main part of the activities of many religious organizations. The alienation of property always occurs 'voluntarily' after appropriate suggestion and fixing the installation that this is necessary for their 'salvation'. Such actions in many followers who do not suffer from mental disorders, occur under the influence of the professed teachings. However, for mentally ill people, the transfer of property can occur both under the influence of their illness and under unauthorized influence on them. It is obvious that in this state, a mentally ill person cannot understand the meaning of their actions and guide them.

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<sup>3</sup> Encyclopedia "New religious organizations of Russia of destructive, occult and neo-pagan character": [Electronic resource]. -, 2002, March. - Access mode: <http://iriney.vinchi.ru/mail.htm>.

A kind of unique phenomenon is a group of people who are aware of anti-social behavior in relation to them, but, nevertheless, continue to stay, and voluntarily, in the studied associations. As a result, one part of the followers becomes a victim voluntarily, or accepts the role of a victim, since this is necessary and required for their afterlife salvation, which we have called educated victims. Another part of the followers, more aggressive and cynical, uses their condition to implement their anti-social goals (actually, their presence in cults is only explained by this). The main group in such situations are young people who are interested in trying an alternative life. Especially at this age, their suggestibility increases in a state of rest and relaxation, with strong emotional excitement, extreme fatigue, when taking alcohol, having low level of education, etc. It is interesting that modern medicine does not associate the above examples with a mental disorder in these individuals.

This is all reinforced by the absolute power of deified leaders, the concealment of important information about the organization when attracting new members, the presence of secret creeds, rituals, and secret levels of initiation, which undoubtedly increases the interest of young people in their activities. Unauthorized use of some of the methods used is already a violation of the constitutional rights and freedoms of citizens, which often encourages ordinary members of these organizations to violate the law, including criminal law.

In criminology, including domestic, this problem is poorly studied. One can distinguish the work of Yu. V. Tikhonravov because of the non-confessional nature of his views.

This author considers the problem of anti-social religious organizations in the context of general religious organizations. It provides

the following differences between such organizations and traditional religious organizations: “If the state tries to correct any religion, focusing on a positive ideal, there must be a negative ideal, that is, a religion that is totally opposed to the idea of any utility to society.” Calling them ‘the criminal religion’ and ‘the religion of criminals’, he continues: “Accordingly, a criminal religion should encourage the tendency to break the laws, encourage all kinds of crimes, and prohibit the performance of civil duties”.<sup>4</sup>

Another author, G. L. Kostrovsky, also suggests considering this problem as a general religious one, calling it the problem of ‘sectarianism’ in religion.<sup>5</sup> We almost completely agree with this, since representatives of so-called non-traditional religious organizations exploit not only the teachings of traditional religions, but also philosophical teachings, while trying to successfully ‘attach’ medicine (mostly non-traditional).

The study of this problem led us to the idea of a comprehensive study of religion, both from the point of view of philosophy, theology, literature, and criminology, which led to the definition of the very concept of religion, both from the point of view of theology and secular science. Only after that, we were able to identify a group of non-traditional religious associations with an anti-social orientation, which have common indicators, which we designated as a separate term. Having studied the content of their activities and the legal regulation of issues of freedom of conscience and religion, both at the level of international organizations and at the domestic level. In this example of three countries that were previously part of the same state, with approximately equal population composition by religious

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<sup>4</sup> Tikhonravov Yu. V. Judicial religious studies: fundamental course. - M., 1998. - P. 6.

<sup>5</sup> Crime among social subsystems / under the editorship of D. A. Shestakov. - SP/b., 2003. - P. 262.

preferences, the Russian Federation, Georgia and Ukraine, we observed different variations in the solution of problems, including in the legal sense.

Next, our task was directly criminological characteristics of the studied associations, for which we studied the indicators, state and dynamics of development of both traditional and non-traditional religious associations, including anti-social orientation. For a detailed study of this problem, we conducted a questionnaire survey in different directions:

- Population in three countries (Russian Federation, Georgia, Ukraine). A total of 638 people, including 500 in the Russian Federation (in the cities of Krasno-yarsk, Abakan, Achinsk, Vladivostok, Dalnegorsk, Sochi and Shushenskoye), 75 in Georgia (Tbilisi and Khobsky district) and 63 in Ukraine (Kiev and the village Vorzel, Irpensky district of Kiev region);

- Law enforcement officers of the Russian Federation - 23 people;

- Ministers of traditional religions of Russia. There are 15 people in total, including: the Russian Orthodox Church (Moscow Patriarchate) – 5, the Roman Catholic Church-5, and Islam-5;

- Employees of the Main Department of the Federal Registration Service for the Krasnoyarsk Territory, Evenki and Taimyr (Dolgan - Nenets) Autonomous districts of the Ministry of Justice of the Russian Federation - 5 people.

It is noteworthy that the population, regardless of gender, age, marital status, education, occupation, attitude to religion, place of residence (city, village, other) and country of residence, is familiar with the problem of non-traditional religious associations. 100% of the respondents gave a positive response to this question.



For a more detailed study of the determinants of the emergence of anti-social religious associations, the identity of the perpetrators of violations and the victimological characteristics of the victims of these associations, we used the method of included observation. At the same time, we have developed our own definitions of the identity of the perpetrator and their victim, the most accurate in our opinion, for this category of persons.

In the future, the task was to develop general social and special criminological measures to prevent offenses committed by followers of anti-social religious associations. After analyzing the situation associated with this phenomenon: the public danger of the acts committed, their senseless cruelty and cynicism, as well as the participation of a significant part of society in their activities, we came to the conclusion that a long-term program for the further prevention of these phenomena is necessary.

Given that it has well-organized and international roots, in some cases the support of the state and influential financial circles makes this task difficult. To solve this problem, we have proposed, together with the international community, step-by-step measures to localize and gradually reduce the number of offenses committed in this area, especially since there are about 160 million people involved in the activities of such religious associations in the world.<sup>6</sup>

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<sup>6</sup> Kislyuk K. S. Religious Studies. - Rostov n / D, 2003. - P. 436.

# Chapter 1

## Basic concepts and features

### 1. Definition of basic terms and concepts

The Constitution of the Russian Federation in article 28 quite rightly (in the spirit of modern civilization) declares: "Everyone is guaranteed freedom of conscience, freedom of religion, including the right to profess, individually or jointly with others, any religion or not to profess any, and to freely choose to have and propagate religious and other beliefs and to act in accordance with them." A similar rule (article 3) is contained in the Federal law "on freedom of conscience and religious associations" of September 26, 1997 No. 125-FZ (hereinafter referred to as the Law), i.e. the state guarantees freedom of conscience in the following areas: to profess any religious beliefs; not to profess any religion; to profess other beliefs and freely change them.

The Law contains no definition of any of the proclaimed freedoms, but only specifies concepts: religious associations, religious groups and religious organizations, and their characteristics, i.e. the criteria by which to recognize one or the other organization (association, group) religious. This is according to article 6 of the Law the presence of: religion; performing services, other rites and ceremonies; teaching religion and religious education of their followers.

Article 12 of the Law prohibits state registration of religious organizations whose activities contradict the Constitution of the Russian Federation and the legislation of the Russian Federation, or if the

organization is not recognized as religious. However, the prohibition of registration of such organizations does not deprive them of the right to be a subject of certain civil relations. It shows the practice of the Constitutional Court of the Russian Federation.<sup>7</sup>

When analyzing the Law, questions arise about which beliefs are recognized as religious, how to understand 'other beliefs' and what 'not profess any religion' means.

The term of religious belief, i.e. religion, ( from Latin – *religio* – piety, sanctity), in religious studies is explained as 'faith, a special view of the world, a set of ritual and cultural actions, as well as the association of believers in a certain organization, which result from the belief in the existence of one or another kind of supernatural'.<sup>8,9</sup>

According to others, 'religion is, first of all, the 'science of life', caused by painful reflections on death, on the meaning of human existence'.<sup>10</sup>

The theological approach to religion is confessional, but always comes down to the belief of – first of all – people in God or other supernatural forces and is a voluntary association of people with the purpose of communicating the divine Truth to each person. The goals and objectives of traditional religions and the state as a whole coincide in opposing evil, and religion considers the state, including as an institution to contain evil on Earth. A socially dangerous act is dangerous because it affects the interests of the entire society – it damages these relations, including

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<sup>7</sup> In the case of checking the constitutionality of paragraphs 3 and 4 of article 27 of the Federal law of September 26, 1997. "On freedom of conscience and religious associations" and the Set of the constitutional Court of April 13, 2000, no. 46-0 " On the complaint of a religious Association: Resolution of November 23, 1999. Number 16-p / / / Comment. to the Constitution of the Russian Federation, Moscow, 2001, Pp. 185-186.

<sup>8</sup> Kislyuk, K. S. *Religiosis Studiis*. - Rostov n / d, 2003. - P. 4.

<sup>9</sup> Vide: *Ibid.* – P. 4.

<sup>10</sup> *Religious studies / sub linea*. A. C. Soldatova. - A/b., Ma., Krasnodar, 2003. – S. 52.

traditional religious ones. Especially since traditional religion views crime as the revenge of evil (almost always) on humanity for its submission to good. And believes that socially dangerous acts are committed in the 'places' of the least presence of good.

The scientific and philosophical approach or attempt to define and explain religion is very diverse and abounds in extremes: from complete denial of all supernatural to reasonable recognition of God. In philosophy, the problem is different, it studies religion itself within the framework of the philosophy of religions from ancient times, so Socrates (470-399 BC) said: "Those who are truly devoted to philosophy are engaged in the essence of things, only one thing-dying and death".<sup>11</sup>

The foundations of the theology of religion were laid by Aurelius Augustine (354-430), Thomas Aquinas (1225-1274), and others. But the philosophy of religion has been developing independently since the XVIII century, thanks to the works of modern thinkers D. Hume and I. Kant. Studies of the main religious and philosophical ideas (the root cause of the world, the existence of the world, the immortality of the human soul, the relationship of spirit and body) in their historical development, give an interpretation of religion using philosophical concepts and values.

In philosophy religion is not considered as a simple form of human consciousness among other forms – "it is a reflection of the innermost, hidden and hidden in human nature itself".<sup>12</sup>

Philosophy, as an attempt to explain the universe (mostly without Exact Sciences), recognizes religion and mythology as the initial phases of the worldview. The first religious ideas about man and the world were formed about 50 thousand years ago in the form of primitive human beliefs

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<sup>11</sup> Religious studies / ed. by A.V. Soldatov. - SP/b., Moscow, Krasnodar, 2003. - P. 50.

<sup>12</sup> Babaev Yu. V. Fundamentals of philosophy. - Rostov n/A, 2004. - P. 257

(fetishism, magic, totemism, animism). About 5-7 thousand years ago there was a complication of religious ideas, and the religions of the ancient world began to form, with their own gods, rituals, sometimes very cruel: human sacrifices to the gods, etc. Then people worshipped both 'good gods' and 'bad ones', and tried to please them in every possible way for the sake of the well-being of their kind, their family, tribe, and people.<sup>13</sup> <sup>14</sup> These are the religions of ancient Greece, Egypt, Rome, India, China, etc., which are familiar to us from the works of ancient philosophers: Hermes Trismegistus ('the Holy book of Thoth' and 'the Emerald Tablet'), Geosides ('Theogony' about VIII BC), Heraclitus (520 – 460 BC), Democritus (460-370 BC), Pythagoras (the first half of VI – 497/496 BC), whose birth was predicted by Delphic Oracle (Pythia- soothsayer), with the following words: "The son who will bring light to all people for all time"; 'Dialogues' of Plato (427-347 BC) 'Metaphysics', 'Rhetoric', and 'Poetics', Aristotle's Stagirite (384-322 BC) and others.<sup>15</sup>

In the works of ancient authors, in addition to their ideas about the universe, you can find a fairly detailed description of the religion (especially rituals) of their time, both their own and others', thus they provided us with an irreplaceable service in the study of modern religious teachings, because of their similarity – for example, you can recall Pythagoras, known to us as an outstanding geometer and mathematician. In fact, Pythagoras studied mysticism in Egypt for more than 20 years, passed a course of full initiation and was admitted to the mysteries of the mysteries, equaled in position among the temple servants with the hierophants – senior priests, leaders of the mysteries.

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<sup>13</sup> Whipper R. Greece. - Rostov n/A, 1995. - P. 45.

<sup>14</sup> See: Ibid. - P. 45.

<sup>15</sup> Babaev Yu. V. Fundamentals of philosophy. - Rostov n / D, 2004. - P. 231

After the end of the era of criticism and study of religion (XVII-XX centuries), which was provoked by historical material that appeared as a result of ethnographic research of primitive peoples with their beliefs and rituals, archaeological finds, deciphers of ancient writings, etc., in philosophy, the time comes to rethink the role of religion in modern society. So, for example, K. Marx is known for his uncompromising attitude to religion, believing that “Religious squalor is, at the same time, an expression of real squalor and a protest against this real squalor. Religion is the sigh of an oppressed creature, the heart of a heartless world, just as it is the spirit of soulless orders. Religion is the opium of the people.” In our view, Marx came very close to defining modern anti-social religions. But in philosophy there is another point of view in relation to religion. As noted by the famous Russian religious philosopher A. I. Vvedensky “Religion is a sense of connection with the universe. We know precisely because of the religious approach that the world is not chaos, as it is for the animal. The world is space, beauty, harmony, combination, connectedness, integrity ...”, i.e. we understand that the universe is intelligent.<sup>16</sup>

Given the foregoing, it can be concluded that religion is an expression of spiritual and social psychology of the peoples (of the people), manifest through the people's faith in God, and having a ritual regimentation, i.e., without faith in God – no religion, no expression of the spiritual and the social psychology of the peoples that is unique to them and which has accumulated for thousands of years. A different manifestation of spirituality that is not characteristic of a particular people or peoples, but claims to be a classical (traditional) religion is not such due to the lack of

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<sup>16</sup> Religious studies / ed. by A.V. Soldatov. - SP / b, Moscow, Krasnodar, 2003. - P. 90.

tradition, non - traditional understanding of God and other supernatural forces –it does not reflect their view of the universe, unlike classical (traditional) religions, which took a huge part in the formation of peoples.

Moreover, religion is an explanation of the universe through supernatural forces based on time-tested teachings.

But since Russia is a secular and multi-ethnic state, the citizens of Russia are invited to independently determine which of the various worldview positions to adhere to, as political, religious, social or other beliefs. That is, “freedom of conscience is equivalent to freedom of beliefs and worldviews that do not have political and ideological content (part 1-3st., 13. of the Constitution of the Russian Federation)”<sup>17</sup>

Article 28 of the Constitution of the Russian Federation most likely means ‘other beliefs’ in addition to others, such as scientific, cultural and non-traditional understanding of various religious teachings, i.e. independent, individual or joint definition of the moral principles of good and evil. These include ‘various sects’ – non-traditional religious organizations, which abound in modern Russia, which interpret religious teachings in their own way or profess different cults.

Not to profess any religion implies atheism (from Latin *atheos* – godless ) - the denial of the existence of God and everything supernatural.<sup>18</sup> And the right to atheism has nothing to do with religion and belief, since for non-believers there can be no rules for faith due to the impossibility of ‘regulating free human discretion’.<sup>19</sup>

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<sup>17</sup> Commentary on the Constitution of the Russian Federation. / Under the General editorship of V. D. Karpovich-M., 2002. - P. 184.

<sup>18</sup> Philosophical encyclopedia. - M, 1997. - P. 12.

<sup>19</sup> Commentary on the Constitution of the Russian Federation. / Under the General editorship of V. D. Karpovich-M., 2002. - P. 184.

Versatility article 28 of the Constitution, dealing with freedom from the West, lies in the comprehensive understanding of various (non-political) human beliefs, the Law contains no criteria by which to differentiate traditional religious beliefs from non-traditional i.e. classic traditional religion from non-traditional religions. Some of them, acting in a foreign cultural environment and professing religious beliefs based on classical religious teachings in their interpretation, do not pose any public danger, including when performing their religious rites and when teaching their followers. Their unconventional understanding of classical religious teachings is a matter of morality, not law. Such organizations can also include some groups whose representatives honor or worship various natural phenomena or objects of the surrounding world, including these of cosmic, sometimes otherworldly origin. In their understanding of the supernatural, they are very close to some of the primitive non-aggressive beliefs of humanity. It is extremely rare for representatives of such organizations to behave aggressively, both in relation to society as a whole and to its individual representatives.<sup>20</sup>

They lack radicalism, intransigence, and hostility inherent in other so-called non-traditional religious organizations whose activities are clearly anti-social. Leaders (founders), in some cases, and members of these organizations, under the influence of their religious beliefs, sometimes in the interests of their organization or for themselves, under the cover of these beliefs, commit socially dangerous acts. In general, almost all of them are committed against members (sometimes former or future) of the same organizations, and the victims most often take it for granted, necessary, demanded in favor of their organization or their cult (deity) or for

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<sup>20</sup> Chekalov D. A. History of religions. - Rostov n/A, 2004. - P. 67.



themselves (for example, corporal punishment, all sorts of depraved acts, etc.). Much is done with cynicism, with special cruelty towards the victim (ritual murder), sometimes in a generally dangerous way (terrorist attacks). Murder, as well as kidnapping or hostage-taking, is almost always committed by several members of these organizations on the principle of 'participation in blood' for ritualistic purposes, i.e. to achieve the highest spiritual satisfaction, confirm absolute loyalty to their cult (deity, founder, leader) and recognize only its highest manifestation of the supernatural.

So, within the framework of religious beliefs, three types of associations are formed:

- 1) traditional (classical) religious;
- 2) non-traditional religious associations whose activities do not pose a social danger (neutral religious associations);
- 3) exotic (in Latin *exotic* – unusual, separate) religious associations (organizations, groups).

In our understanding, a socially dangerous organization under a religious cover, since the term 'religion' means piety, sanctity, then deviation from this is no longer such. Moreover, the term 'sect' most often used to refer to such associations is controversial and 'in judicial practice, the question often arises: do the words 'sect' and 'sectaries' used in relation to religious organizations and their participants degrade the dignity and business reputation? The answer to this question in its decision No. 4(138) of 12 February 1998 is given by the Judicial Chamber for Information Disputes under the President of the Russian Federation: "There is no such thing as a 'sect' in the legislation of the Russian Federation. At the same time, this term, due to the prevailing ideas in society, carries, of course, a

negative semantic load and, using it, journalists can offend the feelings of believers”.<sup>21</sup>

It is this group that is of interest. A considerable number of such associations (organizations, groups) exist in Russia. As already noted, they are called in different ways, both in religious studies and in philosophy: sects (from the Latin. sekta – way of life, teaching, direction), religious sects, totalitarian sects, neocult associations, opposition religiosity, cult organizations, etc.

The study of exotic religious organizations by criminology began only in the second half of the 20th century, when the era of the triumphal march of non-traditional religious teachings in Europe and North America started.

In Russian criminology, this problem is poorly studied. One can distinguish the work of Yu. V. Tikhonravov because of the non-confessional nature of his views. The above-mentioned author considers the problem of exotic religious organizations in the context of general religious organizations. It gives the following differences between such organizations and traditional religious ones: “If the state tries to correct any religion, focusing on a positive ideal, there must be a negative ideal, that is, a religion that totally opposes the idea of any utility to society.” Calling them ‘the criminal religion’ and ‘the religion of criminals’, continues: “Accordingly, a criminal religion should encourage the tendency to break the laws, encourage all kinds of crimes, and prohibit the performance of civil duties”.<sup>22</sup>

Another author G. L. Kostorsky also suggests considering this problem as a general religious one, calling it the problem of ‘sectarianism’

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<sup>21</sup> Ryakhovsky V. V. Questions of judicial practice on the application of the Federal law "on freedom of conscience and religious associations". [Electronic resource]. - 2006. - may. – Access mode:file: // www.rlinfo.ru.

<sup>22</sup> Tikhonravov Yu. V. Judicial religious studies. - M., 1998. - P. 69.

in religion.<sup>23</sup> We almost completely agree with this, because representatives of so-called non-traditional religious organizations exploit not only the teachings of traditional religions, but also philosophical teachings, while trying to successfully ‘attach’ medicine (mostly non-traditional).

After analyzing all of the above, we can distinguish the following groups of characteristics of exotic religions.

The reason for creating them may be:

- religious or anti-religious attitude of the founder, often fanaticism;
- material interest, including hopelessness in the socio-economic sense;
- activities of the state or transnational organizations;
- mental disorder of the founder (leader).

The ideological basis (teachings) can be:

- in a distorted form of the teachings of world and national religions, if the religion ‘incorrectly’ interprets the Scripture, then they are the only ones who ‘correctly’ understand and explain to people. In this case, there is a substitution of religious terms, replacement of their meaning, falsification of religious events and actions, or a ‘universal mixture’ of different religions is created;

- a ‘new’ concept and interpretation of good and evil is being created, replacing traditional religious and philosophical ideas with the formula: good is weaker and evil is stronger. In this case, there is a complete and open opposition to religion and society.

Special methods are used to influence their followers in order to prevent a person from abandoning state and public institutions (justice,

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<sup>23</sup> Crime among social subsystems / under the editorship of D. A. Shestakov. - SP/b., 2003. - P. 262.

armies, education, medicine, culture), family, religion, and public life in general:

- violations of the regime: sleep, rest, work, etc.;
- threat of using negative information about a person's private life;
- prohibition of access to information, including cultural information, prohibition of use of mass media, literature different from the correct one recognized in the organization;
- use of methods of psychological and mental control: the suggestion of inferiority, failure in the 'past' (before sectarian) life; the use of hypnosis, self-hypnosis and psychotechnics;
- group pressure.<sup>24</sup>

This is reinforced by the absolute power of deified leaders, the concealment of important information about the organization when attracting new members, and the presence of secret creeds, rituals, and secret levels of initiation. Unauthorized use of some of the above methods is already a violation of the constitutional rights and freedoms of citizens, the impact of which often encourages ordinary members of these organizations to violate the law, including criminal law.

Taking into account all the above, we can conclude that an exotic religious organization is an organization that uses traditional religious and philosophical teachings or practices occultism to achieve mainly anti-social goals, using illegitimate ways to influence its followers and the entire population as a whole.<sup>25</sup>

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<sup>24</sup> Big Encyclopedic Dictionary. - M., SP / b. - 2001. - P. 34.

<sup>25</sup> Primas'.: The occult (from the Latin. occultus-secret, hidden). Philosophical encyclopedia. - M, 1997. - P. 167.

## **2. The content of the activity of exotic religious associations**

The activities of exotic religious organizations are diverse and depend mainly on the following factors:

- goals of their creation;
- personal characteristics of the founder (leader) of organizations;
- the ideological basis (of the professed doctrine

In some cases, the professed teaching can be misleading for the concept of their true activities, since it is mainly used in such organizations for their demonstration to society. Any traditional religious and philosophical teaching in these organizations can be a tool for achieving their anti-social, often criminal goals. So, for example, if they profess a Christian religious teaching, then the organization is considered similar, but in fact, it may not have any relation to this religion, since it was created for completely different purposes than a traditional Christian religious organization. A similar situation is observed with other traditional religious teachings, most often if a religious organization is anti-social, it is so, not because it professes a particular ideology, but because it was created for this purpose.

The definition of the true purpose of the creation of exotic religious associations is also associated with certain difficulties:

- first of all, the real purpose is always hidden;
- second, it may be erroneous, for example, ‘acceleration’ of the expected religious events by various means, for example, ‘AUM Shinrikyo’ staged a terrorist attack in Tokyo on March 20, 1995 to rehearse the End of the World, in the future, the organization assumed the artificial destruction of humanity;<sup>26</sup>

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<sup>26</sup> AUM Shinrikyo // Top secret. - 2004. - no. 4. - April.- P. 12.

- third, the goal may change over time depending on the personal characteristics of the new leaders of organizations;

- fourth, it can be created without a specific purpose if there are signs of a mental disorder in the founder of the organization, the latter do not become less socially dangerous.

A classic historical example is the events associated with Russia's development of the territory of North America in the XVIII century. The first spiritual mission sent by the Synod arrived in Alaska in the fall of 1794. The activity was associated with certain difficulties: warlike Indians in contrast to the 'soft-hearted islanders'<sup>27</sup>, they were not in a hurry to accept the new faith, for example, the hieromonk Juvenal who arrived "in Alaska to preach the word of God, so angered the tanain Indians that he was thrown bound to the neighboring tribes of cannibals kabian and konnian. Then the Indians destroyed the nearby artel, killed all the Russians and kodiaks there, and in future negotiations began to put forward a mandatory condition: if the Russians wanted to trade, let them not send priests, otherwise they would kill the first one who came to them"<sup>28</sup>.

A similar story was repeated in the 1990s, when a Rockefeller priest (a descendant of the first billionaire) was eaten by tribes of Australian cannibals, despite the fact that he had preached among them for a long time. There is no doubt that the anti-social behavior of the aborigines is associated with the aggressive beliefs of these tribes, since they did not refuse other interaction, such as trade.

Unfortunately, ritual murders are not uncommon in our time, for example, "one of them occurred in Evenkia (Krasnoyarsk territory, Russia): in Tours, in the Church of the Holy Trinity, the Hieromonk Gregory

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<sup>27</sup> The Baptism Of Alaska // Around The World, 2001, No. 12, P. 140.

<sup>28</sup> See: Ibid. - Pp. 140-142.

(Yakovlev) was brutally killed. The criminal took the severed head of the priest to the altar and threw it on the throne”<sup>29</sup>. The murder took place on March 21, 2000 (the night of the vernal equinox) and had all the signs of a ritual. As the investigation showed, the perpetrator of this crime, R. Lyubetsky, was a follower of krishnaism and committed the murder for ritual purposes: when asked by investigators why he had done it, he replied “it was demanded by Krishna, so it is necessary!” or “I made a sacrifice to my God Krishna”. He called himself Rama Harisovich Krishnin, taking the names of avatars (descents) of Vishnu-Rama and Krishna and the prayer calling of the krishnites ‘Hari’, which is typical for representatives of this association.<sup>30</sup>

The full name of the organization is ‘International Society for Krishna Consciousness’ (MOSC, a religious organization of voishnavs), another well-known name is ‘Hare Krishna Movement’. In Russia, they created the ‘Center of the Society of Krishna Consciousness in Russia’. The movement is structured as follows: the USC Center in Russia, regional centers, communities, and divisions of humanitarian mission ‘Hare Krishna – Food of Life’. The world center of the organization is located in India – in the city of Mayapur (West Bengal), in the same city is the World Council of MOSC.

The first application for registration of the Hare Krishna community in the USSR was submitted in 1981, but only in 1988 the permission of the Council of Religious Affairs under the Council of Ministers of the USSR was obtained. Today in Russia, the organization owns a radio station, Radio Krishnaloka. In Moscow, MOSC owns two churches, a publishing center, two high schools, a branch of the Bhaktivedanta Institute, and a cafe

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<sup>29</sup> Fast G. Zigzag lightning on a rainy day. - Krasnoyarsk, 2002, P. 23.

<sup>30</sup> See: Ibid. - Pp. 23-24.

‘Fortuna’ – for free food for those in need. It is financed from various funds and its own funds.

On January 1, 2002 99 Hare Krishna religious organizations and 110 temples were registered in the Russian Federation, the number of active members (initiates – living in temples) is about 10 thousand people – the total number of followers is over 200 thousand people. Ways to attract new members are direct campaigning on the streets, in homes, meetings, and purposeful selection of a particular person, their involvement in the organization by any means.

A kind of unique phenomenon among exotic religious groups is the fans of the cult of Satan, since they directly, without hiding, oppose the traditional religious and philosophical concepts of good and evil, believing that evil is stronger and the final victory over good will be won by it. In addition, almost all traditional religions have their own understanding and attitude to otherworldly evil.

It is believed that “Satanism originated from ancient Iraq, its precepts are contained in the ‘Blue book’. Satanic cults magnify evil and violence, preach communication with mystical sources of evil-demons, with Satan, etc.”<sup>31</sup>

In the Renaissance, the cult of Satan received new inspiration, this was primarily due to the strengthening of dissident thinking among the ruling circles in relation to the official Church, the arrival of a huge number of books in Europe from the conquered territories, including occult content, increased trade relations with the East, etc.

In the later XVII-XVIII centuries, again there were fans of the satanic cult in Europe, so for example, you can remember the ‘circle of Madame

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<sup>31</sup>Religious studies / ed. A.V. Soldatov-M., SP / b., Krasnodar, 2003. - P. 643.



La Voisienne' in France (XVII century) and the 'Hellfire Club' under the leadership of Francis Dashwood in England (XVII century).<sup>32</sup>

In the XX century, the appearance and even legalization of the satanic cult is attributed to Edward Aleister Crowley (1875-1947) and his faithful follower Anthony Sandor La Vey (1930-1997), who founded an organization called the 'Church of Satan' on April 30, 1966 in San Francisco (USA) and became the high priest of this organization.<sup>33</sup> The latter is the author of the 'Bible of Satan' or 'Black Bible'. Another book revered by Satanists is Necronamicon, written by a 'Mad Arab', Abdul Alzahared.<sup>34</sup> In addition, there is a huge amount of occult literature, for example, 'Theory and Practice of the Magician', 'Vision and Voice', etc.

The cult itself – the personification of evil, also requires a certain approach to study. For example, the image of Satan himself does not always become clear, since in fiction and even in religion itself, there are opposite ideas about Satan and his associates.

Most likely, without having its own individual image, it is able to change its appearance at will, not limited to the number of times.

On April 18, 1993, at Easter, three people (Orthodox monks) were ritually murdered in the Kaluga region. The perpetrator "N. Averin did not think to give up the crime". In Germany in 2003, an occult group was uncovered, members of the group raped women, killed and ate children for 15 years during ritual ceremonies. The head of the Italian Satanists, Andrea Volpi, was sent to prison for 30 years for the ritual murder of three people, etc.<sup>35</sup>

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<sup>32</sup> Karnatsevich V. L. 50 famous sects. - Kharkiv, 2004. - P. 415.

<sup>33</sup> See: Ibid. - P. 419.

<sup>34</sup> Kislyuk K. S. Religious Studies. - Rostov n/A, 2003. - P. 456.

<sup>35</sup> Miroshnik N. Italian Satanists. ria of news». - [Electronic resource]. - 2005. - February. – Mode of access : NEWSru.com.

The main part of followers are people aged from 17 to 40 years, more than 50% of them are women. The approximate number of followers is unknown. Much attention is also paid to symbolism, mainly a pentagram – an inverted five-pointed star with the face of a goat inside.<sup>36</sup>

The most significant Satanist cults in the former Soviet Union: ‘Russian Church of Satan’; ‘Black Angel’; ‘Southern Cross’; ‘Green Order’; ‘Society of Satan’; ‘Black Brotherhood’ , etc. All of them were founded in the 70s and 80s of the last century. In 2001, there was an attempt of official registration. According to the Russian special services, there are about 15 different satanic organizations in Moscow. It is possible to replace the name and hide the main information about the organization when trying to get state registration.<sup>37</sup>

We refer to these groups organizations of fascist ideology or propagandizing them, since fascism in our understanding, first of all, is:

- 1) recognition of the right of one's own people to exploit and destroy other peoples and adherents of other ideologies;
- 2) occultism justifying this ideology.

To attract new members, unlike other religious associations, special events are not held, because most of those who want to come to them themselves are under the impression of various situations. The source of material benefits can be: voluntary contributions of adherents; their property; the property of the victim, etc.

About 20-25 years ago, a new exotic religious group appeared in Russia – Voodoo, which is very close to satanic groups in its rituals. The very word ‘Voodoo’ came from the African country of Benin (Dahomey), where it meant ‘deity’, ‘spirit’ in the local language of the foni peoples.

<sup>36</sup> Karnatsevich V. L. 50 famous sects. Kharkiv, 2004. - P. 414-422.

<sup>37</sup> Religious studies / Ed. A.V. Soldatov-M., SP / b., Krasnodar, 2003. - Pp. 642-644.

Today, this ancient African religion exists under several names. In Haiti, it is known as ‘Voodoo’, in the United States and Cuba it is called ‘Santeria’, in Brazil – ‘Macumba’.

One of the ultra-modern ones that are spreading in Russia is the ‘last of the prophets’ created in the 1990s, ‘the son of Yahweh and the brother of Jesus’ – Claude Varillon (now Rael) ‘Rael movement’, better known as the ‘UFO sect of raelites’ – (Raelions).

After their activities were banned in the United States in 2000 by the Department of Food and Drug Administration (FDA USA), Rael and his organization moved to Quebec (Canada), where the ‘Center for the Interpretation of UFO Phenomena – UFOland’ is located, and have a large headquarters in Geneva. On his initiative, in 1997, the biochemical company ‘Clonaid’ was created, headed by Brigitte Boieselier. She is considered a top-class specialist in genetic engineering. The initial ‘Clonaid’ rented some laboratory facilities in the United States for the experiments on the cloning of human embryos.<sup>38</sup>

Unlike other similar groups, the Rael movement, through its biochemical company Clonaid, is actually working in this direction, despite the efforts of the international community to prohibit the cloning of human embryos. The staff of ‘Clonaid’ includes highly qualified specialists in genetics, attracted to the laboratory by huge funds sent to Rael from various sources:

- first, it is the funds of people who have lost their loved one and want to use cloning to bring them back to life (Rael takes 200 thousand US dollars for this);

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<sup>38</sup> Primas!.: Cloning – a population of cells or organisms that have passed from a common ancestor by asexual reproduction. Clone (from Greek. Klon-branch, offspring). Bolshoy Enciklopedicheskiy Slovar. - M.,; SPb., 2001. - P. 446.

- second, these are people who have a large amount of financial resources and want to gain immortality – ‘Clonaid’ offers to accept their cells for eternal storage (for only 50 thousand US dollars);

- third, it is the means of followers of organizations.

According to the organization, there are about one million people worldwide, including several Russians who are investors in Clonaid. The successful cloning of 3 people in 2003 was announced by Brigitte Boisselier, one of them was cloned from the cells of a 2-year-old boy who died in a car accident. At the same time, representatives of this organization refuse DNA analysis because of the disclosure of the identity of the parents. Explaining the fear of parents of cloned children that their children will be taken away from them. This response was given by the Vice-President of ‘Clonaide’ Thomas Kenzing to journalists, after he did not appear in a Florida court (USA) to give evidence on cloning the dead boy.

According to experts, the statements of this company have nothing to do with reality, it is just a promotional move to attract investors. Geneticists believe that cloning technology has not yet been worked out and the probability of a healthy child being born is not great. All the cloned creatures died or fell ill with an incurable disease (Dolly the sheep was the only surviving embryo out of 347). In addition, the clone is not a repeat of the cloned individual, not an identical copy, but an independent individual - the same genetic code, but a different experience and a different personality. According to John Greifo, Director of the Department of Reproductive Endocrinology and Infertility at the New York University

School of Medicine “from a medical point of view, it is naive to think that cloning can bring back a dead child”.<sup>39</sup>

In history, there are known facts when scientific adventurers tried to artificially create a person, for example, the famous Renaissance doctor Paracelsus (1493-1541), offered questionable ways to create an artificial person – ‘homunculus’ (from Latin *man*), while he assured that his experiments had been completed successfully. In his works, you can still find an elementary and not very decent recipe for obtaining a homunculus.<sup>40</sup>

In addition to the above, there are a large number of exotic religious associations in Russia, as in the rest of the world, whose activities are of concern to society, such as the ‘Church of the Last Testament’, other well-known names ‘Community of One Faith’ and ‘Community of Vissarion’.<sup>41</sup> It is interesting because organizations lead a collective way of life, and it is also known that such organizations (after a certain time - from 5 to 15 years) end their activities tragically, it is either a mass murder or suicide of followers. An analogy can be drawn with the following organizations that have been operating since the early 70s of the XX century in the United States.

Unfortunately, even in Russia, the state uses the help of individual representatives of such organizations in the ‘best’ traditions of the Soviet past. In the mid-1970s, a ‘healer’ Juna Davitashvili (Assyrian by nationality) appeared in Georgia, using methods of neuro-linguistics, and later she ‘treated’ senior members of the Central Committee of the Communist party of the GSSR and the USSR. In reality, Davitashvili

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<sup>39</sup> On the temporary ban on human cloning: Feder. law of the Russian Federation of may 20, 2000 No. 54-FZ 51. [Electronic resource]. // SPS ConsultantPlus.

<sup>40</sup> Getting a homunculus // Around the world. - 2004. - №4. - P. 88.

<sup>41</sup> Karnatsevich V. L. 50 famous sects. Kharkiv, 2004. - P. 501.

collaborated with the Soviet secret services and monitored the situation in the upper echelons of power, just like the famous Bulgarian soothsayer Vanga. After her death, it became known that information for Vanga was obtained by the Bulgarian special services, it was profitable because over 55 years it was visited by more than one million tourists.<sup>42</sup>

At the end of the 1980s, a great number of psychics scientists appeared in the USSR, and the authorities tried to use them to distract their own people from the difficult socio-economic and political situation in the country. They were given time at the state channels, pages of print media, etc. For example, Anatoly Kashpirovsky and Alan Chumak. They ‘treated’ the entire country at once, performing healing sessions on television. “Kashpirovsky made long speeches, during which postoperative stitches ‘resolved’ and various diseases disappeared. Alan Chumak ‘charged with healing energy’ water, creams and everything that people put in front of the TV. During his sessions, he was always silent. They were even broadcast on the radio.”<sup>43</sup> Kashpirovsky was also used by the authorities during the tragedy in the city of Budenovsk in June 1995, where his ‘supernatural’ abilities failed completely. A similar situation was repeated in 2005, when the ‘healer’ Grigory Grabovoi proposed the resurrection of children who had died in Beslan.

### **3. Legal regulation of freedom issues of conscience and religion**

The issue of freedom of conscience and religion, which has been stirring the best minds of mankind for thousands of years, was reflected for the first time at the international level in the Universal Declaration of Human Rights adopted by the UN General Assembly on December 10,

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<sup>42</sup> Mamykina R. Bulgarian seer // GEO FOCUS. - 2006 - №1-2. - P. 24-35.

<sup>43</sup> See: Ibid. - Pp. 24-35.

1948, which proclaims: “Whereas the disregard and contempt for human rights have led to barbaric acts that outrage the conscience of mankind, and that the creation of a world in which people will have freedom of speech and belief and will be free from fear and want, ...”.<sup>44</sup>

At the international level, the theses on freedom of conscience and religion are also enshrined in the following documents:

- International Covenant on civil and political rights (1966), article 18 (3) of which states: “Freedom to profess religion or belief is subject only to restrictions established by law and necessary to protect public safety, order, health and morals, as well as the fundamental rights and freedoms of others”;<sup>45</sup>

- Council of Europe Resolution No.1202 ‘on religious tolerance in a democratic society’ (1993).<sup>46</sup>

As well as International Labour Organization Convention No. 111 ‘on discrimination in the field of work and employment’ (Geneva, 1958) and the European Charter on the Rights of the Child (1992), etc.<sup>47</sup>

Despite the above-mentioned documents that guarantee freedom of conscience and religion within the framework of universal morality, the world community had not adopted a single document condemning the activities of exotic religious associations until 1984. In April 1984, for the first time, the European Parliament made a statement ‘on the destructive Sect of Mun’.<sup>48</sup> The statement of the European Parliament condemns the activities of the ‘Saint Mun Unification Church’ in Europe and the United

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<sup>44</sup> Universal Declaration of human rights. [[Adopted at the third session of the UN General Assembly by resolution 217 (III) of December 10, 1948.]- Moscow: RIOR, 2005. - P. 25.

<sup>45</sup> Tihonravov Yu. V. pravosodne verske študije. - M., 1998. P. 116.

<sup>46</sup> Glej: Prav Tam.

<sup>47</sup> Evropska listina o pravicah otrok / SPS ConsultantPlus.

<sup>48</sup> «Reverend moon Unification Church», established by Korean citizen sun Myung moon in 1946. Distributed by V. CH. and in the far East of the Russian Federation. Karnatsevich V. L. 50 famous sects. - Kharkiv, 2004-P. 215.

States, and also calls on the governments of these countries “... not to give any special status, not to allow any connivance, not to give any special privileges... – to this religious organization. And in May in 1984 these states adopted a ‘resolution on the public approach of the member states of the European Community to various violations of the law by new organizations operating under the protection of religious associations’, which expresses doubt about the religiosity of the ‘Saint Mun Unification Church’ and proposed a number of measures to prevent such situations in the future.<sup>49</sup>

After death of 16 people (including 3 children) in Vercors (France) in 1995, the European Parliament adopted a decision on the problems of ‘religious sects’ (1996) where such organizations were accused of ‘human rights violations and criminal acts, such as: ill-treatment of people, sexual harassment, illegal imprisonment, trafficking in persons, incitement to violence, dissemination of racist views, tax evasion, illegal movement of capital, trafficking in weapons and drugs, violation of labor laws, illegal medical activity...’. It was decided to authorize its own Committee on Fundamental Freedoms and Internal Affairs “to invite the relevant committees of national parliaments to devote their next joint session to the problem of sects” in order to exchange information and identify the best methods to limit the undesirable activities of these organizations.

Resolution 56/589 of the UN General Assembly can become a universal document, including on issues of freedom of conscience and

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<sup>49</sup> Encyclopedia «New religious organizations of Russia of destructive, occult and neo-pagan character»: [Electronic resource]. -, 2002, March. - Access mode: <http://iriney.vinchi.ru/mail.htm>.



religion,<sup>50</sup> especially when it comes to the creation or use by the state of the activities of exotic religious organizations.

For the first time in the history of Russia, full freedom of conscience was proclaimed in the Declaration of the Provisional Government ‘on its composition and tasks’. Paragraph 3 of the Declaration says about ‘the abolition of all class, religious and national restrictions’.<sup>51</sup> It should be noted that even in the Russian Empire, some ‘confessions of foreign origin’ were treated fairly loyally.<sup>52</sup>

All the constitutions of the USSR legally guaranteed freedom of conscience, but under the rule of one ideology, this was impossible, incompatible with the concept of ‘Freedom’ as a universal value, and the proclaimed principles were contradicted by other parts of the Constitution itself. It was only at the end of the Soviet regime that an attempt was made to remove the existing contradictions (December 26, 1990). A new version of article 6 of the Constitution of the USSR was adopted), and the first law ‘on freedom of religion’ was introduced in the RSFSR, which was in action until 1998.<sup>53</sup>

After the collapse of the Soviet Union, new states appeared on its territory, from among the former Union republics with their own national legislation. The Commonwealth of Independent States was created to coordinate further actions of these states. Article 2 of the CIS Charter calls among its goals ‘ensuring human rights and fundamental freedoms in accordance with generally recognized principles and norms of international

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<sup>50</sup> The responsibility of States in international legal acts: Resolution of the gene. UN assembly. From December 12, 2001 // SPS ConsultantPlus.

<sup>51</sup> Titov Yu. P. Hrestomatiya po istorii gosudarstvennogo i Prava Rossii (history of state and law of Russia), Moscow, Prospekt, 1999, P. 273.

<sup>52</sup> Pavlov A. S. The Course Of Ecclesiastical Law. Saint Petersburg, 2002, P. 123.

<sup>53</sup> On freedom of religion: Law of the RSFSR of October 25, 1990 No. 267-1 (with amendments of January 27, 1995). // SPS ConsultantPlus.

law and CSCE documents’, but there are no special acts on freedom of conscience and religion within the Commonwealth.<sup>54</sup>

In November 1991 the Supreme Soviet of the RSFSR adopted the ‘Declaration of Human and Civil Rights and Freedoms’, which has become a kind of prototype of the new Constitution of the Russian Federation in terms of human and civil rights and freedoms.<sup>55</sup>

The Constitution of the Russian Federation declares a person's rights and freedoms to be the highest value (article 2). Article 13 recognizes ideological diversity and prohibits the domination of one ideology. The basic Law of Russia guarantees everyone the right to participate in the activities of a public Association (article 30) and freedom of thought and speech (article 29). The state guarantees the observance of the declared freedoms, regardless of ‘gender, race, nationality, language, origin, property and official status, place of residence, attitude to religion, beliefs, membership in public associations, and other circumstances’ (article 19). As already noted, article 28 of the Constitution is entirely devoted to religious and atheistic freedoms.<sup>56</sup>

Enshrined in article 28 of the Constitution freedoms are regulated by the Civil Code of the Russian Federation, the Russian Federation Code of Administrative Offences, the Criminal Code of the Russian Federation, the Tax Code of the Russian Federation, Federal Law ‘On freedom of conscience and religious associations’ and other normative legal acts of the Russian Federation and the subjects of the Russian Federation.<sup>57,58</sup>

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<sup>54</sup> Charter of the Commonwealth of Independent States (Minsk, January 22, 1993). / / SPS ConsultantPlus.

<sup>55</sup> Declaration of human and civil rights and freedoms, Moscow, 2005, P. 45.

<sup>56</sup> Constitution of the Russian Federation: adopted by popular vote on December 12, 1993 . - Moscow: Jurist, 1997. - P. 43.

<sup>57</sup> On freedom of conscience and religious associations: Feder. law" of September 26, 1997 No. 125-FZ. / / SPS ConsultantPlus.

The Federal Law ‘on freedom of conscience and religious associations’ (hereinafter referred to as Federal law No. 125) regulates the legal status of both existing religious associations (organizations, groups) and those being created in the future. At the same time, it gives a fair historical assessment, recognizing the special role of Orthodoxy and other traditional religions in the formation of the Russian state. For example, the preamble of the Law states: “... respecting Christianity, Islam, Buddhism, Judaism and other religions that are an integral part of the historical heritage of the peoples of Russia”.

Labor relations in religious organizations are based on the Labor Code of the Russian Federation (labor agreements and contracts), clergy are subject to social pension security, as well as social insurance on a general basis, as well as all citizens of the Russian Federation (article 24).<sup>59</sup>

Supervision over implementation of laws in this area is done by procuratorial authorities of the Russian Federation and conformity of their activities with the charters of these organizations is watched by the Federal Registration Service of the Ministry of Justice (article 25). Violation of the legislation on freedom of conscience and religious associations entails criminal, administrative and other liability (article 26 of the Federal law No.125).

Based on all the above, we can conclude that the Federal law No. 125 accumulates the norms prescribed by the Constitution of the Russian Federation, systematized legislative acts and other Federal laws of the Russian Federation.

At the level of subjects of the Russian Federation, there are also legal acts regulating this area of law, such as the law of the Republic of Tatarstan

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<sup>58</sup> Complete collection of codes of the Russian Federation. Novosibirsk, 2006, P. 125.

<sup>59</sup> Labor code of the Russian Federation. // SPS ConsultantPlus.

‘on freedom of conscience and religious associations’; the law of the Republic of Dagestan ‘on the prohibition of Wahhabi and other extremist activities on the territory of the Republic of Dagestan’, etc.<sup>60</sup>

Taking into the consideration all the liberal achievements of the Federal law ‘On freedom of conscience and religious associations’, the multilateral consultation with all religious associations of Russia during the preparation of this regulatory act, and the constitutional principle of separation of religion from the state (part 1 and 2 of article 14 of the Constitution), and that the law is inherently always a unilateral act on the part of the state, we decided to study the experience of other countries with approximately the same population composition in terms of religious worldviews and historical, including Soviet, atheistic, past of Ukraine and Georgia.

The Constitution of Ukraine in article 35 proclaims: “Everyone has the right to freedom of thought and religion. This right includes the freedom to profess any religion or not to profess any, to freely perform, individually or collectively, religious cults and rituals, and to conduct religious activities.

The exercise of this right may be restricted by law only in the interests of protecting public order, public health and morals, or protecting the rights and freedoms of others.

The Church and religious organizations in Ukraine are separated from the state, and the school is separated from the Church. No religion can be recognized by the state as mandatory. No one can be excused from their duties to the state or refuse to comply with the law on the grounds of religious beliefs. If the performance of military duty contradicts the

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<sup>60</sup> Fight against international terrorism, collection of documents. - M., 2005. - // IPS GARANT-master. Prime.

religious beliefs of a citizen, the performance of this duty must be replaced by alternative (non-military) service.”<sup>61</sup> An impressive article of the Constitution of Ukraine reflects almost all the freedoms provided in this area of regulation in the normative legal acts of the Russian Federation. At the same time, the law of Ukraine ‘on freedom of conscience and religious organizations’, according to Ukrainian parliamentarians, requires revision.<sup>62</sup> Most likely, at this stage, the norms enshrined in the systematized legislative acts of Ukraine are fully satisfied with the parties.

The universally recognized religious freedoms enshrined in the Constitution of Georgia, where “the state recognizes the exclusive role of the Georgian Orthodox Church in the history of Georgia and at the same time proclaims complete freedom of religious belief and belief, and independence of the Church from the state” – articles 9 and 19, in which “everyone is guaranteed freedom of speech, opinion, conscience, religion and belief ... it is prohibited to restrict...freedoms, if their manifestation does not infringe on the rights and freedoms of others”.<sup>63</sup>

In Georgia, a new form of relationship between the state and religion has been found, on an equal basis, in the form of a constitutional agreement (hereinafter referred to as the Agreement) between the state of Georgia and the Georgian Apostolic Autocephalous Orthodox Church.

A kind of unique phenomenon in the post-Soviet territory is the following recognition of the state: “Recognizing the period of loss of independence in the XIX-XX centuries (especially 1921-1990) and the damage caused to the Church by the State. The state, as the owner of part

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<sup>61</sup> Constitution of Ukraine. Adopted at the V session of the Verkhovna Rada of Ukraine on July 28, 1996 / New constitutions of the CIS and Baltic countries. - M.: 1998. - P. 508-566.

<sup>62</sup> Primas'. From the author, at the time of writing of this work.

<sup>63</sup> The Constitution of Georgia [Adopted on August 24, 1995. on the basis of the Constitution of the Georgian Democratic Republic of 1921] // New constitutions of the CIS and Baltic countries-M., 1998. - P. 175-209.

of the property taken from the Church, undertakes to partially compensate for the damage caused” (article 11 of the Agreement).<sup>64</sup>

Currently, there is a debate in the Parliament of Georgia on signing similar agreements with all religious associations registered in the country.

Based on the above, we can conclude that even in the case of three countries that were previously part of the same state, there are different variations in the solution of the same problem.

It is also known that in countries where state and religion are not separated, this problem is solved in different ways – either by state recognition of traditional religion for the majority of the population as the state religion, but in the country secular laws and political liberties dominate (for example, Greece or the United Kingdom, where the king heads the traditional religion) or by state recognition of the religious right as the state right (e.g., Iran, UAE, Bahrain etc.).<sup>65,66,67</sup>

In the Criminal Code of Russia, the activity of the associations under study is regulated by article 239 – ‘Creation of a non-profit organization that encroaches on the person and rights of citizens’ (hereinafter, article 239 of the Criminal Code). The condensed criminal-legal characteristic of which will look like this:

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<sup>64</sup> Constitutional Agreement between the State of Georgia and the Georgian Apostolic Autocephalous Orthodox Church [signed on October 14, 2002, by the President of Georgia and the Catholicos-Patriarch Of all Georgia, and approved by the Parliament of Georgia and the Holy Synod in 2002. Translation from the original document of the author.

<sup>65</sup> Constitutions of the world's countries. - [Electronic resource]. - 2006, may. - Access mode: <http://www.rusoir.ru>.

<sup>66</sup> Primas'. Neuro-linguistics is a field of knowledge at the intersection of neurology and linguistics that deals with the study and restoration of impaired language skills and abilities. Bolshoy Enciklopedicheskiy Slovar. - M.; SPb., 2001. - P. 326.

<sup>67</sup> Primas'. Psychic-a term used to refer to a person who has the ability to supersensitive perception or impact. Parapsychology-the field of research of so-called paranormal psychophysical phenomena: extrasensory perception, without the participation of the senses (telepathy, clairvoyance, dowsing, paradiagnostics, etc.), etc. It has not received a satisfactory scientific explanation and causes sharp discussions. See: Ibid. - P. 446.

a) The subject of a crime under article 239 of the Criminal Code of the Russian Federation will be a natural, sane person who has reached the age of 16 years.

b) This crime can be committed only in the form of direct intent. The motive for the crime in article 239 of the Criminal Code is not defined, but its establishment is necessary to characterize the identity of the perpetrator.

However, despite the existing shortcomings of the rule in question, it is the only effective criminal law way to combat the phenomenon in question.

The analysis of article 239 of the Criminal Code of the Russian Federation allows us to draw the following main conclusions:

1. The relations of the state to religious organizations, throughout the history of Russia, were determined by the political, economic and social features of the development of society at each stage. The state (under each form of government) granted citizens the right to freedom of religion, which was supplemented by a number of different restrictions;

2. Despite the fact that certain types of religious associations have violated the rights of people to some extent over the centuries, the norm on criminal liability for this type of crime appeared only in 1960.;

3. Exotic religious associations have all the characteristics necessary to recognize their actions as socially dangerous;

4. The general object of a crime is a set of goods (interests) protected by criminal law from criminal encroachments. The common object is the sum of all objects protected by criminal law;

5. The generic object of the organization of a religious association that encroaches on the person and rights of citizens are relations that ensure public safety and public order. The specific object is the health of the

population and public morality. The direct object is the relationship to ensure public safety and public order, the additional object is the relationship regulating the rights of citizens.

Public security and public order – basic, personal and civil rights – will be additional objects;

6. On the subjective side, a crime can only be committed in the form of direct intent. The motive of the crime is not defined by the legislator, but the establishment is important for the characterization of the guilty person;

7. The organization of a religious association that infringes on the person and rights of citizens should be distinguished from other forms of organized criminal activity.



## **Chapter 2**

### **Criminological characteristics of exotic religious associations**

#### **1. Indicators, status and dynamics**

Since the second half of the 1980s, Russia has seen a significant increase in religious consciousness among citizens. This statement is based on a real noticeable increase in the number of believers, intensive construction and restoration of buildings of religious significance, the growing role of religion in the cultural and socio-political life of the country, as well as materials from sociological research and official statistics.

An estimate of the number of representatives of a particular religion, as opposed to an estimate of the number of supporters of other public associations, such as political parties, trade unions, etc., cannot be accurate and unambiguous. However, there are several ways to calculate the number of citizens who belong to a particular religion, mainly:

- 1) Official statistics based on the national principle (ethnic), i.e. on a person's belonging to a certain national and cultural tradition;
- 2) Data of official representatives of various religious associations;
- 3) Data obtained from the population survey.

Of the above methods, the highest indicators of the number of citizens who belong to a particular religion are calculated based on the national principle based on official statistics. For example, the adherents of Orthodoxy on this basis can be declared ethnic Russians, Ukrainians,

Belarusians, Chuvash, Mordvins, Karelians, Komi, some Ossetians, Udmurts, Mari, etc. Based on this method of calculation, according to the data of the last all-Russian population census of 2002, about 120 million people are Orthodox (almost 116 million Russians, 3 million Ukrainians, more than 1.5 million Chuvash, about 900,000 Mordvins, 800,000 Belarusians, etc.).<sup>68</sup>

According to the national principle of calculating religious affiliation, the number of adherents of other faiths and religions can also be determined. For example, the number of ethnic Catholics in Russia according to the results of the all - Russian census of 2002 is 500-600 thousand people, including: Spanish – 1547, Italian – 862, Cuban – 707, Lithuanian – 45569, Poles – 73001, Slovaks – 568, French – 819. It is believed that 25-30% of Russians are German, 597,212 of them are Catholics. A significant number of Belarusians and Ukrainians, Catholic by family tradition, live in Russia.

A similar situation exists in relation to Lutherans. So the number of the Lutherans of the Finnish tradition in Russia is 63 thousand people, including Finns – 34 thousand, Estonians – 29 thousand. The German Lutheran Church, based on the national principle, unites about 400 thousand people, i.e. 70-75% of the Germans in Russia.

According to the results of the last census 1,130 thousand Armenians belong to the Armenian Apostolic Church in Russia.

The second largest religion in Russia, according to the national principle, is represented as follows: Avars - 757100, Adygeans - 128528, Azeris - 621840, Balkars - 108426, Bashkirs - 1673389, Dargins - 510156, Ingush - 413016, Kabardins - 519958, Kazakhs - 653962, Karachays -

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<sup>68</sup> Filatov S. Statistics of Russian religiosity: the magic of numbers and ambiguous reality. - [Electronic resource]. - 2006. - April. - Access mode: <http://www.rusoir.ru>.

192182, Kumyks - 422409, Laks - 156545, Lezgins - 411535, Tabasarans - 131785, Tajiks - 120136, Tatars - 5558601, Turks - 92415, Turkmens - 33053, Uzbeks - 122916, Circassians - 60517, Chechens - 1360253. Thus, there are about 14 million followers of Islam.

The number of Buddhists in Russia according to the census data was: Buryats - 445 thousand people, Kalmyks-174 thousand and Tuvans-243 thousand people, total - no more than 900 thousand people.

According to the latest census data, the official number of Jews in Russia is 233439 people.

So, based on the principle of belonging to a certain national and cultural tradition, we will get the following data: 120 million Orthodox, 600 thousand Catholics, more than a million believers of the Armenian Apostolic Church, 14 million Muslims, 900 thousand Buddhists and about 230.5 thousand adherents of Judaism.<sup>69</sup>

The principle used to calculate people by their religious affiliation leads to large digital errors. For example, we enroll hundreds of thousands of old believers, Protestants, atheists, supporters of various non-traditional, including exotic religious teachings, etc. in the Orthodox Church using this method.

It should be noted that the data of official representatives of religious associations mostly coincide with the data of the state statistics of the population census.<sup>70</sup>

According to data from various sociological centers (VTSIOM, ISPI, FOM, and others), the number of religious people, which was about 20% in

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<sup>69</sup> Kazmina O. E. Confessional composition of the Russian population. Peoples and religions of the world / O. E. Kazmina. - [Electronic resource]. - 2006. - January. - Access mode: [http:// www.cbook.ru/peoples/ index/ welcome.shtml](http://www.cbook.ru/peoples/index/welcome.shtml).

<sup>70</sup> Filatov S. Statistics of Russian religiosity: the magic of numbers and ambiguous reality. - [Electronic resource]. - 2006. - April. - Access mode: [http:// www. rusoir.ru](http://www.rusoir.ru).

the 1980s, increased to 40-45% in the early 1990s, by the end of the 1990s it was 50-60%, and in 2002-2003 it reached 65%. For those who consider themselves non-believers, it decreased from 65% (1989) to 30% (2003, VTSIOM). The distribution of those who called themselves believers of various religions (FOM-2002, VTSIOM-2004) looks like this: Orthodox – 54-58 %, other Christian denominations – up to 2 %, Muslims – 5-7%, outside religion – 14%, other religious trends, including non-traditional – 1%.<sup>71</sup>

The largest of the latter – ‘Jehovah's Witnesses’, included 255 thousand people in 1998. The other two major organizations – the Society for Krishna Consciousness, and the Church of Jesus Christ of Last Days Saints (Mormons) have up to 10,000 people. There are about twenty similar organizations that have a serious internal discipline and have from 1 to 4 thousand followers, but only no more than 300 thousand people.<sup>72</sup> However, these statistics do not exhaust the total number of non-traditional religious associations that actually exist, since they do not include those that operate without state registration. At the same time, the share of these can be very significant, especially among followers of exotic religious associations. Especially since various researchers of this problem have a figure ranging from 0.3 to 1.5 million or more people (depending on the fact that many researchers include a considerable number of pseudo-Protestant, occult, etc. associations).<sup>73</sup>

However, can these data be used to judge the actual number of believers and their belonging to certain religions? The fact is that a significant part of those who call themselves, for example, Orthodox or

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<sup>71</sup>Zuev Yu. P. Association Of Religious Researchers / Yu. P. Zuev. - [Electronic resource] - 2006. - may. - Access mode: <http://www.rusoir.ru>.

<sup>72</sup> Modern religious life in Russia. Experience of systematic description: in 4 vols., 2003-Vol. 2. - P. 367.

<sup>73</sup> Religious Studies / Ed. edited by A. V. Soldatov. - SP / b, Moscow, Krasnodar, 2003. - P. 426.

Muslim, Buddhist or Jewish, identify themselves in this way (as already noted) by belonging to a certain national and cultural tradition. In a study conducted in 2000, The Russian Independent Institute of Social and National Problems found that the percentage of respondents who declared their affiliation to a particular religion was 60.5%, while only 43.4% called themselves believers. The real number of believers can probably be inferred only from the percentage of those polled who fully and profoundly accept and understand a particular religious teaching.

If we proceed from these criteria and recognize the results of sociological research as reliable, then in 2002-2003 the number of believers averaged, according to optimistic estimates, 30%, and according to pessimistic estimates – no more than 13%.

However, when analyzing the religious situation, it would be a mistake to exclude the relatively large part of people (according to various data from 14% to 30%) for whom religious faith itself is not an essential component of their spiritual life, for whom religion serves primarily as a means of national and cultural self-identification or as an ideological basis for their political preferences.<sup>74</sup>

Taking into account all the above, it is possible to deduce approximate figures about the number of practically religious people belonging to certain religious doctrines, based on the data of the last population census (2002) and sociological research (including the author's), both pessimistic and optimistic (13-36.7%):

- ROC – from 15.6 to 44 million people.
- Catholics – from 78 to 220 thousand people.
- Protestants (Lutherans) – from 195 to 550 thousand people.

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<sup>74</sup>Zuyev Yu. P. Modern religious situation in Russia and trends in its development / Yu. P. Zuyev. - [Electronic resource] - 2006. - may. - Access mode: <http://www.rusoir.ru>.

- Muslims – from 1.82 to 5.2 million people.
- Buddhists – from 117 to 330 thousand people.
- Followers of Judaism – from 30 to 86 thousand people.
- Non-traditional religious associations – from 0.3 to 1.5 million or more people.

The letter from the Minister of Health and Medical Industry of the Russian Federation provides other indicators, including the number of followers of the studied associations: according to some data, from 3 to 5 million people are already involved in various cult formations, 70% of them are young people from 18 to 27 years old; 80% of adherents – with high and secondary education; students – about 1 million people, 25-30% of them have dropped out of school. Up to 250,000 families were destroyed, and at least a small number of minor children were left behind by a parent who went to a sect. Those who left the sects are 1 in 1000. It is almost impossible to get out of there without somebody's help, and those who have returned home are semi – disabled, no longer able to work, study, and find themselves in life and society. About 100 thousand elderly people under the influence of totalitarian sects sold their city apartments and, giving the money received to 'teachers' of sects, went to remote places, while receiving a ban to ask for medical help.

The most reliable is the state statistics on registered religious associations. According to the Ministry of Justice of the Russian Federation, in the period from 1992 to 2005, the number of registered religious associations increased from 4846 to 22144 (i.e. by 4.6 times,

while it should be noted that their number was 3003, but in 2001 it reached 20215).<sup>75</sup> From them:

- Orthodox (all jurisdictions) - 53.6 % (11,869);
- Protestant - 22.9 % (5070);
- Catholic (including 5 Uniates) - 1.2 % (265);
- Muslim - 16.7 % (3698);
- Jewish - 1.3 % (288);
- Buddhist - 0.9 % (199);
- Non-traditional religious associations - 0.7 % (155).

The most impressive is the revival of the Russian Orthodox Church of the Moscow Patriarchate (hereinafter referred to as the ROC). According to official data, the number of local associations in Russia is 11,869. More than 14 thousand priests and about 4 thousand deacons conduct liturgical and other activities in them. During the same period, the number of educational institutions for professional religious education of the ROC (theological academies, seminaries, schools, pastoral courses, diocesan women's theological schools, Regent's and icon painting schools) exceeded 50, and there are 366 monasteries. There are more than 40 publishing houses; Church periodicals have 540 titles, which exceed the number of Church publications published on the eve of the events of October 1917. There are more than 4,500 Sunday schools and about 100 Orthodox secondary schools.<sup>76,77</sup>

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<sup>75</sup> Religious association. Freedom of conscience and religion. Normative act. Judicial practice. - Moscow, 2001. - P. 3.

<sup>76</sup> Zuev Yu. P. Association Of Religious Researchers. - [Electronic resource] - 2006. - may. - Access mode: <http://www.rusoir.ru>.

<sup>77</sup> The «encyclopedia of New religious organizations of Russia of a destructive, occult and neo-pagan character»: [a letter From the Minister of health and medical industry of the Russian Federation to the heads of health authorities of constituent entities of the Russian Federation, rectors of medical and pharmaceutical universities of Russia]. - [ Electronic resource] 2005. - December-access Mode: [www.Kollekcia.ru](http://www.Kollekcia.ru).

On the territory of the United Krasnoyarsk territory on January, 01, 2020 the Main Directorate of the Federal Registration Service for the Krasnoyarsk Territory, Evenki and Taimyr (Dolgan - Nenets) Autonomous districts of the Ministry of Justice of the Russian Federation registered the following number of religious associations:

- Orthodox (Krasnoyarsk and Achinsk diocese of the ROC) - 111;
- Russian Orthodox old believers Church (2) and True Orthodox Church (1) – 3;
- Catholic (RCC) - 15;
- Protestant-104, including:
  - Lutheran - 7;
  - Seventh-Day Adventist Christians – 11;
  - Evangelical Christians (Pentecostals) (34) and Evangelical Christians (18) – 52;
  - Evangelical Christians Baptists-31;
  - Church of Jesus Christ of Latter-day Saints (Mormons) -1;
  - Christians of the Full gospel - 1;
- Armenian Church-1;
- Muslim - 17;
- Jewish - 8;
- Buddhist - 2;
- Non-traditional religious associations-21. They include:
  - Jehovah's Witnesses-18 (this organization was banned by the court in Russia, and legal disputes are currently underway);
  - United Faith in the Form of the Last Covenant-1;
  - Center of the Society for Krishna Consciousness-1;



### The Baha'i Faith – 1.<sup>78,79</sup>

It should be emphasized that most of the Protestant associations, with the exception of the Lutherans, are also non-traditional in classical form, and some exotic religious associations. In this case, the number of non-traditional unions in the Krasnoyarsk territory will be 118, which is more than Achinsk and Krasnoyarsk diocese of the Russian Orthodox Church, and these indicators are incompatible with the data of the Ministry of Justice of the Russian Federation across Russia (115). Naturally, the difference in numbers primarily depends on the criteria that determine whether a particular religion belongs to a particular group, but for a legal state, the criteria must be in accordance with the law.

In total, 295 religious associations have been officially registered in the Krasnoyarsk territory over the past 20 years, 14 of them have been liquidated (mainly in accordance with articles 8 and 27 of the Federal law No. 125). Moreover, as of 01.05.2006, 281 religious associations are functioning in the Krasnoyarsk territory.<sup>80</sup> Their number at the present time (June 2020), has not changed significantly.

After analyzing the above information, we came to the conclusion that the huge number of religious associations does not show the presence of the same number of religious teachings, i.e., religions, and, above all, is associated with an increase in the number (expansion) of organizations (groups) of traditional religions in Russia. This means that taking into

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<sup>78</sup> Note: the Baha'i Faith: the Founder, Mirza Hussein Ali Nuri (Iran), better known as Baha ' Ullah-«the Glory of the Lord» (1817-1892), declared publicly (1863) that he was «a manifestation of divine revelation».

<sup>79</sup> Primas': When calculating the number of adherents of certain religions, we were based on officially published data, in no case do we want to hurt the feelings of believers who have other statistics on this issue.

<sup>80</sup> Primas': Official statistics of the Main Department of the Federal registration service for the Krasnoyarsk territory, Evenki and Taimyr (Dolgan - Nenets) Autonomous districts of the Ministry of justice of the Russian Federation.

account all confessional and intra-religious differences in the Russian Federation, there are 6 religious trends without taking into account the number of non-traditional religious associations, since we do not have more detailed federal data on this issue (although the total number is known-115). In the Krasnoyarsk territory, there are only 18 of them (of course, officially registered!). At the same time, it should be emphasized that in the last 20-25 years, non-traditional religious associations that have appeared often have a pronounced anti-social orientation, and their scientific research will contribute to improving the overall climate of relations between the peoples of Russia.

For a detailed study of the stated problem, we conducted a questionnaire survey in different directions:

1) Population in three countries (Russian Federation, Georgia, Ukraine). Only 638 people, of whom in the Russian Federation – 500 (in the cities of Krasnoyarsk, Abakan, Achinsk, Vladivostok, Taganrog, Sochi and Vaida), Georgia – 75 (city of Tbilisi and Khobi district) and Ukraine – 63 (Kiev and Vorzel of Irpensky district of Kiev region);

2) Law enforcement officers of the Russian Federation - 23 persons;

3) Ministers of traditional religions of Russia. There are 15 people in total, including: the Russian Orthodox Church (Moscow Patriarchate) – 5, the Roman Catholic Church-5, and Islam-5;

4) Employees of the Main Department of the Federal Registration Service for the Krasnoyarsk Territory, Evenki and Taimyr (Dolgan - Nenets) Autonomous districts of the Ministry of Justice of the Russian Federation - 5 people.

It is noteworthy that the population, regardless of gender, age, marital status, education, occupation, attitude to religion, place of residence (city,

village, others) and country of residence is familiar with the problem of exotic religious associations. 100% of the respondents gave a positive response to this question. All of them recognize the relevance of this problem, offer to study the world's experience in preventing anti-social activities of these associations, improve legislation in this area and conduct a closer monitoring of their activities by the state. They believe that the problem under study threatens Russia's statehood, destroys families, spiritually corrupts people and financially ruins them.

Summing up this paragraph, we once again came to the conclusion that the topic under study, despite its relevance, is very sensitive and the resolution of the accumulated issues requires a fully balanced approach, both on the part of the state and public associations, as well as citizens. Our conclusion is based on the above material, since Russia is a multi-ethnic and multi-religious state, while the country is in the process of becoming a democracy, after many years of neglecting religious values and absence of the practice of coexistence of peoples in the current form in the historical past. All this obliges us to take into account the interests of each person, without violating the legitimate rights and freedoms of others, especially in matters of freedom of speech and conscience.<sup>81</sup>

## **2. Determinants of the occurrence of exotic religious associations**

Humanity, despite its highly developed nature, as it was centuries ago, is not able to resolve the question of the reasons for the emergence of various religious associations (organizations, groups) of an anti-social

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<sup>81</sup> When writing this paragraph, the authors' works were used: Kravchenko A. I. *Sotsiologiya*. - M., - 2001; Volkov Yu. g. *Sotsiologiya*. - M., 2003; Grevtsov Yu. I. *Sotsiologiya (course of lectures)*. - SP/b., 2003.

orientation in the XXI century. In dealing with this issue, it often came to a dead end: either by recognizing all religions as dangerous, or by persecuting some of them, or by proclaiming the principle of complete freedom of conscience. At the same time, we have always tried to deal with the consequences, studying the very cause of these phenomena.

Statistics show that the number of religious organizations in Russia has grown significantly in recent years, from 3003 in 1985 to 22144 in 2005. In addition to the traditional socially useful religions of Russia (Christianity, Islam, Judaism and Buddhism), these include non-traditional religions, including exotic religious associations.

In studying the latter, we have come to the conclusion that there is no single reason for the emergence of such associations, which could be eliminated by administrative measures, as in any other complex social phenomenon. In reality, the picture is completely different and complex. We face a whole complex of reasons that contribute to the emergence and generation of exotic religious associations.

In our opinion, the reasons of determining this phenomenon should be divided into 2 groups. To the first group, we refer the very reason for the occurrence, as the desire of a person or several persons to create a similar organization with the subsequent implementation of their desire in life. The second group includes a set of reasons for replenishment of these organizations by other people, i.e. followers (this group is closely related to subsequent victimological prevention). Their influence in society depends on the number of followers and is directly related to the financial security of these organizations.

Returning to the first group of reasons for creating exotic religions, we can say the following:

- Religiousness or anti-religiousness of the founder on the level of fanaticism, in this case belief in the supernatural on the fanatical level or denial of all supernatural on the same level (both the first and second is a sin for traditional religions). Fanaticism implies maximum concentration on the above problem in order to expose the ‘deception’ of traditional religions and convey the ‘truth’ to their followers, but not related to the mental disorder of the founder (their conviction). This phenomenon is facilitated by the loss of basic development guidelines by society, the difficult socio-economic situation, disagreements within traditional religions, lack of proper education, religious nihilism, intolerance to other cultures, and isolation from the main cultural-forming part of the population.

In the process of studying such organizations (in this case, an occult-mystical group) by the method of included observation, we paid attention to the subculture artificially created by their leader within the group itself. In such organizations, the probability of self-aggression is very high, which often leads to human tragedies in the form of suicide or mass suicides of members of such organizations (examples of which we gave in the first chapter of this work). In the observed group, there was a suicide attempt made by a woman (she has a full-fledged family, and is a doctor by profession, as is the leader of this group).

- Material interest, i.e. the founders of organizations, knowing the propensity of a person to be religious, using all the above, create a so-called ‘financial pyramid’ under a religious cover. In fact, the leaders of such organizations have nothing to do with religion, moreover, they have a vague idea about religion, about its purpose. The main goal is to get rich, for this they resort to illegal, illegitimate ways of influencing their followers (present and future). Almost all of them (the leaders of these

associations) have different techniques of influencing the human psyche, such as neuro-linguistic therapy (the leader of the observed group is a candidate of medical Sciences and a specialist in this therapy). Neuro-linguistic programming (hereinafter NLP) does not cross out the centuries-old experience of psychotherapy and does not claim a special position. Simply, it is more appropriate to the subjective reality of a person and therefore gives a faster, easier, more beautiful, harmonious and stable result without the use of hypnosis. In addition, it gives the therapist the opportunity to re-shape their own personality and thus achieve a great positive effect.<sup>82</sup>

Naturally, this therapy is developed, as already mentioned, including help people suffering from psychological discomfort or various kinds of mental disorders. Unfortunately, it is used to achieve the opposite effect in completely healthy people (and this is possible using NLP and other therapies to control human consciousness).

At the same time, the main method of enrichment is theft (mainly fraud), less often extortion. It is known that belonging to a certain religious Association is a powerful argument that causes a trusting relationship between people, which is what representatives of exotic religious organizations use. Thus, deception and abuse of trust is the main method of committing crimes, “and for the formation of a trust relationship, personal acquaintance is not necessary, since in most cases the call for the transfer of property or rights to it is made in relation to the general mass of listeners”,<sup>83</sup> for example, during religious ceremonies, as well as through other followers of these associations. Regarding the transfer of property, it

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<sup>82</sup> Elmanovich V. I. neuro-Linguistic programming. SP/b., 1994. - P. 45.

<sup>83</sup> Natural law and national legislation: report at the Republican scientific and practical conference. – [Electronic resource]. - Karaganda, 2003. - November. - P. 237. - access Mode: <http://faeton.narod.ru/gstat.html>.

should be noted that according to Federal law No. 125, any religious organization has the right to receive donations, i.e. the right to receive and dispose of property free of charge.<sup>84</sup> This is increasingly reinforced by the patronage of corrupt officials and similar law enforcement officials, as well as their association with organized crime (as confirmed by 62% of the surveyed law enforcement officers of the Russian Federation).<sup>85</sup>

- Mental disorder of the founder of the organization, i.e. inadequate response to reality, substitution of reality. Because of their mental disorder, they see themselves as a messenger of supernatural forces or even as a god. Practice shows that “ ... in recent years, pseudo-religious beliefs, especially Satanism, are especially often and in different ways ‘intersect’ with serious illegal actions of mentally ill people. As a rule, when it comes to murder, religious fables include belief in the existence of Satan (which was confirmed by our research). The commitment of murder is explained as a necessary defense against the «machinations» of himself and his servants, or as the need to fulfill his «orders»». <sup>86</sup> In the United States, on July 26, 2006, a court found Andrea Yates insane for killing her five young children as possessed by the devil.<sup>87</sup> The disease of these people is superimposed on the natural human need for supernatural forces and this all gives a more terrifying picture of the perception of the real world, which makes them more socially dangerous than in other cases.

In the above-mentioned associations, it is not excluded to use hallucinogenic substances to control the consciousness of followers, which

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<sup>84</sup> On freedom of conscience and religious associations: Feder. law No. 125-FZ of 26 September 1997 // SPS ConsultantPlus.

<sup>85</sup> Lisnyak M. A. predicting danger in destructive cults: Report on research work-Krasnoyarsk, 2001. - P. 16.

<sup>86</sup> Aggression and mental health-SP / b., 2002. - P. 163.

<sup>87</sup> «Emergency» program: Official website of NTV TV company. - [Electronic resource]. - 2006. - July 27. - Access mode: [www.ntv.ru](http://www.ntv.ru) .HTB.ru.

is necessary for their unconditional submission. The last group is the most interesting, since the state, in our opinion, is the determinant of this kind of phenomena in two forms:

- first, it acts in this way during the adoption of normative legal acts, giving significant relief to these organizations, without having sufficient grounds for it. For example, tax incentives are provided for all legally registered religious organizations, but we do not doubt the need to apply such a rule to truly religious organizations. In articles 149, 251, 270 and 395 of the Tax Code of the RF (hereinafter TC RF) provides enviable for all commercial organizations tax relief for this category of organizations and it is:

1) according to part 3 of article 149, the sale (transfer for their own needs) of religious items and religious literature is fully exempt from taxation, in accordance with the list approved by the Government of the Russian Federation on the submission of religious organizations (associations) produced and sold by religious organizations (associations), organizations owned by religious organizations (associations), and business companies whose authorized (pooled) capital consists entirely of the contribution of religious organizations (associations), within the framework of religious activities.

2) according to part 1, 2 of article 251, income in the form of property (including monetary funds) and (or) property rights received by a religious organization in connection with the performance of religious rites and ceremonies and from the sale of religious literature and items of religious purpose, as well as property (including monetary funds) and (or) property rights received by religious organizations to carry out religious activities are not taken into account when determining the tax base;



3) according to part 48 of article 270, expenditures not considered for tax purposes include those carried out by religious organizations in connection with the performance of religious rites and ceremonies, as well as in connection with the sale of religious literature and items of religious significance;

4) according to part 4 of article 395, religious organizations enjoy tax benefits in respect of their land plots where buildings, structures and structures for religious and charitable purposes are located.<sup>88</sup>

This means that the organization is completely exempt from taxation, including the production and sale of products. The need to change this rule in favor of the state and society as a whole is long overdue, which will be discussed in the next Chapter.

-second, some of them may be created by the state itself or by transnational organizations for various purposes. At present, it is no secret that the government, especially the executive branch in the second half of the 1980s and 1990s, resorted to the help of people of dubious profession (in chapter one, we gave examples of such cooperation).

In addition, during the confrontations between the two systems (socialist and capitalist), especially after the Second World War, the special services of both camps tried to use such organizations for the ideological decomposition of the enemy, to collect information on the territory of a potential enemy, and on their territory to control the dissident movement (a questionnaire survey of law enforcement agencies of the Russian Federation fully confirms our assumptions - 74%). Multinational

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<sup>88</sup> Tax code of the Russian Federation. Complete collection of codes of the Russian Federation. - Novosibirsk, 2006. - St. 217.,219, 333, 381.

companies may use these organizations for unauthorized collection of economic information.<sup>89</sup>

The second group of determination of this phenomenon, in our opinion, is associated with increased pro-religion trends for the last 20-25 years, leading the growth of the faith and a positive process of understanding religion as an element of the culture of the people, the carriers of the moral capacities of human values are accompanied by some costs of a kind of religious crisis (the number of people who consider themselves believers forming in 2002-2003 reached 65%).<sup>90</sup> This is facilitated by an increase in the number of those who use religious teachings for selfish purposes, inter-confessional rivalry, the intrusion of representatives of non-traditional religious associations with huge financial resources into the sensitive spiritual life of citizens, and the involvement of religious organizations in current politics, in inter-state and inter-ethnic conflicts, i.e., objective and subjective, domestic and international factors affect them.<sup>91</sup> And the addition of adherents of exotic religious associations is associated with a difficult socio-economic situation, a large difference between the rich part of the population and the poor. The latter have almost no chance to survive in the high-tech world, they are excluded from the economic cycle, no one needs them except themselves, i.e. they feel unclaimed. The need for survival forces us to group ourselves according to political, economic, religious, etc. characteristics. Since, in their opinion, modern civilization does not accept them, they find an unconventional way out of the situation, including in the religious sense.

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<sup>89</sup> See: Chapter 1, paragraph 2 of this work.

<sup>90</sup> Zuev Yu. P. Modern religious situation in Russia and trends in its development. - [Electronic resource] - 2006. - may. - Access mode: <http://www.rusoir.ru>.

<sup>91</sup> Religious studies / ed. by A.V. Soldatov. - SP/b., Moscow, Krasnodar, 2003. - P. 605-611.

A significant role is played by the desire of human nature to provide for itself in the other world. At the same time, the subconscious choice, due to the lack of religious hygiene in our citizens, applies to the group that promises 'God-pleasing' living here, an easy and beautiful transition to that world and a problem-free existence there.

### **3. Identities of the perpetrators of the offences**

Offenses committed by representatives of exotic religious associations can be divided into the following groups:

1) criminally non-punishable:

- violation of non-criminal legislation regarding freedom of conscience and religion,
- violation of criminal legislation without criminal consequences (article 21 of the Criminal Code of the Russian Federation);

2) criminal offences:

- ordinary crime,
- ordinary crimes based on cult (religious) motives.

This division is necessary as the main reference point for the characterization of the criminal's personality, as an individual who violated the universal ideal of justice (law and order) in a criminally punishable measure, if there are the necessary signs for this.

In the study of this paragraph, our attention was paid to persons who violated the criminal law without criminal consequences (article 21 of the Criminal Code of the Russian Federation) and persons who committed ordinary crimes for religious reasons.

For people suffering from mental disorders, staying in such an organization is contraindicated, since extreme ideas propounded in exotic

religious associations (for their control), on the semblance of the End of the World with the indication of the specific and immediate date, provoke them to aggression, often self-aggression.

It is interesting that modern medicine does not associate the above examples (the last two) with a mental disorder in persons who have committed crimes. For example, the expert opinion of the State Scientific Center for Social and Forensic Psychiatry, Serbsky, analyzing the video recording of the 'satanic ritual' performed by young people, followers of this cult, says the following: "The participants of the recorded satanic ritual do not have psychopathology of the psychotic level. All their actions and statements correspond to the practice of the cult of Satan worship. The atmosphere of ecstatic tension created during the performance of the ritual contributes to the assimilation of anti-social appeals. A number of details may indicate the infantile, socio-pedagogical neglect of the recorded participants of the ritual. The involvement of young men with marked personal traits in the practice of such rituals can contribute to the development of even greater subordination to the leaders of satanic cults."<sup>92</sup>

We are sure that this behavior is related to:

- first, with a distorted perception of the individual's religious faith, which can be facilitated by all known factors that affect the formation of personality, such as the environment of upbringing, the level of education, the life experience of a person, the motivational situation, etc. but, first of all, the individual's ability to adequately perceive the existing reality and respond non-aggressively to the need for supernatural forces.

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<sup>92</sup> Encyclopedia "New religious organizations in Russia of a destructive, occult and neo-pagan nature": [Expert opinion of the state scientific center for social and forensic psychiatry named after V. p. Serbsky # 01-27 / 805 dated November 12, 1997 on the content of a video recording of a satanic ritual, performed at the request of the Deputy of the State Duma of the Russian Federation N. V. Krivelskaya]. – [Electronic resource]. - 2005. - March. - access Mode: [www.Kollekcia.ru](http://www.Kollekcia.ru).

- second, the most powerful influence on the psyche of a potential criminal has a religious ideology and methods of education in the cult.

For example, as can be seen from the information letter of the Minister of Health and Medical Industry of the Russian Federation to the Heads of health management bodies of the subjects of the Russian Federation and Rectors of medical and pharmaceutical universities of the Russian Federation (1996):

“Calls to murder and suicide and their encouragement are often contained in the creeds of a number of sects operating in Russia. For example, the ‘Church of Scientology’, founded by Hubbard and considered one of the most aggressive totalitarian sects in the world, the Code of Honor of Scientology calls for: “Never be afraid to harm another, for a just reason”; “your self-determination and your honor are more important than your current life”; “your integrity is more important than your body”. As you can easily see, the above quotes remove the prohibitions on committing both murder and suicide. The same calls are heard in the books of Bereslavsky, the head of the ‘Foundation of New Holy Russia’ (‘Bogorodichny Center’): “You can't work for yourself for a minute, or want something for yourself. You must decide to kill yourself. This is exactly the sacrifice that the Lord calls for.”<sup>93</sup>

- third, unfortunately, humanity has a negative and long-term experience of sacrificing people for ritual purposes, which can be manifested at present in the form of religious atavism. For example, in India in the recent past there were ‘sects of sectaries’ – thugs (Stranglers).

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<sup>93</sup> Encyclopedia of New religious organizations of Russia of destructive, occult and neo-pagan character: [From the letter of the Minister of health and medical industry of the Russian Federation to the heads of health management bodies of the subjects of the Russian Federation, rectors of medical and pharmaceutical universities of the Russian Federation(1996)]. - [Electronic resource] - 2005. - December. - Mode of access : [www.Kollekcia.ru](http://www.Kollekcia.ru).

The number of victims of thugs was very large-probably no less than two million between 1550 and 1853. The most famous Strangler Bahram from Allahabad (from 1790 to 1840) strangled 931 people for 50 years of 'labor experience'.<sup>94</sup>

In general, such actions had a legitimate character, i.e. they were established and welcomed by the leaders of the state and cult. There are many examples of this: in Africa, in Galama, before the construction of a new fortified settlement, a boy and a girl were usually buried alive to make the fortification impregnable. In Mongolia, during the 'great festivals' that last three months every year, 400-500 people were sent to serve the deceased kings, and so on.<sup>95</sup>

All the above gives us the opportunity to talk about a specific, dynamic and complicated model of a person who commits crimes based on cult motives, the formation of which was influenced by both traditional criminal factors and non-traditional ones.

It is necessary to take into account that civilization exerts tremendous pressure on modern man, having an impressive baggage of both positive and negative effects on their psyche, it is able to provoke an unstable individual to non-traditional resolution of accumulated issues, including anti-social behavior.

#### **4. Victimological characteristics of victims**

To fully characterize the victims of anti-social religious associations (based on the theoretical base, the questionnaire survey and the results of the author's included observation), we have divided them into the following groups:

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<sup>94</sup> Borges, H. L. the Writing of God, Moscow, 1992, P. 186.

<sup>95</sup> Tylor E. Primeval culture. - M., 1989. - P. 469.

Active victims are followers (adherents) of these associations (26% according to the results of a survey of law enforcement officers and 10% according to the experts interviewed);

Passive victims are close people (relatives) of followers (8.7% according to the results of a survey of law enforcement officers and 10%, according to the experts surveyed);

Neutral victims are society as a whole, i.e. an unlimited circle of people (65.3% according to the results of the survey of law enforcement officers and 80% according to the experts interviewed).<sup>96</sup>

At the same time, the victim is considered by us as a unique individual who suffers from a violation of justice (moral and legal ideal), often without realizing it.

In this case, the main victims are the adherents of these associations, since they are harmed consciously and directly, that is, they are doomed to the role of victims at the moment when they decide to join an exotic religious group:

- first, according to article 239 of the Criminal Code, they become accomplices to a crime without knowing it;
- secondly, methods of influence on the psyche are used illegitimately against them;
- third, they are forced to perform anti-social (often criminal) acts against others for the 'good' of their deities;
- fourth, they often 'voluntarily' transfer their property to the benefit of the same 'deities' for the sake of saving their souls;
- fifth, and most important, cases of self-aggression in the form of self-murder (sometimes mass) among the followers of these associations

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<sup>96</sup> The division of victims into active, passive and neutral by analogy with Rivman D. V. and Ustinov V. S. with an interpretation from the author. See: Rivman D. V. *Victimology*. - SP/b., 2000. - P. 281 -211.

are not rare. Unfortunately, there are historical roots to this. For example, in pre-revolutionary Russia, according to Levenstim's research, there was a very significant number of crimes arising from the belief in witchcraft.

He cites cases of human sacrifice during famines and epidemics, the murder of witches, the disposal of children with bodily abnormalities, the tearing of graves for obtaining talismans, the rape of innocent girls, etc. A terrible illustration of Levenstim's research can be found in the events that took place in the Western part of Russia in late 1886 and early 1897, as reported by Sikorsky. Twenty-six people, according to their religious beliefs, voluntarily starved themselves to death by allowing themselves to be immured alive in pits.<sup>97, 98, 99</sup>

There is no doubt that the main role in the tragedies of these people is played by the negative impact on their psyche by the leaders of the studied associations. In some cases, the victim may be provoked by the awareness of all that is happening to them, the hopeless situation in which they found themselves 'thanks' to their mentors. It is also possible that suicidal acts are demonstrative and protesting. So, as in any suicide there is an element of revenge, it can be revenge in relation to their loved ones, society, state, environment, etc., and an indicator of their superiority over other 'tormenting' people in this world, or a 'loud' protest against everything.

In many exotic religious associations, the existence of followers is structured in such a way that they must renounce their previous attachments, habits, and connections, including family ones.

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<sup>97</sup> Levenstim A. Superstition and criminal law / A. Levenstim. - // Journal of the Ministry of justice. - SP/b., 1898. - № 9, 10. - [Electronic resource]. - 2006. - may. - Mode of access : <http://law.edu.ru>.

<sup>98</sup> See: Paperno I. Suicide as a cultural Institute / I. Poperenko. - Moscow: New literary review, 1999. - 256 p.- [Electronic resource ]. -2006. - may. - Access mode: <http://www.Zelenyi-kot.ru>.

<sup>99</sup> Aschaffenburg G. Crimes and the fight against them. - Odessa, 1906. - P. 81.



It is not surprising that such calls result in violent crimes. For example, a follower of one of the “sects in the Moscow Region committed a brutal murder of his mother and grandmother, followed by the dismemberment of the corpses. The danger also lies in the fact that relatives taken to the sect (their parents, children, spouses) often have long-term stress reactions to the collapse of the family, to the actual loss of relatives and friends, and the health of these our fellow citizens has also become a social problem. According to psychiatrists, there is another negative aspect of this problem. We are talking about social orphans, that is, real orphans with living parents. Children and teenagers abandoned by their parents are doomed to severe mental trauma. Evidence shows that social orphans have a high risk of both criminal behavior and mental illness in later life. The main problem is children who have fallen into ‘totalitarian sects’ or were born in a ‘new life’. What can wait for these children, for whom their homeland, the sanctity of the traditions of the people, their spirituality, family ties - all this is negative (without access to other information and other opinions), is called alien, unacceptable, hostile. Such children are formed as uncomplaining servants of the sect authorities, who, of course, will not let them out from under their despotic influence».<sup>100</sup>

Naturally, children who do not understand the essence of what is happening suffer the most, not only from families of "believers" but also quite socially well-off. So, for example, in August 2000, one of the schools in the Sverdlovsk region began to teach students of 5-6 grades the occult teachings of the group ‘Radasteya’ during classes in navigation. The classes were dedicated to preparing future jungians, but instead the children

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<sup>100</sup> Kondratev F. In Questions of forensic psychiatric examinations in cases related to the influence of the activities of "sects" on the mental health of adepts / F. V. Kondratev. - [Electronic resource ]. - 2005. - December. – Mode of access : <http://www.ru.smedserv.com>.

were forced to study occult spells to ‘ restore the severed link between man and the cosmos.’

The boys were taught by Margarita Belova. She believed that the search for cosmic harmony should have a beneficial effect on the health of young sailors. However, parents felt that "Radasteya" did not help children, but, on the contrary, increased their aggressiveness.<sup>101</sup>

The situation is completely different in cases of transfer of their property in favor of these associations, which is an integral, sometimes the main part of the activities of many religious entities. This transfer always occurs ‘voluntarily’ after the appropriate suggestion and fixing the installation that this is necessary for their ‘salvation’. Such actions in many followers who do not suffer from mental disorders occur under the influence of the professed teachings. However, for mentally ill people, the transfer of property is influenced by both illness and unauthorized influence. It is obvious that in this state, a mentally ill person cannot understand the meaning of their actions and guide them.

A kind of unique phenomenon is the finding of a group of victims who are aware of the anti-social nature of what is happening, their anti-social behavior, but still continue to stay voluntarily in the studied associations.

The main group in such situations is young people (16-22 years old) who are interested in trying an alternative life. Especially at this age, their suggestibility increases in a state of rest and relaxation, with strong emotional excitement, extreme fatigue, while taking alcohol, having low level of education, etc. For example, in the ‘School of Shambhala’ under the guidance of Sri Jnan Avatar Muni (real name Rudnev Konstantin

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<sup>101</sup> Lipatov V. Who mesmerizes Mordovian "Radasteya"? - [Electronic resource]. - 2005. - March. - Access mode: <http://www.flb.ru/material.phtml>.

Dmitrievich), young people are regularly involved in collective meditation, dance and yoga exercises. Mentors often practiced classes, the so-called Tantra-yoga, i.e. sexual magic practices. The most 'devoted' settle in an Ashram, where there are supposedly 'special' conditions for 'spiritual growth'. Ordinary members of the Ashram get 3 hours of sleep, meager vegetarian food, continuous work, frequent physical violence, sometimes in sadistic forms, f women take part in 'Tantra practices', almost a third of followers have HIV infection. At this time, the "mentors" carefully monitor the adepts, not missing the slightest fault, and give improvised lectures (for 'spiritual improvement'). Other people who are not members of this association are called 'mice', and theft, deception, and violence are acceptable to them. At one of the meetings, much was said about Hitler, about the need to destroy all the old and weak, and so on.<sup>102</sup>

The danger to society can be seen in two planes:

- first, the activity of such associations corrupts people, causes them irreparable mental and material harm, and practically makes them useless not only for society, but also for their families. The psyche of followers changes so much that they abandon their children, relatives and close people, all of them become alien and unnecessary, the main place in their lives is occupied by 'new revelations and messages' from religious charlatans;

- second, they are dangerous when choosing a victim for their cult rituals, and people who are absolutely not involved in the cult can suffer, as, for example, in the case of the terrorist act staged in Japan by 'AUM

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<sup>102</sup> School of Shambhala (Sachidanandan yoga centre) Other names: Everest headquarters, yoga School, Rajneesh center, Avicenna, Shambala Esoteric Ashram, Belovodye. The Prosecutor's office of the Novosibirsk region opened a criminal case against their head - Rudnev K. D. under article 239 of the criminal code of the Russian Federation. Shambhala school (Sachidanandan yoga centre). - [Electronic resource]. - 2004. - April. - Mode of access: <http://www.ortodoxy.ru>.

Shinrikyo' to rehearse and accelerate the 'End of the World' on March 20, 1995.

We can say with absolute confidence that the statement about the presence (and we recognize them as the main victims) in the studied associations only of young people (undoubtedly, their overwhelming majority), the poorly educated part of the population (the so-called social disease of the poor and illiterate) or people with a large imagination is incorrect. Any average person can become a follower, i.e. a victim of an exotic religious organization, if they come into contact with them, depending on the emotional state at the moment of contact, whether the individual has religious hygiene or not, and the most important, in our opinion, is the level of education and upbringing, primarily in the family. At the same time, it should be taken into account that people suffering from mental disorders easily become victims of such associations, interest in this category of persons is caused depending on the availability of the latter's property and ability to work. So, for example, according to the doctor of medical Sciences, Professor F. V. Kondratiev (SSC of Social and Forensic Psychiatry Named after V. P. Serbsky): "It is impossible not to see that in some cases recruits develop new mental qualities that are classified in the International Classification of Diseases of the Tenth Revision (ICD-10) as 'Mature Personality Disorders' and are listed under heading F60. 7 'Dependent Personality Disorder':

- actively or passively shifting most of the important decisions in your life to others;

- subordination of their own needs to the needs of other people on whom the patient depends and inadequate compliance with their desires;

- unwillingness to make even reasonable demands on people on whom the individual is dependent;
- feeling uncomfortable or helpless in solitude due to excessive fear of being unable to live independently;
- fear of being abandoned by a person with whom there is a close relationship, and being left to oneself;
- limited ability to make everyday decisions without strong advice and encouragement from others.

If the original conscript did not know, did not assume, that they would become a 'dependent person', and the recruiters knew about it and sought to do so, then, apparently, we can talk about intentional harm to health in the form of the formation of 'dependent personality disorder'. The mechanism of formation here is known as a real analogy with addictions, when the emergence of drug addiction refers to the introduction of a representative of the drug business into a drug on a 'free basis' with subsequent mercantile exploitation developed on its basis.<sup>103</sup>

Unfortunately, it is impossible to accurately determine the state and dynamics of victimization due to the lack of official data on the number of victims of the activities of the studied associations, but we recognize the main victims as followers of exotic religious associations, and knowing their approximate number in the Russian Federation – from 0.3 to 1.5 million people, according to our research.

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<sup>103</sup> Kondratev F. V. Totalitarian sects as a new criminal fact / F. V. Kondratev F. V., SSC named after V. P. Serbsky. – [Electronic resource]. - 2006. - August. - access Mode: [http://www . nevskiy. Orthodoxy.ru](http://www.nevskiy.Orthodoxy.ru).

### **Chapter 3**

## **General social and special criminological measures to prevent offenses committed by followers of exotic religious associations**

Offenses committed by followers of various religious associations, as has been repeatedly noted, are not limited only to cult (religious) motives, but cover the entire spectrum of civil, administrative and criminal offenses and thus create a complex criminal situation, complicated by religious themes to varying degrees. Undoubtedly, this situation requires serious attention, i.e. the development of a number of measures to prevent this phenomenon. Prevention, such as the localization and gradual reduction of alleged offenses, in this situation should be developed as a program of concrete and effective anti-social actions to eliminate the anti-social impact on society by exotic religious associations. At the same time, we use general social and special criminological prevention measures in our classical understanding of these terms. So, for example, in criminology, the science that studies the spirit of crime, under general social measures are understood “all socially positive activities of society and the state (political, economic, moral, etc.) that create the basis for reducing negative and anti-social phenomena in society. At the same time, such general social - prevention is also a condition for effective special criminological prevention, which, in contrast to general social prevention, is directly

aimed at preventing the commitment of crimes."<sup>104</sup> Similar opinions are held by other authors, for example, Joachim Hans Schneider, S. M. Inshakov, V. N. Kudryavtsev et al.<sup>105</sup>

After analyzing the situation associated with this phenomenon: the general danger of the committed acts, their senseless cruelty and cynicism, as well as the participation of a significant part of society in their activities, we came to the conclusion that it is necessary to adopt a long-term program to prevent these phenomena in the future. Given that it has well-organized and international roots, and in some cases the support of the state and influential financial circles, this problem is difficult to solve. For example, according to the academician Eduard Kruglyakov (Siberian branch of the Russian Academy of Sciences, Deputy Director of the Bud Herzen Institute of Nuclear Physics, Novosibirsk): "The End of the twentieth century was marked by the flourishing of astrology, mysticism, and occultism, etc. in many countries of the world. However, the USSR (in the last years of its existence) and Russia occupy special position in this regard. The state of ruin, the collapse of old ideals and the absence of new ones led to the fact that exhausted, desperate people began to hope only for a miracle. This is largely due to the mass media, which, unfortunately, were not able to use intelligently one of the great achievements of the post-Soviet period – freedom of speech. Permissiveness and irresponsibility of the majority of mass media led to the fact that anti-scientific nonsense literally filled the pages of newspapers and magazines, radio and television. In recent years, a new phenomenon has emerged that did not exist before. Pseudoscience has become a powerful, well-organized force. Over the past ten years, 120

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<sup>104</sup> Criminology. Ed. by G. A. Avanesov, M., 2005. - P. 296. 480 p.

<sup>105</sup> Schneider G. I. Criminology. - M., 1994. - P. 280; Inshakov S. M. Criminology. M., 2000-P. 145.; Kudryavtsev V. N. Strategies for fighting crime. - M., 2003. - P. 45.

academies have appeared in Russia, many of which simply discredit this word. Some of them ‘produce’, of course, not selflessly, professionally unfit doctors of science in various scientific disciplines, and at the same time in anti-scientific ones: astrologers, ufologists and other public receive diplomas.<sup>106</sup> Further in his article, he cites the data confirming our research: “astrologers, psychics, newly discovered ‘scientists’ of other ‘professions’ are increasingly making their way to the State Duma, to power ministries, even to the President's department. The Ministry of Emergency Situations has set up a laboratory for psychics, and although no progress has been found yet, the laboratory still exists and is being maintained. Military astrologer has appeared at the Ministry of Defense. In addition, the Ministry has created a new military unit, the ‘Specialized Military Unit’, staffed by ‘psychics, sorcerers and other evil spirits.’ Of course, the research is conducted in secret. We would like to note that only dirty officials are interested in meaningless secrecy. This creates a lack of accountability and corruption. A Center for Extreme Medicine has been established under the Ministry of Defense. At first glance, this action looks quite reasonable. However, let's listen to the head of the Center's Department, Professor P. V. Shalimova: “We test charged water, study the aura of a person”. The media often moans about the insufficient level of funding for the army. And at the same time, a lot of money is being spent in the bowels of the Defense Ministry to support all possible structures with an anti-scientific orientation. Deputy Head of the Presidential Security Service, General Rogozinin in addition to performing his main duties was engaged in astrological predictions, occult science, etc. At the end of 1998, Mr. Rogozin, based on an analysis of the prophecies of Nostradamus,

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<sup>106</sup> Kruglyakov E. Why pseudoscience is dangerous. - 2006. - may. – [Electronic resource].



predicted the beginning of nuclear war in July-August 1999. Fortunately, today this person is not in the President's department, "<sup>107</sup> and we would add for our part, as well as the nuclear war itself.

The need to eliminate the above examples leads to the logical order of our proposed measures, both domestic and international, since this problem, in our opinion, can hardly be eliminated without international cooperation at the state level. It is generally estimated that there are more than 3,000 cults totaling more than 3 million people in the United States alone; the number of former members who have left the cult is several times higher. The psychological consequences for those involved in cults, as well as for their families, are most often devastating. Between 1/3 and 1/2 of those who have been involved in a destructive cult suffer severe psychological damage."<sup>108</sup>Numerous public and religious organizations aimed at exposing the anti-social impact of research organizations aimed at identifying the anti-social impact of the studied associations and rehabilitating their victims are not able to make a significant impact on the situation without active support and authority of the state (95% of the experts we surveyed recognize that it is necessary to intensify the activities of traditional religious associations in this direction). The problem of preventing complex social phenomena lies primarily in the presence of an anti-social environment and, as a consequence, an anti-social personality. The main reason is individual's lack of proper education, mainly due to social problems of the majority of the population, corruption in the state sphere as a mechanism of management based on goals does not solve the problem as any other (62% of our respondents among law enforcement

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<sup>107</sup> Houg D. Nostradamus. A complete collection of the prophecies - M., and GRANDE, 1999 - 864 p.

<sup>108</sup> Russian N. K. Cult trauma and its treatment. Religious security of Russia- [Electronic resource]. - 2006. - January. - Access mode: <http://stolica.narod.ru>.

bodies of the Russian Federation know about support of some associations by officials, both state and municipal); the lack of individual's ability to resist unwanted term social impact, and there are many of them, etc.<sup>109</sup>

Having an offender (criminal) in religious 'camouflage', an 'educated' victim and sophisticated ways to commit great offenses (crimes), taking into consideration the opinion of experts in this sphere of knowledge and the public opinion (it was received in the survey aimed at the population of different regions of the three countries, where 100% of respondents are familiar with this phenomenon, and 80% were agitated or saw ads with a request to participate in the activities of these organizations) and our own state power, we can offer the following specific, step-by-step activities intended for the prevention of the problem under study.<sup>110</sup>

At the domestic level, in our opinion, the main thing is to make the following changes to the legislation (although 90% of the experts we interviewed were in favor of this). The need to introduce significant changes to the Federal law 'on freedom of conscience and religious associations' (hereinafter – FL No. 125) is long overdue (according to 90% of the experts we asked). There are several variants of the changes proposed by specialists, but all of them clarify, rather than supplement, the rights and obligations of the parties already established by law, i.e. they are not radical in nature.

We see the following positive aspects:

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<sup>109</sup> Zimbardo p. 20 ways to resist undesirable social influence / Per. E. N. Volkova. - Norton & Company- New York, London, 1995.

<sup>110</sup> Primas': By the term "well-behaved victim" we mean the Stockholm type syndrome, i.e. the condition of the victim of a crime, in which there is an unjustifiably good attitude of the victim to the offender. It can lead to deliberate distortion of information about the crime and the perpetrator by the victim. See: Hristenko V. E. Psychology of victim behavior. - Rostov n/A, 2004 -. P. 306.

a) It will allow religious associations to register as religious organizations without deviation from the law (they are often registered as environmental and other organizations) and thus come out of hiding, which allows open control of their activities by society and the state;

b) This would eliminate the possibility of using religious - organizations as a tool for hiding taxes, would allow only truly religious organizations to register, as it would lose interest for those who use the above-mentioned benefits only for commercial purposes.

As the case with the Clonaid biochemistry company concerning the cloning of human embryos and other manipulation of human life at the gene level showed, it is not necessary to prohibit religious organizations from setting up businesses for the development of dual-use technologies and laboratories for the cloning of human embryos and other biomedical technologies.

It is also necessary to conduct additional expertise during their state registration in order to study the teachings, rites and ceremonies, ceremonial days, lifestyle (especially collective), the role of minors in a particular association in the case of registration of religious organizations that did not previously exist in Russia. 50% of the experts interviewed agreed with us, one of them defended the historical expertise - 5%, theological - 5%, social - 5%, ethical - 5%, ideological - 5% and psychological - 5%. The remaining 20% are supporters of religious expertise when registering any religious association.

Despite the fact that law enforcement officers have information about the crimes committed by the followers of exotic religious associations on religious beliefs (48% of our respondents confirmed the fact, 35% of them know facts of involvement of children and adolescents in antisocial

activities of these organizations, the departments of 35% of the interviewed got requests for help from people whose loved ones became victims of such organizations), while a small number of them use article 239 of the Criminal Code. We were able to find only three cases of application of this provision of the Criminal Code, both in the Russian Federation and in the RSFSR (articles 143 and 143-1) until 1997 over the past ten years. After the adoption of the Criminal Code of the Russian Federation in 1996, we have the following number of cases of application of article 239: in 1997-2 cases; in 1998-5 cases; in 1999-5 cases; in 2000-8 cases; from 2001 to 2007 1 occasion each year.<sup>111,112</sup>

The situation is similar with the judicial practice in this part, which is quite logical.<sup>113</sup>

Summing up, we can see that their actions largely correspond to the concept of carrying out extremist activities, where the main method of influencing society and the state is the terrorist threat (for example, the terrorist attack in Tokyo, organized by the leaders of 'AUM-Sinriki' using zarin gas – previously used in Nazi concentration camps during the Second World War II, as well as planning attacks of this exotic religious organization on the territory of Russia). It is the prevention of such cases that obliges us to serious international cooperation in this area.

Currently, there are about 110 international legal acts adopted in the world to combat terrorism, including: 21 universal conventions on combating terrorism, 14 regional conventions, 57 documents adopted by

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<sup>111</sup> Vasilenko, M. M. Prevention of crimes committed by members of religious totalitarian sects. - M., 2006. - P. 102.

<sup>112</sup> N. Varsegov. About love, about elections, about God ... - [Electronic resource]. - 2007. - December. – Access mode: [www.kp.ru](http://www.kp.ru).

<sup>113</sup> Krylova G. A. Review of judicial practice of cases on claims to "Jehovah's Witnesses". - [Electronic resource]. - 2006. - may. – Access mode: Copyright 2003 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.[file:// EB-Credo. ru](http://file://EB-Credo.ru).

the UN (22 of them by the UN Security Council), and 18 adopted by other - international organizations, as well as 22 agreements of the Russian Federation with other States on cooperation in the fight against terrorism.<sup>114</sup> All the above-mentioned documents condemn terrorism, call for the fight against it and propose concrete measures to eliminate this phenomenon. Many consider terrorism to be a product of the Islamic world. It should be noted that evidence of this is contained in documents adopted even at the federal level, for example, the Law of the Republic of Dagestan 'on banning Wahhabi and other extremist activities in the territory of the Republic of Dagestan', 'Comprehensive plan of measures to counteract Islamic extremism' signed by the President of the Russian Federation, etc.<sup>115</sup> But after analyzing the following documents: Arab Convention on the Suppression of Terrorism of April, 22, 1998, which stated that "terrorism is any act or threat of violence, regardless of motive or purpose, committed in favor of one person or criminal group to arise terror among the population, to bring harm to this population, which threatens the life, liberty and security of the person directed to extended harm to the environment, public and private buildings or property and the seizure of these buildings or causing harm to the whole nation"; - The Convention of the Organization of the Islamic Conference on Combating International Terrorism of July, 1, 1999, which states: "in accordance with the principles of tolerance of the Islamic Sharia, which prohibits all forms of violence and terrorism, especially those based on the extraction of extremism ..."; - The Convention of the Organization of African Unity on the Prevention and Combating Terrorism of July, 14, 1999 and other documents, which also express commitment to the UN Charter and other

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<sup>114</sup> Fight against international terrorism, collection of documents, Moscow, 2005, P. 231.

<sup>115</sup> Ustinov V. V. Russia and international standards, Moscow, 2004, Pp. 400-403.

international legal instruments,<sup>116</sup>we have reached the following conclusions:

- first, the state and religion should be separated;
- second, terrorism cannot be Islamic, like Christian, Buddhist, etc.;
- third, so-called religious terrorism is a part of international terrorism.;

- fourth, terrorism based on religious motives is the worst form of extremism;

- fifth, despite all the above-mentioned international legal acts, the number of terrorist attacks is increasing, for example, from 1991 to 2000, there were more than 3,810 terrorist bombings in the world, committed mainly for religious reasons. The number of people killed and injured as a result of terrorist attacks in various countries of the world has increased from 317 in 1991 up to 4,655 people in 2001. Only in February-March 2004, 3 terrorist acts were committed, each of them took the lives of about 200 people.<sup>117</sup>At present, the number of terrorist attacks committed can hardly be controlled.

- sixth, none of the states alone is able to eliminate this phenomenon, and the so-called religious terrorism threatens not only individual states, but also the entire modern civilization;

- seventh, religious terrorism is not problem of different religions;

- eighth, terrorism is a perverse sense of justice for all traditional religions;

- ninth, all forms of terror are negative products of human civilization, like cannibalism, genocide and Nazism;

- tenth, it is necessary to eliminate this phenomenon;

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<sup>116</sup> Fight against international terrorism, collection of documents, Moscow, 2005, P. 27.

<sup>117</sup> Kochoi S. M. Terrorism and extremism: criminal and legal characteristics. - M., 2005. - P. 4.

- eleventh, the elimination of terrorism should not offend or offend the feelings of religious people, international organizations and individual states.

Given all the above, if a religious organization uses terrorist coercion in its activities, then it can simultaneously be both religious and terrorist. Similar norms are also contained in the legislative acts of the member States of the Council of Europe, which, in our opinion, is unacceptable, since no organization that recognizes itself as truly religious should take the most sacred – human life and health. At the same time, it is no secret that many religious organizations use terrorist attacks against their ideological opponents.

We have two ways out of this situation: 1) either we openly recognize this as a problem of individual religions and start fighting these religions until they are excluded, of course, this is unacceptable, 2) or all organizations that resort to terror are not recognized as religious, although they act mainly for religious reasons.

In our opinion, it is necessary to clearly distinguish the concepts of ‘traditional religion’ and ‘exotic religious organization’, that is, an organization with an anti-social orientation that uses the teachings of traditional religions for anti-human purposes.

To implement all of the above we offer the following activities:

1. To recognize terrorism as a perverse form of justice, and religious associations with anti-social orientation as exotic. To develop a common term for Council of Europe member States to designate anti-social religious organizations, including those of a terrorist nature, such as ‘exotic religious organizations’;

2. To delete the term 'religious terrorism' from legal acts, since the concepts of 'religion' and 'terror' are incompatible. To equate the concept of 'religious terrorism' with cannibalism, genocide and Nazism;
3. To recognize the problem of exotic religious associations as a socio-political problem, rather than a problem of traditional religions.
4. To identify common features of such organizations that are incompatible with the concept of 'religion';
5. To adopt a statement for the member States of the Council of Europe prohibiting and condemning any cooperation, both at official or non-official levels, with these organizations or their representatives. Otherwise to impose severe sanctions against such states;
6. To organize state rehabilitation centers for members of such organizations in order to orient them and adapt them to universal values;
7. To offer to adopt and sign 'the World Declaration of the Third Millennium of the UN' to all states and the leaders of all world and national-state religions 'of condemnation and non-usage in any form, including outreach, collaboration, or use of all forms of extremism, including terrorism, genocide, and nationalism, as well as methods of unauthorized mind control';
8. To introduce 'comparative theology' subject in all secondary schools in these countries with a single academic program, mandatory involvement of professionals in secular religious studies for teaching religious tolerance to the younger



generation (for example, in the Russian Federation, in accordance with articles 9 and 14 of the Law ‘On education’ of July, 10, 1992 № 3266-1)<sup>118</sup>;

9. To introduce ‘criminological religious studies’ subject in law schools and faculties in order to train staff to solve this problem (where there is no similar subject yet);
10. To establish a permanent committee to monitor the above with the participation of representatives of participating countries, both secular and religious, with equal voting rights and the right to appeal to the International Court of Justice;
11. To form an expert council to implement the above proposals.

Gradual and delicate implementation of the measures proposed by us can significantly reduce, and subsequently eliminate, the negative social impact on society from the studied associations. We are sure of the need for a civilized solution of this problem, which is unnecessary and dangerous for building a harmonious and just society not only in our country, but also in the entire civilized world.

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<sup>118</sup> About education: Feder. law of July 10, 1992 no. 3266-1. // SPS ConsultantPlus.

## Conclusion

This is all reinforced by the absolute power of deified leaders, the concealment of important information about the organization when attracting new members, the presence of secret creeds, rituals, and secret levels of initiation, which undoubtedly increases the interest of young people in their activities. Unauthorized use of some of the methods used is already a violation of the constitutional rights and freedoms of citizens, which often encourages ordinary members of these organizations to violate the law, including criminal law.

In criminology, including domestic, this problem is poorly studied. One can distinguish the work of Yu. V. Tikhonravov because of the non-confessional nature of his views.

This author considers the problem of anti-social religious organizations in the context of general religious organizations. It provides the following differences between such organizations and traditional religious organizations: “If the state tries to correct any religion, focusing on a positive ideal, there must be a negative ideal, that is, a religion that is totally opposed to the idea of any utility to society.” Calling them ‘the criminal religion’ and ‘the religion of criminals’, he continues: “Accordingly, a criminal religion should encourage the tendency to break the laws, encourage all kinds of crimes, and prohibit the performance of civil duties”.<sup>119</sup>

Another author, G. L. Kostrovsky, also suggests considering this problem as a general religious one, calling it the problem of ‘sectarianism’

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<sup>119</sup> Tikhonravov Yu. V. Judicial religious studies: fundamental course. - M., 1998. - P. 6.

in religion.<sup>120</sup> We almost completely agree with this, since representatives of so-called non-traditional religious organizations exploit not only the teachings of traditional religions, but also philosophical teachings, while trying to successfully ‘attach’ medicine (mostly non-traditional).

The study of this problem led us to the idea of a comprehensive study of religion, both from the point of view of philosophy, theology, literature, and criminology, which led to the definition of the very concept of religion, both from the point of view of theology and secular science. Only after that, we were able to identify a group of non-traditional religious associations with an anti-social orientation, which have common indicators, which we designated as a separate term. Having studied the content of their activities and the legal regulation of issues of freedom of conscience and religion, both at the level of international organizations and at the domestic level. In this example of three countries that were previously part of the same state, with approximately equal population composition by religious preferences, the Russian Federation, Georgia and Ukraine, we observed different variations in the solution of problems, including in the legal sense.

Next, our task was directly criminological characteristics of the studied associations, for which we studied the indicators, state and dynamics of development of both traditional and non-traditional religious associations, including anti-social orientation. For a detailed study of this problem, we conducted a questionnaire survey in different directions:

- Population in three countries (Russian Federation, Georgia, Ukraine). A total of 638 people, including 500 in the Russian Federation (in the cities of Krasno-yarsk, Abakan, Achinsk, Vladivostok, Dalnegorsk, Sochi and Shushenskoye), 75 in Georgia (Tbilisi and Khobsky district) and

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<sup>120</sup> Crime among social subsystems / under the editorship of D. A. Shestakov. - SP/b., 2003. - P. 262.

63 in Ukraine (Kiev and the village Vorzel, Irpensky district of Kiev region);

- Law enforcement officers of the Russian Federation - 23 people;

- Ministers of traditional religions of Russia. There are 15 people in total, including: the Russian Orthodox Church (Moscow Patriarchate) – 5, the Roman Catholic Church-5, and Islam-5;

- Employees of the Main Department of the Federal Registration Service for the Krasnoyarsk Territory, Evenki and Taimyr (Dolgan - Nenets) Autonomous districts of the Ministry of Justice of the Russian Federation - 5 people.

It is noteworthy that the population, regardless of gender, age, marital status, education, occupation, attitude to religion, place of residence (city, village, other) and country of residence, is familiar with the problem of non-traditional religious associations. 100% of the respondents gave a positive response to this question.

For a more detailed study of the determinants of the emergence of anti-social religious associations, the identity of the perpetrators of violations and the victimological characteristics of the victims of these associations, we used the method of included observation. At the same time, we have developed our own definitions of the identity of the perpetrator and their victim, the most accurate in our opinion, for this category of persons.

In the future, the task was to develop general social and special criminological measures to prevent offenses committed by followers of anti-social religious associations. After analyzing the situation associated with this phenomenon: the public danger of the acts committed, their senseless cruelty and cynicism, as well as the participation of a significant

part of society in their activities, we came to the conclusion that a long-term program for the further prevention of these phenomena is necessary.

Given that it has well-organized and international roots, in some cases the support of the state and influential financial circles makes this task difficult. To solve this problem, we have proposed, together with the international community, step-by-step measures to localize and gradually reduce the number of offenses committed in this area, especially since there are about 160 million people involved in the activities of such religious associations in the world.<sup>121</sup>

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<sup>121</sup> Kislyuk K. S. Religious Studies. - Rostov n / D, 2003. - P. 436.

**We would like to emphasize that in writing this scientific work, we did not want to offend the feelings of believers. We respect all forms of religious expression, provided that they respect and observe human rights and freedoms.**

## **Appendix to document number 1**

### **Questionnaire number one**

(for population surveys in the Russian Federation, Georgia, and Ukraine)

The questionnaire is intended to study your attitude to problems related to the activities of non-traditional religious associations and assess their social harmfulness.

The form is anonymous. The data from the questionnaire will be used in a generalized form in order to study the stated problem.

The appropriate answer, in your opinion, should be selected (circle, cross, the answer to the question should be one). If none of the suggested answers is appropriate, you can specify your own answer.

Thank you for your cooperation!

## Krasnoyarsk

**1. Your gender**

1. Male.
2. Female

**2. Your age**

1. up to 20.
2. 21-35.
3. 36-55.
4. older than 55.

**3. Your marital status**

1. Single.
2. Married.
4. Divorced.
5. Widower (widow)

**4. Your education**

1. Initial.
2. Incomplete secondary education.
3. Secondary.
4. Secondary special.
5. Incomplete high education.
6. High education

**5. Your main occupation**

1. Employee.



2. Worker.
3. Military person.
4. Entrepreneur.
5. Student.
6. Retired.
7. Unemployed.
8. Other, \_\_\_\_\_

**6. Where do you live?**

1. City.
2. Village.
3. Other, \_\_\_\_\_

**7. Are you a religious person?**

1. Yes.
2. No.
3. Other, \_\_\_\_\_

**8. What religion or teaching do you adhere to?**

1. Christianity.
2. Islam.
3. Judaism
4. Buddhism.
5. Other, \_\_\_\_\_

**9. Your attitude to other traditional religions.**

1. Positive.

2. Negative.
3. Indifferent.
4. I find it difficult to answer.

**10. In your opinion, is there a difference between traditional religious associations and non-traditional religious associations of anti-social orientation (hereinafter-non-traditional religious associations):**

1. Yes.
2. No.
3. I find it hard to answer this question

**11. What non-traditional religious associations do you know in your region (province, region)?**

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**12. Do you know representatives of non-traditional religious associations personally?**

1. Yes.
  2. No.
- 

**13. If yes, it affected them:**

1. Positively.
2. Negatively.
3. I find it hard to answer this question.

**14. Have you ever helped your friends (relatives) to leave non-traditional religious associations:**

1. Yes.
2. No

**15. Have you seen an ad inviting you to join non-traditional religious associations?**

1. In print media.
2. On TV.
3. Other, \_\_\_\_\_

**16. Have you personally been invited to non-traditional religious associations?**

1. Yes.
2. No

**17. If so, what was the explanation?**

1. Your exceptional ability to understand their teachings correctly.
2. It was neutral.
3. Other, \_\_\_\_\_

**18. Were you asked about your social or financial status when you were invited?**

1. Yes.
2. No.
3. Other, \_\_\_\_\_

19. Have you attended their meetings, holidays, etc.?

1. Yes.

2. No.

3. Other, \_\_\_\_\_

**20. In your opinion, nontraditional religious associations are aligned with traditional religions:**

1. Positively.

2. Negatively.

3. I find it hard to answer this question.

21. Your attitude to non-traditional religious associations is:

1. Positive.

2. Negative.

3. Indifferent.

**22. What is the cause of your positive or negative attitude to them?**

\_\_\_\_\_

**23. Do you know about the facts of coercion to anti-social actions in these associations (organizations, groups)?**

1. Yes.

2. No.

**24. Do you have information about the crimes committed by the followers of nontraditional religious associations?**

1. Yes.

2. No.

**25. How do you think non-traditional religious associations relate to state and public institutions?**

1. Positively.
2. Negatively.
3. I find it hard to answer this question.

**26. In your opinion, is there a need to study the teachings of traditional religions at secondary school?**

1. Yes.
2. No.
3. Other, \_\_\_\_\_

**27. Will you participate in a public association to prevent anti-social activities of non-traditional religious entities?**

1. Yes.
2. No.

**28. Your special opinion on this issue:**

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Results of a questionnaire survey of the population (%)													
№ question's	№ answer's	Russian Federation (500 people)				Georgia (75 people)				Ukraine (63 people)			
		Yes (+)	No (-)	Other answer	I can't answer	Yes (+)	No, (-)	Other answer	I can't answer	Yes (+)	No, (-)	Other answer	I can't answer
1		Man - 46; Woman - 54				Man - 47,5; Woman - 52,5				Man - 45; Woman - 55			
2		Up to 20 years; 21-35; 36-55; over 55 years old				Up to 20 years; 21-35; 36-55; over 55 years old				Up to 20 years; 21-35; 36-55; over 55 years old			
3		Marital status				Marital status				Marital status			
4		Education				Education				Education			
5		Main occupation				Main occupation				Main occupation			
6		Place of residence (city, village, other)				Place of residence (city, village, other)				Place of residence (city, village, other)			
7	1)	43,7				84				42,8			
	2)		12,2				3,2				14,7		
	3)				44,1				12,8				42,5
8	1)	80,4				97				80,19			
	2)	7,3				0,3				0,1			
	3)	0,93				0,4				0,25			
	4)	0,07				0				0			
	5)			11,3				2,3				19,46	
9	1)	79,03				78,94				80,34			
	2)		0				0				0		
	3)			11,2				14				12,6	
	4)				9,77				7,06				7,06
10	1)	96,8				95,55				97,5			
	2)		2,7				2,5				1,7		
	3)				0,5				1,95				0,8

Exotic religious associations by region (country, province, region)											
11	Primorsky territory of the Russian Federation	Unification church - 15		63,8	Jehovah's witness - 68		32	White brotherhood - 43		0	
		Krishna society - 14,6					Jehovah's witness - 37				
		Falun Gong - 6,6					Krishna society - 20				
11	Krasnoyarsk territory of the Russian Federation	Vissarionovtsy - 20		60,2							
		Jehovah's witness - 6,6									
		Krishna society - 6,6									
11	Krasnodar territory of the Russian Federation	Scientology - 12		69,4							
		Jehovah's witness - 12									
		Krishna society - 6,6									
11	total:	33,32		64,46	68		32	100		0	
12	1)	18,2				19			18,9		
	2)		1,8				1			1,1	

13	1)		7,1				10				6,9		
	2)												
	3)				11,7				8,7				15,6
14	1)	2,7					1,96				2,84		
	2)		97,3					98,0 4				97,16	
15	1)	81,6					76				82,4		
	2)		18,4					24				17,6	
	3)			81,6					76				82,4
16	1)	73,1					70,4				72,5		
	2)		26,9					29,6				27,5	
17	1)	82					81,5				76,5		
	2)	18					18,5				23,3		
	3)		0					0				0	
18	1)	2					2,4				3,28		
	2)	98					97,6				96,7 2		
	3)		0					0				0	
19	1)	0,9					1				0,5		
	2)		99,1					99				99,5	
	3)												
20	1)		6,6					7,3				7,1	
	2)			17,4					18				16,2
	3)				76					75,3			76,7
21	1)	1,5					0,4				2,6		
	2)		15,5					16,9				15,6	
	3)			83					82,7				81,8
22	1)		18,5					18				23,5	
	2)		2					2				2	
	3)		19					21				20	
	4)		2,1					2				1,9	
	5)				20,4					20			23,8
	total:	Negative attitude - 52; Find it difficult to answer – 21,4; They are indifferent - 26,6.											
23	1)	30,4					35,5				34		
23	2)		69,6					64,5				66	
24	1)	29,5					24				26,3		
	2)		70,5					76				73,7	
25	1)												
	2)		43					44,1				41,9	
	3)				57					55,9			58,1
26	1)	17					65				18		
	2)		46					8				41	
	3)				37					27			41
27	1)	17				25,				17,5			

						5							
	2)		83				74,5					82,5	
<b>28</b>	1)	For an analysis of this issue see Chapter III											



## **Questionnaire number two**

(for a survey of employees of law enforcement bodies of the Russian Federation)

This questionnaire is intended to study problems related to non-traditional religious organizations with an anti-social orientation. We are interested in your opinion about the stated problem, taking into account your practical activities

The form is anonymous. The questionnaire data will be used in a generalized form to study the problem.

The appropriate answer, in your opinion, should be selected (circle or cross it, etc., the answer to this question should be one). If none of the suggested options is suitable for your answer, you can specify your own answer.

Thank you for your cooperation!

## Krasnoyarsk

**1. Your position and title?**

---

**2. Experience:**

1. up to 3 years.
2. from 3 to 5 years.
3. from 5 to 10 years.
4. from 10 and more.

**3. Do you have information about crimes committed by representatives of non-traditional religious associations (organizations, groups) with an anti-social orientation (hereinafter-non-traditional religious associations)?**

1. Yes.
2. No.

**4. In your opinion, do followers (representatives) of all non-traditional religious associations commit crimes based on their religious beliefs?**

1. Yes.
2. No.
- 3.

other, \_\_\_\_\_

**5. The greatest public danger is represented by non-traditional religious associations:**

1. leading a collective way of life (despite the content of their teachings).
2. leading a non-collective life.
3. other, \_\_\_\_\_

\_\_\_\_\_

**6. Have your relatives asked you for help in connection with the participation of a loved one in non-traditional religious associations?**

1. Yes.
2. No.

**7. Do you have any facts of involvement of children and adolescents in anti-social activities, in non-traditional religious associations:**

1. Yes.
2. No.
3. other, \_\_\_\_\_

**8. In your opinion, victims of activities of such associations are:**

1. the followers of the same association.
  2. their family.
  3. all of the above.
  - 4.
- other, \_\_\_\_\_

**9. Did your office receive complaints (applications) from citizens about the activities of non-traditional religious associations:**

1. Yes.
2. No.

**10. the complaints (statements) were related to:**

1. The absence of a close one.
2. Transfer of ownership of property in favor of these associations.
3. The death of their close one.
4. All of the above.
5. other, \_\_\_\_\_

**11. Have you brought the heads (founders) of these organizations to criminal responsibility under article 239 of the Criminal Code of the Russian Federation:**

1. Yes.
2. No.

**12. According to your data, are the leaders of non-traditional religious associations supported by any senior officials (municipal and state)?**

1. Yes.
2. No.
3. other, \_\_\_\_\_

**13. In your opinion, is it possible for a state or states to use non-traditional religious associations for various purposes?**

1. Yes.
2. No.
3. other, \_\_\_\_\_

**14. According to your data, the main source of funding for these associations may be:**

1. Donations from subscribers.

2. Theft.

3. All of the above.

4. other, \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**15. Your personal opinion on this issue:**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Thank you for your cooperation!

<b>Results of a questionnaire survey of law enforcement agencies of the Russian Federation (23 people, %)</b>					
<b>№ question's</b>	<b>№ answer's</b>	<b>Yes, (+)</b>	<b>No, (-)</b>	<b>Other answer</b>	<b>I can't answer</b>
<b>1</b>		Position and title			
<b>2</b>	a)			12	
	б)			16	
	в)			24	
	г)			48	
<b>3</b>	a)	48			
	б)		52		
<b>4</b>	a)		48		52
	б)				
<b>5</b>	a)	74			
	б)	26			
	в)				0
<b>6</b>	a)	22			
	б)		78		
<b>7</b>	a)	35			
<b>8</b>	a)	26			
	б)	8,7			
	в)	65,3			
<b>9</b>	a)	35			
<b>10</b>	a)	17			
	б)	13			
	в)	4,3			
	г)	1			
<b>11</b>	a)	8,7	91,3		
<b>12</b>	a)	62			
<b>13</b>	a)	74			
	б)		26		
<b>14</b>	a)	39			
	б)	0,7			
	в)	4,3			

	r)	56		
<b>15</b>	A more thorough control by the state - 65			35

### **Questionnaire number three/four**

(for a survey of ministers of traditional religious associations of Russia and employees of the Main Directorate of the Federal Registration Service for the Krasnoyarsk Territory, Evenki and Taimyr (Dolgan-Nenets) Autonomous Districts of the Ministry of Justice of the Russian Federation)

This questionnaire is intended to assess the degree of negative impact of non-traditional religious organizations whose activities are associated with social harm and to develop measures to prevent these phenomena, taking into account your practical experience.

The profile is anonymous. These profiles will be used in a generalized form to study the problem posed.

In your opinion, you should choose the appropriate answer (circle, cross, etc. There should be one answer to the question). If none of the proposed options matches your answer, you can give your answer.



Krasnoyarsk

**1. Your position in a religious organization / (your position and title):**

---

**2. Experience:**

1. Up to 3 years.
2. From 3 to 5 years.
3. From 5 to 10 years.
4. From 10 and more.

**3. Have you met representatives (followers) of non-traditional religious associations (organizations, groups) of an antisocial orientation (hereinafter referred to as non-traditional religious associations) in connection with your professional activity?**

1. Yes.
2. No.

**4. Representatives (leaders) of non-traditional religious associations are inclined to the traditional religions of Russia (Christianity, Islam, Judaism, Buddhism):**

1. Positively.
2. Negatively.
3. Neutrally.
4. other, \_\_\_\_\_

**5. The increase in the number of non-traditional religious associations is due to:**

1. The collapse of the USSR.
2. Social instability.
3. The absence of a modern (democratic) society.
4. The spiritual crisis of the society.
5. other, \_\_\_\_\_

**6. In your opinion, creation of non-traditional religious associations on the part of their founders is due to:**

1. Spiritual problems.
  2. Financial problems.
  3. \_\_\_\_\_
- other, \_\_\_\_\_

**7. In your opinion, are the positive and negative qualities of a leader in non-traditional religious associations transmitted to their followers?**

1. Yes.
2. No.

**8. In your opinion, are the followers of these organizations forced to commit anti-social actions?**

1. Yes.
2. No.
3. I find it hard to answer this question.

**9. Are children and adolescents involved in anti-social activities in these organizations?**

1. Yes.
2. No.
3. I find it hard to answer this question.

**10. Have relatives asked you for help in connection with the participation of their loved one in non-traditional religious associations?**

1. Yes.
2. No.

**11. Do you have information about crimes committed by representatives of non-traditional religious associations?**

1. Yes.
2. No.

**12. In your opinion, what kind of teaching of non-traditional religious associations can lead to human tragedy?**

1. Traditional religious teachings.
2. Religious and philosophical teachings.
3. Occult and mystical teachings.
4. other \_\_\_\_\_

**13. The most dangerous for the public are the non-traditional religious associations:**

1. leading a collective way of life (regardless of the content of their teachings).
2. leading a non-collective life.
- 3.other, \_\_\_\_\_

**14. In your opinion, the increase in the number of followers of non-traditional religious associations is influenced by:**

1. A person's tendency to be religious.
2. Disagreement within traditional religions.
- 3.other, \_\_\_\_\_

**15. In your opinion, what is a form of mental violence in this organization?**

1. Specific music.
2. Specific colors.
3. Architecture of the room.
4. The use of hypnosis.
5. Rejection of family relations.
6. All of the above.
- 7.other, \_\_\_\_\_

**16. In your opinion, the victims of the activities of nontraditional religious associations are:**

1. Their followers.
2. Their family.

3. All of the above.

4. other,

---

**17. Did your organization have to go to court to prohibit the activities of non-traditional religious associations?**

1. Yes.

2. no.

**18. Were you attracted as an expert (specialist) in the case connected with non-traditional religious associations?**

1. Yes.

2. No.

**19. Do followers of non-traditional religious associations (former or current) need social and spiritual rehabilitation?**

1. Yes.

2. no.

3. I find it hard to answer this question.

**20. Who do you think should take part in their rehabilitation?**

1. Traditional religious associations.

2. Relatives, friends.

3. Special state centers.

4. other, \_\_\_\_\_

**21. In your opinion, what kind of basis does religious extremism have?**

1. Ideological.
  2. Political.
  3. Economic.
  4. Ethnic.
  5.                other                basis,                for                example
- 

**22. Does the fascist ideology have an occult-mystical basis, in your opinion?**

1. Yes.
2. No.
3. I find it hard to answer this question.

**23. What, in your opinion, is the reason of the mutual hatred of non-traditional religious associations?**

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**24. Are all non-traditional religions registered as religious associations (organizations, groups)?**

1. Yes.
2. No.

**25. in your opinion, do representatives of non-traditional religious organizations (associations, groups) violate the law ‘on freedom of conscience and religious associations’?**

1. Yes.
2. No.

**26. Does the activity of non-traditional religious organizations need further legislative regulation?**

1. Yes.
2. No.

**27. In your opinion, while registering new religious associations (organizations, groups), is there a need for additional expertise of their teachings?**

1. No.
2. If yes, which one? \_\_\_\_\_

**28. In your opinion, will the study of the subject 'comparative theology' at secondary school help the spiritual health of the younger generation?**

1. Yes.
2. No.

**29. In your opinion, should the activities of traditional religious organizations be intensified to explain the activities of non-traditional religious associations to the population?**

1. Yes.
2. No.
3. other, \_\_\_\_\_

**30. Your personal opinion on this issue:**

\_\_\_\_\_

<b>Results of a questionnaire survey of religious Ministers (15 people), Employees of the Ministry of justice of the Russian Federation (5 people) (%)</b>					
<b>№ question's</b>	<b>№ answer's</b>	<b>Yes, (+)</b>	<b>No, (-)</b>	<b>Other answer</b>	<b>I can't answer</b>
<b>1</b>		Situation in a religious organization / Position in the Ministry of justice			
<b>2</b>	a)			84 Ministry of justice	
	б)			16 Ministry of justice	
	в)			38 R	
	г)			62 R	
<b>3</b>	a)	65			
	б)		35		
<b>4</b>	a)	50			
	б)			25	
	в)				25
<b>5</b>	a)	10			
	б)	20			
	в)	0			
	г)	60			
	д)	10			
<b>6</b>	a)	45			
	б)	40			
	в)			15	
<b>7</b>	a)	85			
	б)		15		
<b>8</b>	a)	65			
	б)				35
<b>9</b>	a)	55			
	б)				45
<b>10</b>	a)	55			
	б)		45		
<b>11</b>	a)	40			
	б)		60		
<b>12</b>	a)	10			
	б)	15			
	в)	75			



<b>13</b>	a)	75			
	б)			25	
<b>14</b>	a)	35			
	б)	40			
	в)	15			
	г)	0			
	д)	25			
	е)	45			
<b>16</b>	a)	10			
	б)	10			
	в)	5			
	г)			75	
<b>17</b>	a)	16,5			
	б)		83,5		
<b>18</b>	a)	0	100		
<b>19</b>	a)	40			
	б)				60
<b>20</b>	a)	40			
	б)	5			
	в)	25			
	г)			20	
<b>21</b>	a)	35			
	б)	20			
	в)	10			
	г)	20			
	д)			15	
<b>22</b>	a)	45			
	б)		20		
	в)				35
<b>23</b>	An analysis of this issue is given in Chapter III				
<b>24</b>	a)	85			
	б)		5		
	в)				10
<b>25</b>	a)	60			
	б)		20		
	в)				20
<b>26</b>	a)	90			
	б)		5		
	в)				5
<b>27</b>	a)	70			
	б)				30

<b>28</b>	a)	70			
	b)				30
<b>29</b>	a)	95			
	b)		5		
<b>30</b>	a)	80	An analysis of this issue is given in Chapter III		

## **Appendix to document number 2**

### **PROGRAM**

Study of non-traditional religious associations (organizations, groups)  
using the included method of observation

Observation period: from 2004 to 2018.

Number of observed organizations: 3.

Type of organizations observed: two non-traditional religious organizations, one occult-mystical group.

Observer status in the organization (group): «X».

The purpose of the observation is to study non-traditional religious associations (organizations, groups), including their differences from traditional religious associations, their legal status, and the causal complex of possible social harm.

## Krasnoyarsk

Issues under study:

External and internal manifestations of democracy.

1. Claims of religiosity.
2. Legality, i.e. the presence of state registration.
3. If they do, then according to what status, as a religious association (organization, group) or not.
4. Ritualism, i.e. the presence of certain rituals, including secret ones.
5. deities, worship, teaching, and published literature.
6. the Founder, leader of the organization and characteristics of their personality.
7. The presence of a religious building and its acoustic features
8. Symbols and signs of the organization.
9. The need to wear special casual and ritual ' clothing.
10. The moment of formation (time, place).
11. Communication with influential people.
12. Lifestyle and activities:
  - 1) collective;
  - 2) non-collective.
13. Prevalence in Russia and in the world.
14. Approximate number of members.
15. Requirements (conditions) for entry.
16. Average age of members.
17. The ratio of the number of men and women.
18. Ways to attract new members:
  - 1) campaigning;

- 2) criticism of traditional religions;
- 3) help;
- 4) promises of spiritual and material well-being.

19. Social status of new members before joining:

- 1) education;
- 2) financial situation;
- 3) main occupation;
- 4) marital status.

20. Attitude to traditional religions:

- 1) positive;
- 2) wary;
- 3) indifferent;
- 4) negative;
- 5) critical.

21. Attitude to state and public institutions:

- 1) positive;
- 2) wary;
- 3) indifferent;
- 4) negative;
- 5) critical.

22. Attitude to nature:

- 1) positive;
- 4) negative.

23. Attitude to traditional concepts of good and evil:

- 1) positive;
- 4) negative.

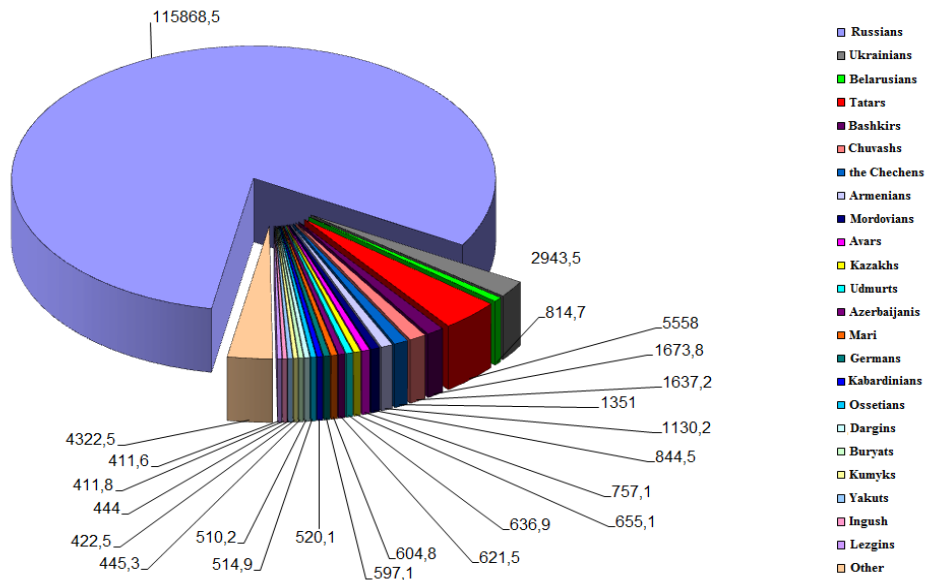
24. Sources of wealth formation:

- 1) donations;
  - 2) own economy (production, services, etc.);
  - 3) theft.
25. Ritual (holiday) days.
26. Ways to influence the human psyche:
- 1) hypnosis;
  - 2) special melodies and sounds;
  - 3) 'special colors';
  - 4) denial of family relations;
  - 5) denial of all secular and religious holidays;
  - 6) immoral sexual behavior;
  - 7) constant indications of human shortcomings;
  - 8) systematic reminding of the end of the world, with the exact date
  - 9) control of personal life;
  - 10) control of food intake and consumed products;
  - 11) refusal to communicate with outsiders;
  - 12) constant meditations;
  - 13) control of the language through certain words;
  - 14) 'guaranteed' rescue;
  - 15) critical attitude to everything traditional.
27. Characteristics of the subculture.
28. Types and methods of possible, committed crimes.
29. The cyclical nature of crime.

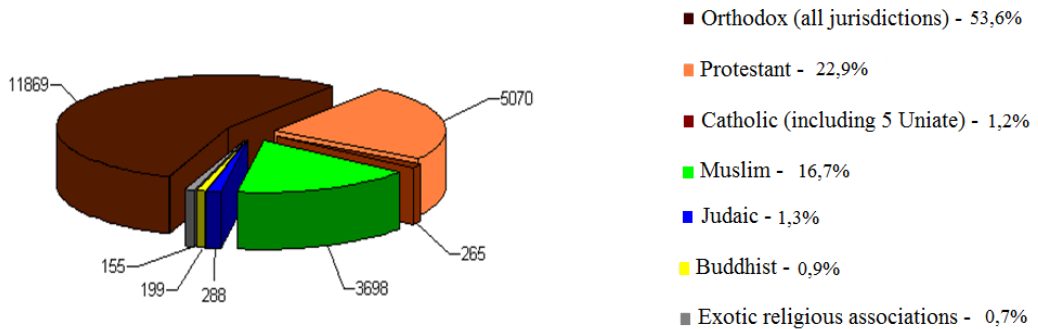
**Appendix to document number 3**

**STATISTICS**

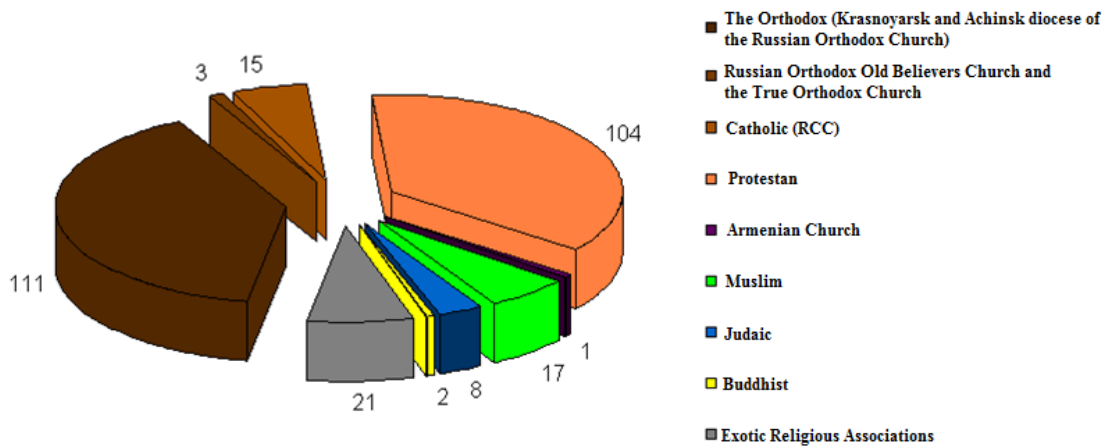
**The ethnic composition of the citizens of the Russian Federation**



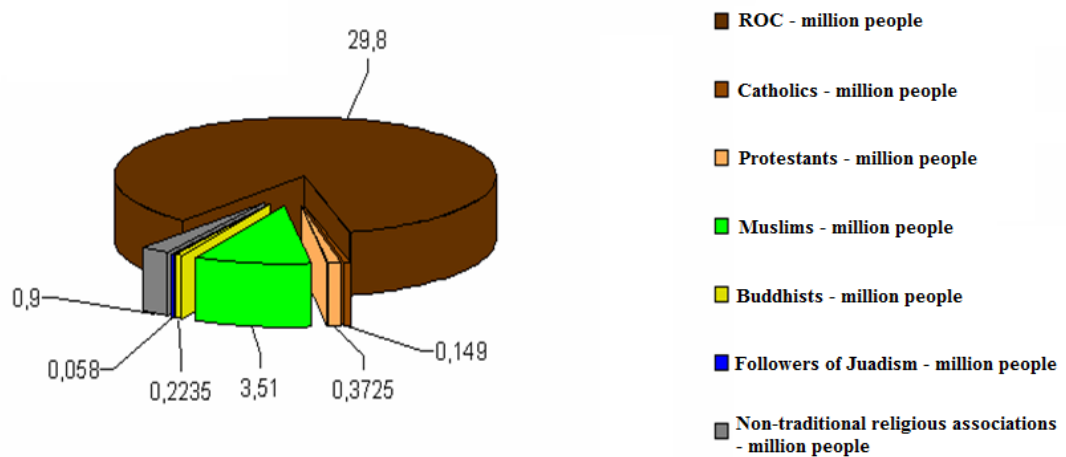
**The number of officially registered religious associations for various religions and faiths in the territory of the Russian Federation**



### The number of officially registered religious associations in the Krasnoyarsk Territory



### Estimated number of followers of religions in the Russian Federation





Krasnoyarsk

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