

ABSTRACT. Czerwonnaja Swietłana, *Islam na Krymie jako zjawisko religijne, kulturowe i polityczne końca XX – początku XXI w.* [Islam in the Crimea as Religious, Cultural and Political Phenomenon of the 20th – Beginning of the 21st centuries]. *O wielowymiarowości badań religioznawczych* [On multidimensionality of the research of religion] edited by Z. Drozdowicz – „Człowiek i Społeczeństwo” vol. XXIX, Poznań 2009, pp. 89-103. Adam Mickiewicz University Press. ISBN 978-83-232-1972-9. ISSN 0239-3271.

The Crimean Tatar movement has opted for its own 'third way' between religious fanaticism ('Islamic fundamentalism') and the consistent political secularisation pursued by civil movements ('laicism'). Far from ignoring the immense social energy located in religious feelings and convictions, it has incorporated this organically into its own spiritual arsenal, reinforcing its own strength with the moral precepts of Sunni Islam, a faith which encourages obedience, self-denial in the name of the common task, and the authority of the leader. At the same time it has preserved, both in theory and in practice, its non-religious, secular and democratic character, and has not turned into a movement under the green banner of Islam.

Islam in the Crimea is reviving above all in the form of culture and morality. 'Culture' includes not only the culture of everyday family life, the traditional forms of interpersonal contact and cooperation amongst people in village and town, and relations between the generations (respect for the old, deference on the part of the young), but also the 'high' culture of the professional arts, including the architectural tradition and Muslim motifs in art, design, music, poetry and theatre.

The Crimea is not unique in experiencing an influx of Wahhabism and other radical trends of the “political” Islam. The phenomenon is the inevitable result of social and political developments, and the bottom line is the desperation felt by oppressed Muslim populations in the world today, pushed increasingly to the sidelines of progress, which finds its only outlet in extremist religious mobilisation.

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