Antisystems in the Modern World

S.I. Sulimov, I.V. Chernigovskikh, V.D. Chernykh and S.V. Shakhov
Voronezh State University of Engineering Technologies,
Revolution Avenue 19, Voronezh, Russia

Abstract: This reseaech deals with socio-philosophical phenomena as "pseudomorphosis" and "antisystem". Relying on the researches of L.N. Gumilev, I. Wallerstein and O. Spengler, the researchers are revealing and analyzing the antisystem tendencies in the modern world. Since colonial epoch all the peoples and cultures have found themselves to be drawn up into the global world society where different political models and spiritual doctrines become confused. As a result of this unnatural syncretism, the Islamic East gave the world such antisystem extremist motion as Wahabiism, the post-modernist West numerous occult and satanic sects.

Key words: Antisystem, pseudomorphosis, Wahabiism, post-modernism, cultures

INTRODUCTION

Today the modern world has achieved the greatest political and economic unity than in any other historical period. The attempts to create an integrated world system were undertook in the days old at least twice (if to take into account the Roman Empire, the Arabic caliphate and the empire of Genghis Khan). And both former world states were such in name only as they involved the world, known only to their citizens without pretending to unfamiliar to them territories. Therefore, the Rome's (year 476) and Bagdad's (year 940) downfall and the breakup of the Mongol Empire (year 1269) are only the events of the regional scale though the regions affected by them were enormous.

Now-a-days the matters stand differently. The integrated world system that emerged in the epoch of the great geographical discoveries, ended its formation in the 1990's when the world was not bipolar anymore. And in these latter days every element of the world system is inseparably linked with the others no matter how it upsets the globalization opponents.

For example, the crisis on the wall street involves economic troubles worldwide and change in Arabian oil price enriches or financially wrecks dealers in fuel even in Russia or Latin America. Since, the world system possesses a set of elements to hold balance in the world is the task of colossal complexity and titanic responsibility. The spiritual relations are the most unpredictable of all functional variables because they are impossible to be dictated by laws and regulated by a weapon arm. In this research, we will consider spiritual threatening to the modern world and set our variants to counteract them.

MATERIALS AND METHODS

Main part
Pseudomorphosis and antisystem: As we have noted above, in the global world all societies, peoples and cultures interact and none of them can not only retire but even mete out their contacts with the neigbours. Under such conditions except absolutely natural exchange (both of trade and of proselytism), two phenomena, discovered in XX century by domestic and foreign explorers, take place not always but often. It is a matter of pseudomorphosis and antisystem. The term "pseudomorphosis" was introduced by the German philosopher Spengler (2009) in the 1920's. "I call the cases by historical pseudomorphosis when an alien old culture has so intense hang over the country that the local young culture gasps for breath and it is unable not only to create, its expressive means but even to display its self-consciousness in full. Everything that arises from the bottom of a young soul take the shape of hollow space of somebody else's life. Young feelings are founded in obsolete works and instead of the development of its own shaping (Gestaltungskraft) hate towards Foreign and dissimilar force increases to unknown extent". As an example of pseudomorphosis one can consider the case of political and cultural rule of the mature society over young peoples, those who have not create their original forms of social life yet. As a consequence, the representatives of young people instead of creating original and comprehensible and congenial forms of public and spiritual culture serve alien models in faith and truth which are interpreted in their own way, different from understanding of the creators of these models. Their own

Corresponding Author: S.I. Sulimov, Voronezh State University of Engineering Technologies, Revolution Avenue 19, Voronezh, Russia

creative impulses are blocked by predominant culture, time-trusted but created under the other conditions and for the other society. Spengler (2009) himself refers to the interrelations of the Roman Empire with the peoples of Levant in early of this era when the Syrians and the Greeks, who went through the cultural renaissance, had to speak Latin, wear the Roman clothes and even make their careers in the alien capital failing to have their own capital. So, for some time the empire was being ruled by the Syrian dynasty Severi, the monarchs of which, nevertheless, used the roman names and spoke Latin so good as inhabitants of Italia.

Different more complex phenomenon is antisystem. The term was introduced by the home researcher L.N. Gumilyev and popularized by V.L. Makhnach, P.M. Koryavtsev and D.A. Volodikhin. Antisystem is a socio-spiritual community of people with negative world outlook that has the common usually syncretic world outlook for its members. Simply put these people who consider the situation in their ethnos from the position of another ethnos see the real things as erroneous and need to be corrected, therefore. But as they see the situation with "somebody's eyes", then they only ruin "erroneous" but they cannot create the desirable things because their incentive model is either unfit in this situation or so syncretic that it cannot be implemented nowhere and ever. Gumilev (2004) differentiates two indisputable conditions for antisystem to appear: "For a stable antisystem to appear, two parameters are necessary: decline, for example, the moment of transferring from the phase into the phase of the local ethnogenesis and adoption of a foreign ethnos. What though both systems are positive, creative by the way of ecology and from the point of view of culture as well before the process". Antisystem is unable to develop and has an esoteric structure that is its social hierarchy is built according to information batching. And, since the antisystem doctrine consists of incompatible fragments of heterogeneous cultures, so its adherents widely use lie and concealment trying to hide contradictoriness of their doctrine and to get large attendance involved in it. The home explorer Makhnach (2005) believed that permissibility of lie is an ancestral trait of all antisystem: "antisystems are syncretic, all they are chucked up from the systems which differ one from another and only at the cost of lie one can obtain their consolidation in a whole or else they are incompatible". The examples of the antisystems of the past years can be considered the Manicheism and related to it the Bogomilism and the Ismaili (and the movements of the Carmathians, Nizari and the Fatimids), the Haitian cult of voodoo and the Chinese sect "the White Lotus Society".

The antisystem acts against any present reality in favour of speculative, unrealizable ideals but the first its foe is the culture system the representatives and ideas of which made the major contribution to it. It seems as if the antisystem organization primordially makes ready for confrontation with the society exactly that generated it. The American explorer of the Western society Wallerstein (2006) uses the term "antisystem" to designate the movements to be directed against the system that generated them: "I have invented this term to unite the two notions that emerged as far back as in XIX century the social movements and the national movements. I am determined that it is reasonable as these movements had very important common traits, they were the parallel forms of opposition to the existing historical system in which we live, both of them intended to destroy it". And as far as the Western society is not the only that pretend to create the world system (we have mentioned above pax romana and the Arabic caliphate) then the statement of the explorer is actual for the antisystems that fight against the others, non-European societies.

Pseudomorphosis is often but not always precedes the beginnings of the antisystem movement. Dual cosmopolitan world view is formed in the pseudomorphosis much easier than in the spiritually and politically united society but migration is possible even through the political boundaries. For example, the Manicheism was formed at the border of the antique and Persian worlds (in Mesopotamia), the Ismaili was engendered from the Shiah Islam influenced by the Zoroastrism and "the White Lotus Society" was arisen and flourished in the politically and culturally united imperial China, synthesizing the ideas of the apocryphal Buddhism and Manicheism. The ideas spread in the frameworks of one state much easier than between two or more opposed to each other states. But an integral and organic culture that makes any antisystem to be unnecessary and impossible. Syncretism is necessary for the beginnings of antisystem and none of pseudomorphosis is impossible without syncretism. However, the public of any country, formed in cosmopolitan way, is always somewhat syncretic that makes possible the beginnings of the antisystem in politically independent and even prosperous country (for example, in mediaeval imperial China or tsarist Russia of XIX century).

Pseudomorphosis in "Black" Africa: We have mentioned only the antisystems of the past times which have belonged to history (except the cult of voodoo, existing in this day) so far. Let us now see what antisystem potentials the modern world has. Let us start

with the searches for pseudomorphosis which is a serious support to antisystem communities emerging as we have ascertained. During last three centuries, almost all the countries of Africa and Asia were going through the uncontrolled influence of the European tradesmen and colonizers who carried on business on their own in these regions. And when in the middle of XX century the colonial system became a thing of the past, it turned out that the Europeans left appreciable heritage in the former colonies. The religious influence of colonialism is not very considerable because in the Eastern countries the local population has been adherents of the Islam and in "the black" Africa the Catholicism and Protestantism has spread only superficially. There is no doubt that in this day and age there exist "the black" episcopate and one of the African cardinals even pretended to be designated to the post of supreme pontiff. If to consider thoroughly, it turns out that the African Catholicism is no more than belief in two different religions. The home specialist Moseyko (2013) writes openly about it: "So, confessing to be Christians, attending the Sunday service, most families even educated honour their ancestors and perform the rites which are connected with their memory, the rites which are connected with the birth of children and their maturation and also comply with the bans and rules which are connected with the traditional customs and astrology". The political heritage proved to be different. In this connection the Europeans gave profound pseudomorphosis education to "the black" Africa being guided by best endeavours, curiously enough. Granting independence to their colonies, the Europeans wrote thorough constitutions for them trying to share their experience of state developing with Africa and willingly transferred to the representatives of the indigenous people who were educated in Europe and the USA. Alas, the latter-day republics appeared to be fragile and one after another entered the epoch of the protracted civil war of all against all. It was found that the Westphalia principle of "nation-state" is absolutely inapplicable to "the black" Africa because there is no nations in the European understanding. This is how Troshin (2004) characterizes the ethnic structure of the African society: "About 500 ethnic groups inhabit Africa (here and below the marks of the author), each of them have their own language. When the Europeans were dividing Africa building up their colonial empires they did not pay attention to their ethnic diversity. After having attained the independence by the former colonies it turned out that in the framework of new independent states there live different nationalities, the relations between them were strenuous under different circumstances". In the process of decolonization, each of the tribes positioned

themselves to be the only people of the country and regarded the other tribes as second-class people. Before accession of the Europeans to power such nationality had all the chances to became a nation with time and maintained more or less smooth relationship with neighbours. But, the Europeans artificially united these tribes into colonials and leaving, they called the nations to be the conglomeration of the tribes who hated each other. For example, in Nigeria before the very declaration of independence two parties acted with similar names: "The National Board of the Nigerian Citizens" and "The Group of Action". It should seem, those are the nationalist Nigerian parties. But actually, "The National Board of the Nigerian Citizens" consisted of the representatives of the tribe Igbo only and "The Group of Action" of the Yoruba. Both parties lobbied for the interests only of their tribes. Their leaders, N. Azikive and O. Avolovo defamed each other in press in every possible way, they set up real persecution of each other after the country became independent. The Soviet researcher Glushchenko (1983) describes their political methods as follows: "One dealt shortly with political opponents by all possible means: they were tried upon fabricated charge, imprisoned with no trial, beaten up and even killed". It is not difficult to guess what happened 6 weeks later after the country achieved independence (1966): the power was seized. The group of officers, the representatives of the nationality Igbo, staged a coup, the civil leaders dispersed or were killed and Nigeria has been "drifted" from military dictatorship to civil war and back to this day. Unfortunately, the political way of Nigeria is typical almost for every former African colony. The political system to be devised by the Europeans ignores the local realia and the very Africans cannot change these actual things because in spiritual relation they have too little in common with the Europeans. The cannot establish the forms of their own political organization because their creative impulse has been blocked by the rule of the foreigners once and for all. For example, the European socio-philosophical thought has travelled long way to the human rights to be recognized or the rights of nations to be self-determined. And the African socio-philosophical thought was destroyed in germ and partially substituted for the European one at the expense of prestigious education of the African students at Western universities. The spiritual deadlock has come out of it, nothing new and original will never appear. The Africans will not develop "the black" religion and a new literary style will not appear in those countries and at the best they have been guided by the Foreign principles in politics and at worst by crude force. But pseudomorphosis is not an antisystem yet. Destructive trends which put the weapon

in the arms of the Somali and Nigerian terrorists engendered further north than Sakhel and appeared in "the black" Africa as welcome but unexpected guest.

RESULTS AND DISCUSSION

Antisystem in the modern Islam: It is a matter of Islamic puritanism called as Salathism or Wahabiism. To understand the causes of its emergence and fast spreading in the countries of "the third world", it is necessary to do short excursus into the relations of the Middle East with the Western world in XVIII-XX centuries. In the middle of XVII century, the Ottoman onslaught against Europe was stopped in the Battle of Vienna once and for all (1683) after it the slow but inevitable winning back of the Balkan and Black Sea lands from the Muslims. Russia played not the last role in the process of expelling the Ottomans from Europe that automatically pushed the Islamic leader of those times, the Ottoman Empire to closer relations with the European countries. Hopeless lag in technology made the Turkish sultan inviting the Western specialists and establishing the political institutions similar to the European ones. So, in the second half of XIX century in Istanbul, there was opened the parliament with a formal ceremony and in XVIII century in Turkey, there lived and worked many British and French military man and engineers who was imitated by the Turkish officers. In such conditions the Sunni Islam was sidelined without being persecuted but without having influence on the politics. Nevertheless, the head of the Muslims, the caliph, was traditionally considered to be the Turkish sultan in XVIII-XIX centuries more concerned about the trade with the Europeans than the religious problems. Towards the reforms of Ataturk (1920's) in Turkey, there were the European elements hardly more than Islamic, therefore, the revolution and westernization were relatively smooth and bloodless. The other Islamic countries (except Persia) in XVIII-XIX centuries were conquered by the French and the English at all and turned into the colonies. And in the process of decolonization the same happened to them as to the countries of "the black" Africa: leaving, the colonizers tried to improve the lives of the newly formed states by the European models, in particular, in terms of Westfalen principle "nation-state". And if in Africa this system led to the artificial forcible integration of the tribes and nationalities that always hated each other, in the East the breaking up of the well-established ethno-cultural communities took place. The British philosopher Toynbee (2011) points out with justice that the nationalism is inapplicable to the countries of the Islamic world: "It is worth studying the language map of the world to see that

the European field where the languages are located in rather clear compact and homogeneous blocks, there is something special and exclusive. In the considerably larger territory which is extended to the Southeast from Danzig and Trieste to Calcutta and Singapore, the language map does not resemble by no means a patchwork quilt, it looks like rather gleaming silken bedspread. In the Eastern Europe, South-Eastern Asia, India and Malaya people speaking different languages are not divided so clear as in the Western Europe, they are mixed geographically as if their houses in the same street of the same countries and villages alternate; in the social environment where the linguistic map resembles the carpet the colourful threads of which are interknitted there is a ground not for dividing the boundaries between the states but for positioning the occupations and professions among the individual groups of people". Forming the national state in the conditions when most people recognize only the religious identity (the Sunnites, the Shiites, the Kharijites), led to the majority of forcible repatriations (Turkey, India), the programmes on the ethnic (Iraq, India), above all, to the formation of secular uncongenial political regime to the Muslims. The governing of the colonel Gamal Nasser in Egypt and Khaphez Assad in Syria contributed the social ideas to these countries and also the soviet and western technologies, as Soviet and Western in which were studied by the Arabian students of military school abroad. The Arabian Republic of Egypt and the Arabian Republic of Syria advocated the Arabian nationalism and secularization in the region where for thousand years people has identified themselves only with the religion and the only source of the right has been the Koran and Sunnah.

Similarly, the last shah of Iran acted by having announced that the Iranians are the Persian in the first place and then in the second the Muslims-Shiites. No one knows how long such pseudomorphosis would have existed under such circumstances but the circumstances turned out to be very unfavourable. In 1967, the most "advanced" Levantine countries, Syria and Egypt ignominiously lost the 6 days war to Israel, to smaller and poorer opponent. In the Muslims', eyes the nationalism and socialism turned to have been discredited once and for all. At this the socialists insisted on the continuation of the war and provoked the repressions against themselves. Parallel to it the Islamic movement was strengthening by presenting the model Islamic traditionalism, desire for returning to the religious identification and Shariah Law. If in the 1960's, temporal dictators pursued the Islamites and one of their ideologist Said Qutb was executed by the Egyptian authorities, in

early 1970's the temporal authorities began cooperating with the Islamites against the remaining socialists. And the very moment the pseudomorphosis transformed into antisystem.

The year 1973 looked to be successful for Syria and Egypt: in the course of the October war Israel was routed, the social-radicals were once and for all removed from the political stage, the general Anvar Sadat, who replaced Nasser in Egypt turned to be the talented leader, gifted administrator and liberal ruler. To his order the adherents of many Islamic "brotherhoods" were administrated that had been imprisoned since the time of repressions of Nasser and it was permitted the establishment of analogous organizations. The mass of Syria and Egypt associated the victory over Israel with the return of governors into the bosom of the religious tradition. The Levantine countries that began drifting away from the Western ideal were hotly supported by the Saudi Arabia which was helping them diplomatically during the whole war and after the victory took the responsibility for financing of the restoring religious organizations in Syria and Egypt. The Syrian and Egyptian Government and their Tunisian and Algerian colleagues, then, expressed warm thanks to their Arabian coreligionists and willingness to cooperate. When they understood who was let in, it was too late.

The point is that since the middle of XVIII century, the emirates of Arabia have been confessing the Wahhabiism, almost marginal variation of Islam resembling vaguely the European Puritanism. The theologist Mohammed ibn Abd al Wahhab who founded this doctrine rejected any religious innovations which are tolerated by the traditional Sunni Islam. So Al Wahhab banned the cult of saints, announced the Prophet to be an ordinary man and equated everybody who did not accept his doctrine with the heathens. So, the Islamic term "jahiliyah" (word-for-word "ignorance"). The Mussulmen usually call so the adherents of a different faith. Al Wahhab applied this term to all Mussulmen who did not support his doctrine. Moreover, he threw the terrible accusation "takphir" away that is "apostate". According to shariah, takphir is a Mussulman who abjured Islam in favour of another religion. A man who is called "takphir", proves to be outside the law. Any Mussulman can and must kill him and appropriate his property. Because of the seriousness of this accusation the orthodox ulama do not use apply such excommunication hardly ever. And Al Wahhab announced "takphir" to the whole Sunni and Shiah world. Calling the Sunnites "apostates", the theologist directly incited the neighbouring Bedouin tribes to attach them. Emir, Derija Mohammed ibn Saud, the founder of the dynasty of Saudides who has been ruling up to this day, rendered a political assistance to him. And almost for half a century Derija was a brigandish

nest where the eagers for alien property thronged together and from where the units of Wahabits made the plundering raids on adjacent territories (the Ottoman Empire, Iraq). The sectarian emirate lived robberies in the literal sense of the word which was blessed by the Wahabi leaders from the bottom of their heart. Mugging on the neighbouring Muslim states was considered by sectarians as "sacred war" against "apostates" and "polytheists" and not as banditry. The Soviet researcher Vasyliev (1967) characterizes their activity in the following way: "Having comprised the "sacred war" against "polytheists" as the most significant postulate, the Wahabiism became the ideology of military expansion, plundering raid". The inhabitants of Derija did not trade almost with anybody seeking the neighbours as a plunder; they also did not want learning anything except the works of their ideologist. Therefore, at the beginning of XIX century, the Egyptian commanders Tucson-bey and Ibragim-bey, using the European armament and experience of war against Napoleon burned out the den of robbers literally with "red-hot iron". The Wahabiism have not been eliminated entirely but Saudides have rejected an expansion for a long time.

And there in the 1970s, the state of things turned around. The Saudi Arabia turned from poverty-ridden districts of the Islamic world into major petroleum exporter, surpassed both Egypt and Syria by its income. Its financial and political influence allowed these countries to win the war and after the Wahabits with beau geste gave a willing hand to all Mussulmen who endured the Europeans' and Europeanized nationals' meanness long enough. The Islamite movement was in full swing without Saudi intervention as the traditional Islam took telling blow from secular regimes and could not exist in the latter forms. Besides, the institute of caliphate pointing to the Sunni Islam the points of application of activity since, the very VII century was abolished by the Turkish authorities in 1924 and any leader could act at his own discretion. The same said Qutba, executed to the order of the colonel G. Nasser was neither a sectarian nor the Wahabit but he insisted on the supremacy of shariah over secular law. But in contrast with Qutba, the Wahabits were rich and authoritative (petroleum has been returning good interest). They have immediately demonstrated their methods and principles by establishing in Egypt literally from scratch such organizations as "The Society of Mussulmen" and "Innermost Duty". Just as president A. Sadat ordered to arrest the members of "The Society of Mussulmen" for his committed criminal charges (hostage-taking), he was killed by an Islamic fanatic at once. The Sunni clergy tried to criticize the Arabian visitors but money have decided the question: the Wahabits actively work for charity and patronage, sponsor grants and educational programmes

of theological orientation invite the students-Mussulmen from all over the world to the Arabian universities and the Egyptian and Syrian ulama can only contrast fetwahs that are supported by their personal authority. Absolutely logical Islamite movement which presents the struggle of the Islamite society for cultural independence, turned out to be saddled by fabulously wealthy grouping of sectarians-extremists.

The aims of Wahhabits are literally of world scales. The French researcher Kepel (2004) describes: "After the year 1973 the Wahhabit institutes reached a new level and turned to large-scale proselytism in the Sunni world (the Shiites to be the heretics remained out of movement frame). The Wahhabits set a goal to make Islam the main agent in the international arena and simultaneously to consolidate the numerous interpretations of this religion to the symbol of faith of Mecca hosts. Their fervour involved the whole world from the traditional geographical borders of Islam and the West where the Muslim immigrant population became a favourable target of the Saudi proselytism". Thanks to its readiness to sponsor the branches even in the poorest countries, the Wahhabiism wide spread exactly in Africa southward of Sakhel, especially in the north Nigeria where the Muslim communities have existed for ages and in Somali the Islam has been practiced for many decades. The immigrant communities in the European cities also receive financial aid and spiritual support from sectarians. It makes them to be potentially loyal to the Wahhabit movement.

A question arises: what thing is antisystem in the Wahhabit movement? Does it matter what the Sunni faction will lead the Mussulmen to unity? Quite a lot groups have remained in Islam which harmoniously coexist. The problem is that the Wahhabit shariah refers to the law school of the Hanbalites. Its representatives forbid to introduce any innovations into the cult though these innovations to be called "bid'ah" are probably a half part of all religious doctrine. For example, in the national Islam the popular is the cult of saints which the Wahhabits called to be evil and even destroyed almost all sacred places of Mecca (for example, the grave of Prophet's daughter Fatima), calling them the heathen temples. As far back as XVIII century al Wahhab had conflicts with the sheikhs of Bedouins as the ideologist insisted in thorough observance of shariah and the Bedouins were taught to combine it with customary law long ago. In "black" Africa the shariah law is not applicable at all because the local peoples do not have the traditions of written legislation, they prefer to decide all the questions at the open written council. So, the home researcher Konovalov (2008) describes the jural tradition of the Somali which is called "heer": "All adult population of the clan or community traditionally take part in these discussions. Concerning the written laws and legal norms

and even religious statutes (shariah), they are less important for the Somali than heer". Therefore, it appears that the Wahhabits position themselves as defenders of the traditional Islamic society but as a matter of fact they are destructors of its in favour of academic doctrine traditions that have little in common with life reality of most Mussulmen. What attracts the neophytes to their numbers? First of all, it is permission to loot and kill everybody who does not adhere to the doctrine of the sect. Many beggarly Africans or the inhabitants of the European slums are ready to keep their patience with literal shariah in order to completely reward their patience with the belongings of "apostates". Thanks to its radical intolerance it becomes easy for the Wahhabiism to find foes and sacrifices for their adherents, in so doing, smoothing the absence of the original economic-political model. Secondly, rejecting the European culture, this doctrine makes an impression on illiterate youth sanctioning the subsequent lack of education. And thirdly, the Wahhabists are wealthy enough to pay the services of mercenaries. Every young man who wants to do some shooting is spent into "hot" spot, where he can really become rich at alien blood's expense. Besides, in the African countries Southward to Sakhel the cooperation with the Wahhabists is sometimes the means to survive in clan showdown as the government power there is too weak (Nigeria) or is absent at all (Somalia).

Here it should be noted that the Wahhabists do not rule overwhelmingly in any country where the penetrate into. The wide public strata cooperate with them but do not agree to implicitly obey the sectarians. Therefore, both gratification and force are applied. Here is a short list of Wahhabist extremist and terrorist organizations:

- "Al- Qaeda in the Islamic Maghreb" the Pan-Islamic terrorist organization in Morocco and in the Sakhel
- "Al Mourabitoun" (defenders) the Algerian terrorist organization, consisting of organizations "Those Who Sign with Blood" and "Those Who Conceal their Faces"
- "Ansar ad-Din" (Defender of the Faith) the Malian terrorist organization, arisen on the ground of separatist detachments Azaouâda after they had been taken by the Wahhabists to their guidance
- "Boko Haram" (False ban) the terrorist organization in the north Nigeria pretending the whole country to be Islamized, today it closely cooperates with "Islamic state of Iraq and Levant"
- "Harakat Shabab al-Mujahidin" (The Youth movement of the Mujahidins) the Somali illegal armed formation being at war both against the Somali clans and the UN peacemakers and the orthodox Mussulmen (Phituni, 2014)

- "The Union of Mussulmen in France" the immigrant organization in France, appealing to segregation on religious criterion and professing Pan-Islamism; according to some data, it is generously sponsored by the Wahhabists (Dolgov, 2014)

The latter organization is the most symptomatic: if Wahabiism is badly combined with Somali tenor of life, historically close to Muslim then how is it possible for it interacting peacefully with secular and Christian European culture? However, the very Wahhabists are not interested in this issue: they consider everything to be "takphir" and "jahiliyah" ("apostasy" and "ignorance") if it is not Wahabiism.

This is the contemporary antisystem potential of "black" Africa and Middle East. It would be unfair to assume that pseudomorphosis caused only by colonialism and the Saudi Wahabiism threaten to worldwide peace on the political and spiritual side. For the present, the reader will seem that the antisystem movements gather strength in Africa and Middle East and the Protestant capitalist civilization of the West turns out to be aside. Unfortunately, that's quite untrue. The Europeans do not conflict with the antisystem spread over their land for one reason only: their cultural identity is more destroyed than the Arabs' one of the epoch of decolonization. If in the young countries of Levant the adherents of westernization (including socialists) and traditionalists (including the Islamites, the Wahhabists have wormed their way into their community) fought each other then in Europe and America there have been no traditional movements almost for half a century.

Antisystem and post-modern in the modern Europe: But, what is a spiritual prospect of the western society if to be brief? The home researcher Khen (2001) believes that the post-modernism has been dominating in spiritual life of the Euro-American countries for the last several decades. The researcher characterizes it in the following words: "Today the post-modernism determines not only (and not so much) the style of artworks but forms the way of thinking and the way of world vision. The principal features of post-modernism, in the wide sense, are considered to be nonlinearity of thinking, irreducibility to the fixed ideological dominant, dynamic combination of elements of various theoretical systems, gravity to polistylistics, intuitionism; favourable notions mentality and consensus. A special reference should be made to the feature of post-modern thinking, such as ironic attitude to everything that happens and is made in the modern world". That is a European-post-modernist does not take anything seriously: religion, morality, law and the art for

him is only the spiritual constructions which one may take to elements if there is a will (such procedure is called "deconstruction") and intentionally make something new of them. Not without reason, in modern Euro-American painting one of the most popular genres is collage. The same occurs in the spheres of religion, literature and even cultural self-identification. So, the Europeans play occult doctrines with inspiration, both classical and exotic, the interest to which was controlled by the Christian heritage. The following movements are getting swift popularity: nagualism by K. Castaneda, Satanism by E. Lavey, voodoo interpreted by K. Hiatte and other esoteric tendencies; they considered to be marginal half a century ago yet. Parallel to them on the European ground do flourish yoga and even post-modernist Islam to be called "individual" in pompous language and in point of fact, presenting "Mussulmen game". As far back as the 1970s, the American hippie turned Marxism and psychoanalysis into playing. Since, the 1960s in the USA, the artificial ethno-cultural community to be called "the Afro-Americans" has been gaining strength but being successful in making advance to Islam ("black Islam") (Sulimov, 2014). Fortunately, the antisystems being flourished in West Europe and North America are oriented to an individual and not to a community, therefore, disadvantage with them is passive. They cut an infatuated individual off his cultural traditions, turn him into impetuous egoist, provide with broad magic tools for achieving the personal goals but do not push him to the radical changes of the world, however, the modern West antisystems may grow and are growing sorcerers, drug addicts, perverts and criminals but they unable to form a fanatic revolutionary. But, the very existence of them suppresses the voices of the Catholic and Protestant Christianity, instills tolerance and, thereby, opens the door to the Wahhabist proselytism and to the crowds of African migrants who went through a hard school of experience concerning clan showdowns.

CONCLUSION

In conclusion, one should like to say about antisystem potential of modern Russia. Due to the features of the historical development our homeland has found itself on the orbit of orthodox culture. It saved it from humanistic and protestant movements which arose during decay of the medieval Catholicism . The puritan sectarianism, educational nihilism and anthropocentric individualism left Russia alone. Unfortunately, in XIX century in our districts, socialism got accustomed and the end of XX century brought liberalism to the Russian lands. If the imitation to the European cultural politics

does not stop at the earliest possible period of time in several decades the Russian cultural identity will be lost forever and its place will be taken by the decadent spiritual movements which are flourishing in Europe now. The more so that for now it is not required any long travels of preachers to spread a doctrine it will be enough to enter the internet or watch TV. The situation of Russia is becoming complicated by the fact that it is situated at the border of the West and East worlds and, that is why, it contacts with both the Islamic and European cultures equally close. Unlike Europe, where the only representatives of Islam are the immigrants, Russia comprises quite a lot regions with the predominant Muslim population (the Republic of Dagestan, the Chechen Republic). In these territories, the Wahhabiism proselytism is not simply possible it has been actively progressed there for about two decades. At the same time, such Russian megalopolises as Moscow and Saint-Petersburg are closely approximated to the Euro-American cities nobody surprises at occultism and cosmopolitism already. Therefore, the struggle of Russia for its cultural identity has really universal importance: if it manage with the western and eastern antisystem tendencies, its experience will be saving prescription for the Islamic and European worlds as well.

ACKNOWLEDGEMENT

REFERENCES

Dolgov, B.V., 2014. The Muslim society in France. B.V. Dolgov (Eds.), Asia and Africa Today, No. 12, pp: 27-31.

Glushchenko, Y.A., 1983. The First Republic in Nigeria. Ye.A. Glushchenko (Eds.), M.: Science, pp: 178.

Gumilev, L.N., 2004. Ethnogenesis and Biosphere of the Earth. L.N. Gumilev (Eds.), M.: ACT, pp: 556.

Kepel, Z., 2004. The Jihad. Z. Kepel (Eds.), The Expansion and Decline of the Islamism. M.: Ladomir, pp: 468.

Khen, Y.V., 2001. The Problem of Evil in Esotericism of the Epoch of Post Art Nouveau. Y.V. Khen (Eds.), Discourses of Esotericism, M.: Auditorial URSU, pp: 100-114.

Konovalov, I., 2008. The Islamites in Somalia. I. Konovalov (Eds.), Asia and Africa Today, No. 4, pp: 47-51.

Makhnach, V.L., 2005. Politics. V.L. Makhnach and S.O. Yeliseyev (Eds.), The Basic Notions. M.: Synergy, pp: 319.

Moseyko, A.N., 2013. Spreading of Christianity on Madagascar and its Interrelations with Traditional Religious Beliefs. A.N. Moseyko (Eds.), Orient, No. 6, pp: 94-105.

Phituni, L.L., 2014. The Aggressive Non-state Participators of the Geostrategic Rivalry "the Islamic Africa". L.L. Phituni and I.O. Abramova (Eds.), Asia and Africa today, No. 12, pp: 8-15.

Spengler, O., 2009. Decline of Europe in 2 v. O. Spengler. V. 2. Minsk: Potpourri, pp: 704.

Sulimov, S.I., 2014. The Antisystem Potential of Today. Sulimov, S.I. and I.V. Chernigovskikh (Eds.), The Journal of Voronezh State university. Series: Philosophy, No. 3, pp: 136-144.

Toynbee, A.J., 2011. Civilization before the Court of History. A.J. Toynbee (Eds.), The World and the West. M.: ACT, pp: 318.

Troshin, Y.A., 2004. The History of the Counties of Asia and Africa in modern time (1918-2000). Y.A. Troshin (Eds.), M.: The Whole World, pp: 608.

Vasyliev, A.M., 1967. The Puritans of Islam. The Wahabiism and the First State of the Saudis in Arabia (1744/45-1818). A.M. Vasil'yev (Eds.), M.: Science, pp: 262.

Wallerstein, I., 2006. World System Analysis: Introduction. I. Wallerstein (Eds.), M.: The territory of the future, pp: 248.