



MUSLIM PROBLEM RESEARCH CENTER IN RUSSIA

phone.: +7(347) 254-11-16 (mob.) +7 987-254-11-16 e-mail: r.latypov1976@gmail.com

OSCE/ODHIR working session 10

Report and Recommendations for the Russian Federation in connection with the Discrimination of Russian Muslim-Girls in Education

Today in Russian Federation the situation with human rights in general and in specific areas of life of Russian citizens including women belonging to national minorities traditionally practicing Islam is uneasy.

If we talk about the situation of human rights of women and girls to education in Russia, it is worth to say that Russia is a member-country that signed the Convention on the Elimination of All Forms of Discrimination against Women (General Assembly resolution 34/180 of 18 December 1979), thus it has a duty to fulfill its international obligations regarding the provision of services and support the right to education, to recognize the primacy of international and regional legal instruments over domestic legislation as a means to ensure the widest possible protection of the rights of women and girls to education.

Also being a state party of the OSCE Russia has taken an obligation to follow the recommendations of the ODIHR in the field of “human dimension”, in particular in 2004 in Sofia, the parties have agreed (Annex to Decision №14,04: OSCE Action Plan 2004 in promoting gender equality in the Art. 4 P. 42) on compliance with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

In the Constitution of the RF Article 43 ensures the right of everyone to education, in particular it states that:

1. Everyone has the right to education.
2. Accessibility and gratuity of pre-school, basic secondary and vocational education in the state and municipal educational institutions and enterprises are guaranteed.
4. Basic education is mandatory.

The federal law No 273-FL of 29 December 2012, regulating the activity of the Russian Ministry of Education, also states:

Article 3.1.1 the right of everyone to education, non-discrimination in the area of education

including Article 3.1.4 protection and development of ethno-cultural characteristics and traditions of the peoples of the Russian Federation in a multinational state

Article 3.1.6 secular education in the state and municipal organizations engaged in educational activities;

Article 3.1.8 the right to education throughout whole life in accordance with the needs of the individual

Thus, from the standpoint of the basic legislative acts one can say that Russia fully complies with the provisions of Article 10 Convention on the Elimination of All Forms of Discrimination against Women.

But of late years the real situation in Russia has assumed an alarming character and often differs from the provisions contained in international conventions, treaties, the Constitution of the Russian Federation.

The following tendency is a matter of concern, in our view, focused on the appearance of discrimination against women and girls practicing Islam, this creates a major obstacle to the implementation of the right to education in the first, second and third levels, the implementation of the right to realize themselves in a social and political life of the country, thus hampering their progress in society. These create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between the women of other ethno-religious groups and the women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. The girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

The problem manifested itself more explicitly in 2012, when in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)). They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character.

The implications of this case still have a wide resonance in the Russian Federation. The society was divided. The Muslims who are the indigenous people in Russia although belonging to national minorities, Muslim spiritual leaders confirmed that according to Islamic culture Muslim women and girls being out their homes must wear not hiding face kerchiefs (hijabs). At the V All-Russian forum of Tatar religious figures “National identity and religion” in Kazan, where there were over 900 delegates voted to allow schoolgirls to wear kerchiefs. Also organizations that represent national minorities, an integral part of which culture was the Muslim religion and the requirements of its dress code, at the VI World Forum of Tatar Youth, held in Kazan, where were 600 delegates from 25 foreign countries stated that the woman’s headdress - a kerchief was a traditional national headdress and that it contributed to the preservation of the Tatar culture and morality. However, all these statements have not been heard by the authorities.

The staff of the Ministry of Education, prosecutor’s office and the court continue to hold the position once occupied by the Government of the Stavropol region that based on their Resolution “On approval of the basic requirements for school clothes and appearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

pearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

pearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

religious clothing and head hats at school.

religious clothing and head hats at school.

Many legal experts had critical attitude to the Resolution of the Government of the Stavropol region, noting that it was contrary to an international law and the Russian constitution.

oting that it was contrary to an international law and the Russian constitution.

ting that it was contrary to an international law and the Russian constitution.

Even the Russian President V. Putin was asked the question about the legality of wearing religious clothing in educational institutions during his live TV interview on 18 October 2012, during which he called for a ban of the religious clothing (hijab) in Russian schools, as arguing the fact that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian

officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them
7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

e Russian President V. Putin was asked the question about the legality of wearing religious clothing in educational institutions during his live TV interview on 18 October 2012, during which he called for a ban of the religious clothing (hijab) in Russian schools, as arguing the fact that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them
7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

act that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the

signs of religious differences between them

7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

ffected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

arents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

issing classes and school failure.

In June 2014 in Russia the federal law 148-FL "On Amending the Federal Law "On Education in the Russian Federation" dated 04.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students' appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students' school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

n June 2014 in Russia the federal law 148-FL “On Amending the Federal Law “On Education in the Russian Federation” dated 04.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students’ appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students’ school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

4.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students’ appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students’ school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

After the adoption of these normative acts the cases of non-admission of Muslim girls to classes have significantly increased.

After the adoption of these normative acts the cases of non-admission of Muslim girls to classes have significantly increased.

If earlier it was possible to fix only few cases of non-admission of the girls in hijabs to school, for example:

If earlier it was possible to fix only few cases of non-admission of the girls in hijabs to school, for example:

In 2010 in Ingushetiya a fifth-form girl was pushed out the school because of her hijab. Lidiya Gomkargieva, the head master of School 3 in Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In 2010 in Ingushetiya a fifth-form girl was pushed out the school because of her hijab. Lidiya Gomkargieva, the head master of School 3 in Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In April 2011 in Bashkir state medical institute a teacher demanded a student girl to put her hijab off, saying that there is a secular character of education in the institute and threatening to put bad marks during examination in case of not carrying her requirements out.

n April 2011 in Bashkir state medical institute a teacher demanded a student girl to put her hijab off, saying that there is a secular character of education in the institute and threatening to put bad marks during examination in case of not carrying her requirements out.

haracter of education in the institute and threatening to put bad marks during examination in case of not carrying her requirements out.

Since 2012 such cases have increased:

ince 2012 such cases have increased:

In September 2012 the head master of Lyceum 155 in Ufa city also demanded a student girl to put her hijab off, in case of her refusal threatened not to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

n September 2012 the head master of Lyceum 155 in Ufa city also demanded a student girl to put her hijab off, in case of her refusal threatened not to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

ot to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

ith the student girl Adelya Kh.

In 2012 in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

n 2012 in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

uslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

er actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

In November 2012 in Bashkortostan the head master of the State college of law in Tuymazy demanded 3 student girls not to attend classes in hijabs. One of them had to put her hijab off under that psychological pressure.

n November 2012 in Bashkortostan the head master of the State college of law in Tuymazy demanded 3 student girls not to attend classes in hijabs. One of them had to put her hijab off under that psychological pressure.

lasses in hijabs. One of them had to put her hijab off under that psychological pressure.

In November 2012 in Bashkortostan the head master of the Medical College of Sterlitamak town demanded student girl Dinara S. put her hijab off.

n November 2012 in Bashkortostan the head master of the Medical College of Sterlitamak town demanded student girl Dinara S. put her hijab off.

er hijab off.

In April 2013 the head of municipality of Temir KhanShury (town Buynaksk) one Gamzatov Guseyn pushed all student girls in hijabs out three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

n April 2013 the head of municipality of Temir KhanShury (town Buynaksk) one Gamzatov Guseyn pushed all student girls in hijabs out three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

ut three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

iss classes.

On 2 September 2013 in Mordoviya the head master of Aksyunsk secondary school Alfiya Badretdinova tore the kerchief (hijab) off a student girl, the same

situation happened in town Saransk and Elkhovka village.

On 2 September 2013 in Mordoviya the head master of Aksyunsk secondary school Alfiya Badretdinova tore the kerchief (hijab) off a student girl, the same situation happened in town Saransk and Elkhovka village.

student girl, the same situation happened in town Saransk and Elkhovka village.

In the Astrakhan region in Astrakhan the Muslim family bringing up several girls had to move because of hijab ban at school.

In the Astrakhan region in Astrakhan the Muslim family bringing up several girls had to move because of hijab ban at school.

In Tatarstan in Kazan the head master of the secondary school No 65 packed the student girl in hijab off the school before her parents. In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

In Tatarstan in Kazan the head master of the secondary school No 65 packed the student girl in hijab off the school before her parents. In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

The cases when teachers demanded student girls to put hijabs off with the threats of expelling were fixed in Bashkortostan in Ufa and Meleuz.

The cases when teachers demanded student girls to put hijabs off with the threats of expelling were fixed in Bashkortostan in Ufa and Meleuz.

Meleuz.

In May 2013 N.P. Spars, the deputy director of the Ufa fuel and energy college, demanded Diana Gayfullina to put her hijab off. The girl refused. In response to this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

In May 2013 N.P. Spars, the deputy director of the Ufa fuel and energy college, demanded Diana Gayfullina to put her hijab off. The girl refused. In response to

this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

refused. In response to this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

er to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

In 2014 there were fixed 2 cases of non-admission of the student girls in hijabs to classes in Ufa.

n 2014 there were fixed 2 cases of non-admission of the student girls in hijabs to classes in Ufa.

On 1 September 2014 a campaign on discrimination against girls from the national minorities traditionally practicing Islam and wearing traditional for their religion and nation clothing, an integral part of which is a kerchief covering the entire head, except the face (hijab) has received a new impetus. For example, in Moscow State University named after N.P. Ogareva students wearing the kerchiefs are not let in the educational institution, which is based on the order of the rector №574 18.08.2014. Also it became known the cases of denial of girls' admission to other institution because their wearing kerchiefs. In Medical Institute named after Pirogov in Moscow the girls were not allowed to attend classes in their national and religious dress by the order of Institute administration.

In September of this year, one of the supervisors of the Department of the Moscow State University after receiving a record book invited his freshman-Muslim girl to his office and said that he had been struggling with kerchiefs since 1995 and would not allow her presence here.

One of the head masters of the school admitted that he took the photo of an A-student girl in kerchief from the board, on which there were the photos of the best students of the school, as it contradicted to the secular character of education. According to him the display of the best students and girl-students' photos in public is a powerful tool of agitation and other students would copy an A-student girl in kerchief. That girl was invited to be photographed without a kerchief and in that case the photograph would appear on the board among the other A-students, but she refused. The girl's father said that she was crying every day ...

Thus, it becomes apparent that there are already several hundreds, if not thousands of cases with the creation of barriers for the Muslim girls and women belonging to national minorities living in Russia for their attending the educational process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

hus, it becomes apparent that there are already several hundreds, if not thousands of cases with the creation of barriers for the Muslim girls and women belonging to national minorities living in Russia for their attending the educational process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

heir attending the educational process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

ith the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

ther students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

The basis for such discrimination of the Muslim girls and women became the normative acts contradicting to Article 26 of the Universal Declaration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against

Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

he basis for such discrimination of the Muslim girls and women became the normative acts contradicting to Article 26 of the Universal Declaration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

claration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

ovenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

iscrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in

Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

As already mentioned, all these normative acts adopted by Russia in recent years, create some favorable conditions and regulate the discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women’s marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote “understanding, tolerance and friendship among all nations, racial or religious groups”, but rather the contrary sows prejudice and xenophobia among Russian citizens.

As already mentioned, all these normative acts adopted by Russia in recent years, create some favorable conditions and regulate the discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the

first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

n society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

omen practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

onfrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

strangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

o psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

friendship among all nations, racial or religious groups”, but rather the contrary sows prejudice and xenophobia among Russian citizens.

In connection with the above stated, we consider it essential to recommend the Russian Federation government and other interested countries and organizations:

In connection with the above stated, we consider it essential to recommend the Russian Federation government and other interested countries and organizations:

1. To analyze the letter of the Russian Ministry of Education numbered DL-65/08 of 28 March 2013 sent to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students’ clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students’ clothing:

1. The uniform requirements for students’ clothing are introduced to eliminate the signs of religious differences between them

7. The appearance and students’ clothing must be secular

and also the Resolution of the Governments of the subject of the Russian Federation “On approval of the basic requirements for school clothes and appearance of students” (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of “human dimension” as country-member of OSCE.

appearance of students” (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of “human dimension” as country-member of OSCE.

pearance of students” (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of “human dimension” as country-member of OSCE.

2. In case of contradictions in the above-mentioned intradepartmental regulations to international treaties, obligations and the Constitution of the Russian Federation, in the observance of the rights of Muslim girls belonging to national minorities to receive education, to non-discrimination on religious and national basis, to

protection of their ethnic, cultural and religious identity, to practice their religion and to act in accordance with it, and also to their effective participation in public life, to recognize as invalid a letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and government regulations of the Resolution of the Governments of the subject of the Russian Federation “On approval of the basic requirements for school clothes and **Report and Recommendations for the Russian Federation in connection with the Discrimination of Russian Muslim-Girls in Education**

Today in Russian Federation the situation with human rights in general and in specific areas of life of Russian citizens including women belonging to national minorities traditionally practicing Islam is uneasy.

If we talk about the situation of human rights of women and girls to education in Russia, it is worth to say that Russia is a member-country that signed the Convention on the Elimination of All Forms of Discrimination against Women (General Assembly resolution 34/180 of 18 December 1979), thus it has a duty to fulfill its international obligations regarding the provision of services and support the right to education, to recognize the primacy of international and regional legal instruments over domestic legislation as a means to ensure the widest possible protection of the rights of women and girls to education.

Also being a state party of the OSCE Russia has taken an obligation to follow the recommendations of the ODIHR in the field of “human dimension”, in particular in 2004 in Sofia, the parties have agreed (Annex to Decision №14,04: OSCE Action Plan 2004 in promoting gender equality in the Art. 4 P. 42) on compliance with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

In the Constitution of the RF Article 43 ensures the right of everyone to education, in particular it states that:

1. Everyone has the right to education.
2. Accessibility and gratuity of pre-school, basic secondary and vocational education in the state and municipal educational institutions and enterprises are guaranteed.
4. Basic education is mandatory.

The federal law No 273-FL of 29 December 2012, regulating the activity of the Russian Ministry of Education, also states:

Article 3.1.1 the right of everyone to education, non-discrimination in the area of education

including Article 3.1.4 protection and development of ethno-cultural characteristics and traditions of the peoples of the Russian Federation in a multinational state

Article 3.1.6 secular education in the state and municipal organizations engaged in educational activities;

Article 3.1.8 the right to education throughout whole life in accordance with the needs of the individual

Thus, from the standpoint of the basic legislative acts one can say that Russia fully complies with the provisions of Article 10 Convention on the Elimination of All Forms of Discrimination against Women.

But of late years the real situation in Russia has assumed an alarming character and often differs from the provisions contained in international conventions, treaties, the Constitution of the Russian Federation.

The following tendency is a matter of concern, in our view, focused on the appearance of discrimination against women and girls practicing Islam, this creates a major obstacle to the implementation of the right to education in the first, second and third levels, the implementation of the right to realize themselves in a social and political life of the country, thus hampering their progress in society. These create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between the women of other ethno-religious groups and the women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. The girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

The problem manifested itself more explicitly in 2012, when in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)). They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character.

The implications of this case still have a wide resonance in the Russian Federation. The society was divided. The Muslims who are the indigenous people

in Russia although belonging to national minorities, Muslim spiritual leaders confirmed that according to Islamic culture Muslim women and girls being out their homes must wear not hiding face kerchiefs (hijabs). At the V All-Russian forum of Tatar religious figures “National identity and religion” in Kazan, where there were over 900 delegates voted to allow schoolgirls to wear kerchiefs. Also organizations that represent national minorities, an integral part of which culture was the Muslim religion and the requirements of its dress code, at the VI World Forum of Tatar Youth, held in Kazan, where were 600 delegates from 25 foreign countries stated that the woman’s headdress - a kerchief was a traditional national headdress and that it contributed to the preservation of the Tatar culture and morality. However, all these statements have not been heard by the authorities.

The staff of the Ministry of Education, prosecutor’s office and the court continue to hold the position once occupied by the Government of the Stavropol region that based on their Resolution “On approval of the basic requirements for school clothes and appearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

pearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

pearance of students” (31 October 2012), guided by the fact that the nature of education in Russia was secular banned the wearing of religious clothing and head hats at school.

religious clothing and head hats at school.

religious clothing and head hats at school.

Many legal experts had critical attitude to the Resolution of the Government of the Stavropol region, noting that it was contrary to an international law and the Russian constitution.

oting that it was contrary to an international law and the Russian constitution.

ting that it was contrary to an international law and the Russian constitution.

Even the Russian President V. Putin was asked the question about the legality of wearing religious clothing in educational institutions during his live TV interview on 18 October 2012, during which he called for a ban of the religious clothing (hijab) in Russian schools, as arguing the fact that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in

Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them

7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

e Russian President V. Putin was asked the question about the legality of wearing religious clothing in educational institutions during his live TV interview on 18 October 2012, during which he called for a ban of the religious clothing (hijab) in Russian schools, as arguing the fact that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a

normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them

7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregard they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

act that Russia was a secular state and the church was separated from the state.

Such a statement of the head of the state became the support for Russian officials, prosecutors, teachers who did not let Muslims-girls study in their traditional Muslim clothing (hijab-kerchief covering all except a face) and the signal to make various regulations prohibiting girls to wear religious clothing in Russian educational institutions.

The Russian Ministry of Education sent a letter numbered DL-65/08 of 28 March 2013 to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them

7. The appearance and students' clothing must be secular

During 2013 and 2014 in all regions of the Russian Federation the regional authorities adopted the provisions which established the certain requirements for students' clothing in general educational institutions. They prohibited wearing religious clothing and attributes (symbols) in the walls of the institution in order to ensure the secular character of education.

The implementation of these regulations was entrusted to the regional Ministry of Education, local municipal governments and educational institutions.

In all educational institutions head masters made an order to approve the requirements for the appearance and clothing of the students, which would correspond to the secular character of education and prohibit students from wearing religious clothing and attributes that mainly affected the Muslim girls. If these requirements are disregarded they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

affected the Muslim girls. If these requirements are disregarded they apply some administrative sanctions: they make notes in student's gradebook, call parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

parents and in some cases do not let students to classes, which subsequently leads to the exclusion of a student from school because of student's missing classes and school failure.

issing classes and school failure.

In June 2014 in Russia the federal law 148-FL "On Amending the Federal Law "On Education in the Russian Federation" dated 04.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students' appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students' school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

n June 2014 in Russia the federal law 148-FL "On Amending the Federal Law "On Education in the Russian Federation" dated 04.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students'

appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students' school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

4.06.2014 has entered into force, it legislates the above procedure of the establishing the requirements for students' appearance and clothing, namely Article 38 Paragraph 2 prescribes educational institutions to establish requirements for students' school uniforms in accordance with the standard requirements approved by the competent entitled authorities of the subject of the Russian Federation. That is, in accordance with the letter of the Russian Ministry of Education Number DL-65/08 of 28 March 2013 and Resolutions of the Governments of the subject of the Russian Federation in which they prohibit students wear religious and ethnic clothing, an integral part of which is headgear, namely a kerchief.

After the adoption of these normative acts the cases of non-admission of Muslim girls to classes have significantly increased.

After the adoption of these normative acts the cases of non-admission of Muslim girls to classes have significantly increased.

If earlier it was possible to fix only few cases of non-admission of the girls in hijabs to school, for example:

If earlier it was possible to fix only few cases of non-admission of the girls in hijabs to school, for example:

In 2010 in Ingushetiya a fifth-form girl was pushed out the school because of her hijab. Lidiya Gomkargieva, the head master of School 3 in Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In 2010 in Ingushetiya a fifth-form girl was pushed out the school because of her hijab. Lidiya Gomkargieva, the head master of School 3 in Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In Karabulak town, expelled the fifth-form girl because of her refusing to put the hijab off.

In April 2011 in Bashkir state medical institute a teacher demanded a student girl to put her hijab off, saying that there is a secular character of education in the institute and threatening to put bad marks during examination in case of not

carrying her requirements out.

In April 2011 in Bashkir state medical institute a teacher demanded a student girl to put her hijab off, saying that there is a secular character of education in the institute and threatening to put bad marks during examination in case of not carrying her requirements out.

Character of education in the institute and threatening to put bad marks during examination in case of not carrying her requirements out.

Since 2012 such cases have increased:

Since 2012 such cases have increased:

In September 2012 the head master of Lyceum 155 in Ufa city also demanded a student girl to put her hijab off, in case of her refusal threatened not to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

In September 2012 the head master of Lyceum 155 in Ufa city also demanded a student girl to put her hijab off, in case of her refusal threatened not to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

not to let her to classes. She recommended girl's parents to transfer her to another school. A similar incident occurred in Gymnasium 93 in Ufa with the student girl Adelya Kh.

with the student girl Adelya Kh.

In 2012 in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

In 2012 in Kara-Tyub village of the Stavropol region the head master forbade 5 school girls to enter school (the Muslim girls wearing a Muslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

Muslim kerchief (hijab)), the Central Asia migrant workers' children. They did not let the girls in school for 2 weeks. The head master explained her actions saying that in Russia the education had a secular character. As a result they had to get

fee-paying classes.

er actions saying that in Russia the education had a secular character. As a result they had to get fee-paying classes.

In November 2012 in Bashkortostan the head master of the State college of law in Tuymazy demanded 3 student girls not to attend classes in hijabs. One of them had to put her hijab off under that psychological pressure.

n November 2012 in Bashkortostan the head master of the State college of law in Tuymazy demanded 3 student girls not to attend classes in hijabs. One of them had to put her hijab off under that psychological pressure.

lasses in hijabs. One of them had to put her hijab off under that psychological pressure.

In November 2012 in Bashkortostan the head master of the Medical College of Sterlitamak town demanded student girl Dinara S. put her hijab off.

n November 2012 in Bashkortostan the head master of the Medical College of Sterlitamak town demanded student girl Dinara S. put her hijab off.

er hijab off.

In April 2013 the head of municipality of Temir KhanShury (town Buynaksk) one Gamzatov Guseyn pushed all student girls in hijabs out three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

n April 2013 the head of municipality of Temir KhanShury (town Buynaksk) one Gamzatov Guseyn pushed all student girls in hijabs out three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

ut three schools No 3, No7, No10. He said: "Let them wear hijabs in their houses, but we will not allow them do it at school". The girls had to miss classes.

iss classes.

On 2 September 2013 in Mordoviya the head master of Akxyunsk secondary school Alfiya Badretdinova tore the kerchief (hijab) off a student girl, the same situation happened in town Saransk and Elkhovka village.

n 2 September 2013 in Mordoviya the head master of Akxyunsk secondary school Alfiya Badretdinova tore the kerchief (hijab) off a student girl, the same situation

happened in town Saransk and Elkhovka village.

student girl, the same situation happened in town Saransk and Elkhovka village.

In the Astrakhan region in Astrakhan the Muslim family bringing up several girls had to move because of hijab ban at school.

In the Astrakhan region in Astrakhan the Muslim family bringing up several girls had to move because of hijab ban at school.

In Tatarstan in Kazan the head master of the secondary school No 65 packed the student girl in hijab off the school before her parents. In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

In Tatarstan in Kazan the head master of the secondary school No 65 packed the student girl in hijab off the school before her parents. In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

In the district center Apastovo the school administration addressed to school girls' parents and asked their girls not to wear the Muslim kerchiefs.

The cases when teachers demanded student girls to put hijabs off with the threats of expelling were fixed in Bashkortostan in Ufa and Meleuz.

The cases when teachers demanded student girls to put hijabs off with the threats of expelling were fixed in Bashkortostan in Ufa and Meleuz.

Meleuz.

In May 2013 N.P. Spars, the deputy director of the Ufa fuel and energy college, demanded Diana Gayfullina to put her hijab off. The girl refused. In response to this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

In May 2013 N.P. Spars, the deputy director of the Ufa fuel and energy college, demanded Diana Gayfullina to put her hijab off. The girl refused. In response to this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to

leave that educational institution.

refused. In response to this the teacher said that the girl should seek other profession, threatened that would not allow her to classes. Also advised her to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

er to transfer to another educational institution. The teacher, Biktemerov Fidalit Khamitovich, made fun of her before her groupmates. He laughed at her being a Muslim. As a result, the girl had to leave that educational institution.

In 2014 there were fixed 2 cases of non-admission of the student girls in hijabs to classes in Ufa.

n 2014 there were fixed 2 cases of non-admission of the student girls in hijabs to classes in Ufa.

On 1 September 2014 a campaign on discrimination against girls from the national minorities traditionally practicing Islam and wearing traditional for their religion and nation clothing, an integral part of which is a kerchief covering the entire head, except the face (hijab) has received a new impetus. For example, in Moscow State University named after N.P. Ogareva students wearing the kerchiefs are not let in the educational institution, which is based on the order of the rector №574 18.08.2014. Also it became known the cases of denial of girls' admission to other institution because their wearing kerchiefs. In Medical Institute named after Pirogov in Moscow the girls were not allowed to attend classes in their national and religious dress by the order of Institute administration.

In September of this year, one of the supervisors of the Department of the Moscow State University after receiving a record book invited his freshman-Muslim girl to his office and said that he had been struggling with kerchiefs since 1995 and would not allow her presence here.

One of the head masters of the school admitted that he took the photo of an A-student girl in kerchief from the board, on which there were the photos of the best students of the school, as it contradicted to the secular character of education. According to him the display of the best students and girl-students' photos in public is a powerful tool of agitation and other students would copy an A-student girl in kerchief. That girl was invited to be photographed without a kerchief and in that case the photograph would appear on the board among the other A-students, but she refused. The girl's father said that she was crying every day ...

Thus, it becomes apparent that there are already several hundreds, if not thousands of cases with the creation of barriers for the Muslim girls and women belonging to national minorities living in Russia for their attending the educational

process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

hus, it becomes apparent that there are already several hundreds, if not thousands of cases with the creation of barriers for the Muslim girls and women belonging to national minorities living in Russia for their attending the educational process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

heir attending the educational process or even non-admission to it. The tendency for increase is too obvious. All these cases are accompanied with the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

ith the psychological, and in some cases, physical pressure on the Muslims, their mothers, grandmothers. All these happen in public, when other students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

ther students and teachers are present and it creates a fertile ground for Islamophobia and discrimination based on religion and nationality to appear in schools.

The basis for such discrimination of the Muslim girls and women became the normative acts contradicting to Article 26 of the Universal Declaration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and

many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

The basis for such discrimination of the Muslim girls and women became the normative acts contradicting to Article 26 of the Universal Declaration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Declaration of Human Rights, Article 10 Convention on the Elimination of All Forms of Discrimination against Women, the International Covenant on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Convention on Economic, Social and Cultural Rights (Article 13), the International Convention on the Elimination of All Forms of Racial Discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

discrimination (Article 5), the International Convention on the Protection of the Rights of All Migrant Workers and Their Family Members (Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of

CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Article 30), the Declaration on the rights of Persons Belonging to National or Ethnic, religious and Linguistic Minorities (Article 4) and Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Convention 1960 against Discrimination in Education, as well as the first protocol to the European Convention on Human Rights and Fundamental Freedoms (Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Article 2) and the European Convention on the Legal status of Migrant Workers (Article 14) and many recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

Recommendations of CEDAW, ODIHR and commitments of OSCE country-members in the field of “human dimension”.

As already mentioned, all these normative acts adopted by Russia in recent years, create some favorable conditions and regulate the discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women’s marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote “understanding, tolerance and friendship among all nations, racial or religious groups”, but rather the contrary sows prejudice and xenophobia among Russian citizens.

As already mentioned, all these normative acts adopted by Russia in recent years, create some favorable conditions and regulate the discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as

individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

discrimination against women and girls practicing Islam the belonging to national minorities living in Russia, this creates a major obstacle to the implementation of their right to education in the first, second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

second and third levels. They perpetrate their right to realize themselves in a social and political life of the country, thus hampering their progress in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

in society. They create unequal conditions for the successful implementation of themselves as individuals between men and women practicing Islam, between women of other ethno-religious groups and women practicing Islam. The

prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

omen practicing Islam, between women of other ethno-religious groups and women practicing Islam. The prerequisites are created for the confrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

onfrontation of the rights of access to education and cultural, religious rights. A breeding ground for Muslim women's marginalization and estrangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

strangement from the means of the legal protection appears. Girls are experiencing psychological and sometimes physical pressure, which leads to psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

o psychological trauma, which may subsequently affect their health and motherhood. This does not promote "understanding, tolerance and friendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

riendship among all nations, racial or religious groups", but rather the contrary sows prejudice and xenophobia among Russian citizens.

In connection with the above stated, we consider it essential to recommend the Russian Federation government and other interested countries and organizations:

In connection with the above stated, we consider it essential to recommend the Russian Federation government and other interested countries and organizations:

1. To analyze the letter of the Russian Ministry of Education numbered DL-65/08 of 28 March 2013 sent to regional executive authorities with the recommendation to accept a normative act establishing the requirements for students' clothing in educational institutions of the country. It also applied a model regulatory normative act establishing some requirements for students' clothing:

1. The uniform requirements for students' clothing are introduced to eliminate the signs of religious differences between them

7. The appearance and students' clothing must be secular

and also the Resolution of the Governments of the subject of the Russian Federation "On approval of the basic requirements for school clothes and appearance of students" (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of "human dimension" as country-member of OSCE.

appearance of students" (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of "human dimension" as country-member of OSCE.

pearance of students" (31 October 2012) in which they prohibit to wear religious and ethnic clothing to the girls belonging to national minorities living in Russia, such as the Tatars, Bashkir, the peoples of Dagestan and the Caucasus to conform their compliance to the international regulations and the commitments taken by the Russian authorities in their bases in the field of "human dimension" as country-member of OSCE.

2. In case of contradictions in the above-mentioned intradepartmental regulations to international treaties, obligations and the Constitution of the Russian Federation, in the observance of the rights of Muslim girls belonging to national minorities to receive education, to non-discrimination on religious and national basis, to protection of their ethnic, cultural and religious identity, to practice their religion and to act in accordance with it, and also to their effective participation in public life, to recognize as invalid a letter of the Russian Ministry of Education Number

DL-65/08 of 28 March 2013 and government regulations of the Resolution of the Governments of the subject of the Russian Federation “On approval of the basic requirements for school clothes and appearance of students” prohibiting to wear religious and ethnic clothing to students.

pearance of students” prohibiting to wear religious and ethnic clothing to students.

pearance of students” prohibiting to wear religious and ethnic clothing to students.

3. The relevant departments of the Russian Federation must work out the recommendations for educational institutions, the meaning of which would be similar to the governing principles, which were prepared by the Office for Democratic Institutions and Rights (ODIHR), the OSCE, UNESCO and published in 2013: “Combating Intolerance and Discrimination against Muslims: leading principles for teachers” (Combating Islamophobia through education).

Muslim problem research center (Russia)

Rustem Latypov

ustem Latypov

Tel: +7 (347) 265-64-86

el: +7 (347) 265-64-86

Mob: +7-987-254-11-16

□

ob: +7-987-254-11-16

□

Muslim problem research center (Russia)

□