

book of abstracts

Religions, Identities, Policies

*Points of Convergence
and Divergence*



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RELIGIONS, IDENTITIES, POLICIES
(Points of Convergence and Divergence)

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INSTITUTE OF SOCIAL SCIENCES
Belgrade

Religions, Identities, Policies

(Points of Convergence
and Divergence)

International Conference
BOOK OF ABSTRACTS



Srebrno jezero, Veliko Gradište, 2020

Book of abstracts*

Religions and Identities

FORUM FOR RELIGIOUS ISSUES
OF THE INSTITUTE OF SOCIAL SCIENCES

INTERNATIONAL CONFERENCE
RELIGIONS, IDENTITIES, POLICIES
(Points of Convergence and Divergence)

Srebrno jezero (Veliko Gradište, Serbia)

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Religious identities when meeting - how well we know one another

Religious self-identification of the population of Bosnia and Herzegovina (Census 2013). In Bosnia and Herzegovina, it is not different religions meeting one another, but rather citizens with different religious identities. After the 1991-1995 War, the bridges that had been demolished needed to be rebuilt. It required knowledge about ourselves and our religious identity, but also about others and their religious identities. The paper discusses the amount of knowledge that Catholic students in Bosnia and Herzegovina possess about their religion (Catholicism) and the religions of their neighbors (Muslims, Orthodox, Jews).

Do we understand or hate one another more, the better we know one another? About the sample. What is the situation with the religiosity of Catholic students (religious education; knowledge of Abrahamic religions; knowledge of the most widespread Christian prayer and the best-known Christian holiday; knowledge of the symbols of one's religion)? The collected data on how much Catholic students know about their religion are analyzed. Can students' religiosity be measured by the frequency of their church attendance? Do they own a Bible? Do they know the names of the two parts of the Bible? Do they believe in God, soul, afterlife, paradise ...? What do they know about Jerusalem, the Ten Commandments, the Gospels, the Franciscans in Bosnia and Herzegovina, religious leaders?

The second part analyzes the extent of Catholic students' knowledge about the religions of their neighbors: their knowledge of the Jewish religion, Islam, Orthodoxy and other religions in Bosnia and Herzegovina. What do Catholic students think about atheists? What are the indicators of (non)appreciation of diversity. What are their experiences of living with the members of other religions? In what ways are Catholics perceived by Muslim students and Orthodox students? Conclusion.

Keywords: students, religion, Catholicism, Orthodoxy, Islam, Jewish religion, atheism

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Religions, Identities, Politics

(The Role of Spirituality in the Formation of a Person's Identity)

A person's identity is made up of essential characteristics that decide the way a person feels, thinks, what he/she believes, hopes for, or in what way and whom he/she loves. Identity is the core of the personality, i.e. it is the deepest self of the person. This is spiritual in nature. When we think of bare existence alone, neglecting all the other abilities of a person, we come closest to the true identity of the person. The spirituality which forms one's identity to the greatest extent is understood here as openness to the Absolute, to the transcendence, to the infinite Mind and infinite Love, and ultimately to God. Christian anthropology, based on the truth stated in the Bible that man is the image of God, best expresses and interprets the essence of a person's identity, since it perceives man in his totality, holistically and comprehensively. According to the conception of Christian anthropology, man is a physical, psychological (emotional), social and spiritual being. He is endowed with reason and free will, which can opt for good or evil, or for or against God. The revealed truth of man is that he is: "spirit, soul, and body" (St. Paul, 1 Thess. 5:23). It is the spirit that invigorates the body and empowers the soul to act.

Keywords: identity, spirit, soul, body, religion

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Identity Politics in the First Christian Communities

The main thesis of this paper is that the emergence and social-historical formation of Christian identity in the first two centuries CE was inherently linked to ethnic, religious and political antagonisms. This conflict was manifested at several different levels of the relationship between early Christian communities and the coeval religious and political actors, in the divergent social-historical landscape of the Roman Empire. The conflicts existed from the very outset: firstly, within the young Jesus movement (nascent Christianity) during its formative process; then in this movement's relationship with formative Judaism; finally, with the political establishment of the Roman Empire that treated Christianity as an extremely heterodox, adversary religion, and exposed it to occasional systematic persecutions. It is apparent that the social and ethnic identities are constructed and transformed both within communities themselves and in relation to their external social environments. Within that complex network of antagonisms and loosely defined initial boundaries, an entirely novel, transnational and multiethnic Christian identity had been developed, becoming eventually a major and dominant world religion. In this paper, special attention has been devoted to the conflict between the nascent Christianity and the two major religious-political parties of the first century CE, Sadducees and Pharisees, the latter paving the way to Rabbinic Judaism in the post-70 CE period. This new form of Judaism has survived, to this day, as a leading, official Jewish tradition.

Keywords: Early Christianity, Judaism, politics, identity, conflict

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Specificity of Manifestations of Religious and Confessional Identities in the Regions of Russia (Sociological Monitoring)

The article presents the results of a monitoring-based sociological research conducted in 2003-2019, aimed at studying ethnic and religious relations in a number of regions of Russia. The author presents methodological approaches to the analysis of confessional and religious self-identification of the respondents, revealing the characteristics of confessional identity as a complex, multidimensional type of social identity, which includes at least four markers: religious, historical, cultural and ethnic.

Research results prove that not every respondent who considers him/herself Orthodox or Muslim defines him/herself as a religious person. In this respect, a clear discrepancy between the individuals' worldview positions in relation to religion as an ideology and religion as a cultural and historical religious community, has been recorded.

Religious and confessional identifications do not always coincide and the substitution of religious identity for confessional in sociological surveys leads not only to an overestimation of the level of religiosity of the population, but also to an incorrect interpretation of the orientation and nature of the entire secularization process in the region.

Keywords: identity, religious and confessional self-identification, desecularization, Orthodoxy, Islam, religious and non-religious population, believers, atheists

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Gender Identity in Russia: Confessional Identity of Transgenders

The article analyzes the concept of gender identity. It considers implementation of the possibility to choose one's gender identity and the consequences of such choice for individuals in modern Russian society. In addition, the author notes that the problem of social exclusion of transgender people is associated with a negative attitude of the society towards them due to the low awareness of the population of transgender people in general; low qualifications of state and social workers, as well as the lack of a base protecting the rights of trans people; the lack of state social policy aimed at ensuring the full participation of transgender people in all areas of social activity: civil, economic and political. The article also analyzes the empirical indicators of sociological studies conducted in 2016 and 2018, characterizing the social status and confessional self-identification of transgender people in Russia. The problem of possible confessional exclusion is connected, first of all, with the fact that the position of world religions and some religious organizations in relation to transgender people is negative.

Key words: religion, confession, confessional identity, gender identity, transgender, gender, social position, social exclusion

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The Problem of Religious Identity: Confessional and Spiritual Aspects

There are many religions in the modern world, just as it was at the dawn of civilization. Member of different religions in the context of globalization inevitably come into contact, but they recognize only the religion they profess as true. In addition to meeting of religions, there is also meeting of religious identities. By identifying him/herself with a religion, a person gains a specific confessional identity and mentality. In this case, one should distinguish between religious and confessional identity. Christian is not identical to Orthodox or Catholic, Muslim is not identical to Sunni or Shiite, Buddhist is not identical to the follower of Mahayana or Hinayana, etc. Moreover, different confessions of the same religion can perceive each other with hostility. Here, in my opinion, there is often a transformation and distortion of the teachings of the founder of a particular religion. Moreover, in addition to orthodox trends in all religions, there are mystical ones, where emphasis is not on the fulfillment of the instructions of the Church, a certain cult, but a connection with the living God. And when this connection is realized, the feeling of separation, conflict with people and the universe disappears, there is an understanding that God is ONE, and *religion is like the rays of the sun*. Yes, there are many rays, but the sun is one. Ramakrishna came to this through spiritual practices. The feeling of love for all and the absence of claims to God occurs when one meets a living God. In my opinion, it is very important to understand that if you truly love your children, you know how painful it is when they are scolded by strangers. If you truly love your homeland, then you know how painful it is when representatives of other states scold it. If you truly love your religion, then you know how painful it is when representatives of other religions scold it. Therefore, you will *never* scold other people's children, other states and religions. If you *know how to love* ...

Keywords: religion, faiths, religious identity, confessional identity, orthodoxy, mysticism, God, love

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The Points of Convergence and Divergence – Religious and National Identity of Citizens from B&H

The paper presents a part of the results from a seven-year empirical study within the project “Religion and Ethics in the Making of War and Peace”, which was made in collaboration between the University of Edinburgh and the Center for Empirical Research of Religion from Novi Sad and Sarajevo. The points of convergence and divergence are closely linked to the process of reconciliation, which is viewed in the social context of religious, family and educational systems. Authors raise the questions: how religious actors can help in bringing the different nations in Bosnia closer to each other, and how does the process of identity building of a nation look like? It is important to note that religious identity is one of the many identities that someone has. When religion, as a factor in different social phenomena, is in focus, the results show that the type of religion and religiosity are significant variables when it comes to the trust in local communities. The empirical study has shown that religion has a role in getting to know others and it should be a point of convergence, especially if religion is the only factor dividing people in Bosnia. In addition to inter-religious meetings, concerts, performances and informal gatherings between the members of different religions and confessions, collaboration also takes place, but sometimes comes to a point of divergence, e.g. among teachers of religious education. The only way to truly get to know and understand each other is not just through books, but through live (inter-religious) encounters which can enrich not only individuals, but the whole communities.

Keywords: religiosity, faith, nation, identity, Bosnia and Herzegovina

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Orthodox Believers Between Identity and Identification: How the Serbian Orthodox Church Homogenized the People in Montenegro¹

Disintegration processes of the former Yugoslavia led to the creation of separate states, which, in order to round out their independence, resorted to creating “their own” churches. This led to the complication of the position of the Serbian Orthodox Church, whose dioceses found themselves in the new states. For Orthodox believers it led to the problem of identification with “new” churches. The issues of identity of believers are intertwined with the issues of collective consciousness and identification, as evidenced by the “events” in Montenegro after the adoption of the Law on Freedom of Religion (2020). Litanies of the Serbian Orthodox Church in disagreement with the newly introduced law, which involved tens, even hundreds of thousands of believers, have two dimensions: 1) manifestation of belief in God (Truth), 2) manifestation of identification with common history, religion and tradition. In a broader context, the homogenization of Orthodox believers is a collective response to the political and geostrategic circumstances in which Montenegro has found itself.

The intention of the author is to point to the role that Orthodoxy has retained at the beginning of the third millennium - to contribute to the establishment of social homogeneity and a collective identity. In a world that toys with identities and presents identification with common roots as unnecessary, Orthodoxy still protects the right of people to attest the Truth in community.

Keywords: Church, people, identity, identification, homogenization

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The Holy Mountain (The State-Church Relationship in Montenegro in Light of the Law on Freedom of Religion from 2019)

Across Eastern Europe, the Eastern Orthodox Churches have been revived and have re-emerged on the societal scene again after the fall of communism. In most states, these revivals have been realized in close co-operation with national movements in the renewed states. However, this has not been the case in Montenegro, where the state and the Serbian Orthodox Church have been stuck in a long-lasting and complex legal, political and religious game. In 2019, a new highly debated Law on Freedom of Religion was voted through parliament, which in turn provoked a direct conflict with the Church. In this paper, the relationship between the state, the government and the Orthodox Church is analyzed in order to understand the ambiguity of their current relationship and contextualize the conflicts – most prominent being the one concerning the new law from 2019 - between these entities. The study highlights the central factors at play when a state seeks to govern an Orthodox church on their territory with strong ties to another adjacent state, which has increasingly become a dominant political issue in Eastern Europe.

Keywords: confessional identity, Montenegro, Serbian Orthodox Church, state-church relationship, law on religious freedom, social conflicts

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Role of Political Elites, Religions and Ethnic Identities in the Decomposition of the Socialist Yugoslavia

Socialist Yugoslavia was a specific conglomerate of different cultural, class, ethnic, religious, regional, individual and group identities. Regardless of official ideology and politics, clandestine, silent, yet open conflicts between them occasionally erupted to the surface and became public. Politics, as the dominant sphere of decision-making, has significantly influenced the manner and intensity of these conflicts, as well as their interpretation. The paper analyzes, describes and explains the most important internal and external factors in the disappearance i.e. collapse, sociological and historiographical, of the common state and society. The interdisciplinary approach and comparative method have become inevitable in this regard.

The authors start from the view that historiographical and sociological analyses of the structure of Yugoslav society and the nature of different identities are essential for a better explanation of the (dis)integration process, and that enough time has passed to allow their objective scientific study. Based on the rich and available historical and empirical scientific material on social identities and conflicts, especially religious and political ones, the most important changes and factors that led to the breakup of Yugoslavia are highlighted. Particular attention is paid to the intertwining of religious, regional, ethnic and class identities. Finally, it is concluded that one of the most important factors in the breakup of Yugoslavia, apart from foreign political and geostrategic ones, was the political elite, which misused religious and other identities. In this way, because of their narrow group interests and transformation into the core of the new capitalist class, they contributed to the breakup of Yugoslavia.

Keywords: political elites, religions, ethnicities, identities, conflicts

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The Role of Media in Shaping the Religious Identity

In light of the growing tensions regarding the adoption of the controversial Law on Religious Freedom in Montenegro in December 2019, we endeavored to identify the real reasons that brought thousands of people to the streets and determine the role of the media in shaping the religious identity by referring to both international and national press/web portals. For the purpose of this research paper, a thorough analysis of the selected newspaper articles and the contents of the websites that have been closely monitoring the latest developments in Montenegro will be provided and the following sources will be used as a reference: British/American press and broadcasts (*The Guardian*, *The New York Times*, *BBC News*), Montenegrin press ('Pobjeda', 'Dnevne novine') and Serbian daily and weekly press ('Blic', 'Danas', 'Politika'). One of the key research goals of this paper will be to determine the way in which the media contribute to both raising public awareness of the current affair, which is of crucial importance for maintaining the religious identity, and creating a false image about religious identity in public by delivering fake news and/or providing poor coverage of important issues.

Keywords: religious identity, media, British/American press, Montenegrin/Serbian press, fake news

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Immunization Function of Identity (Identity as a Symbolic Product of the Reification and Internalization of the Self-centered Nature of the Symbolic order)

Starting from the fundamental ideas of Otto Fenichel classical ideas of philosophical anthropology, Peter Sloterdijk's immunization paradigm, Agamben's understanding of the dispositive, Derrida's deconstruction of ontological identity status, Foucault's concept of technologies of the Self, Waldenfels' concept of the self-centered, and Lacan's conception of desubjectivization of the subject, the article provides an analysis of the immunization function of identity. In psychological and philosophical-anthropological terms, identity has an immunizing function because it emerges as a result of the threatening influence of the surrounding world on the organism. In an attempt to reduce openness and exposure to the surrounding world, the organism, through the differentiation of consciousness, produces identity and ego as instruments of symbolic regulation of the relation between the body and the surrounding world. Since identity is necessarily built up inside of a symbolic order (culture), it necessarily represents a symbolic product of the reification and internalization of the self-centered nature of the symbolic order (language) into the consciousness of individuals. The dispositive, as a pre-experiential symbolic space of World Picture in which the given culture is embedded, determines the technology of the self and the kind of self-experience by which identity is constructed. The pre-modern World Picture produces an ethnocentric self, the modern World Picture produces an egocentric self and the postmodern World picture produces a logocentric self. Therefore, identity by itself has no ontological status, but it is the result of attributing some meaning to the biological presence of individuals. Identity is not subjective but, as pure objectivity, it is the product of a reification of the semantic order as a subject. Identity has a conservative function because, as a result of the internalization of the symbolic order into the consciousness of individuals, it preserves the semantic order that establishes it.

Keywords: Identity, Immunization, Fenichel, Sloterdijk, Agamben, Foucault, Derrida, Lacan, Waldenfels.

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State Symbols as an Element of Religious and National Identity

Heraldic and vexillological ensigns represent one of the most exclusive expressions and visible manifestations of identity of their bearers, regardless of whether that is a physical or collective entity. This is especially valid when the armiger is actually a state, because such ensign represents a visible manifestation of its bearer's very essence, as well as the nature and legacy of its nation. Quite frequently, it represents a symbolic reflection of a certain national program, as well as of the aspirations and pretensions of a particular state, union of states or some other pseudo-state entity. Therefore, heraldic and vexillological expressions, albeit ancient in their origin, remain contemporary and important for the preservation of state and national identity, as well as for its formation or re-composition. It is our intention to cast some light upon certain new state symbols in Europe in connection with the aspirations of some countries in the process of their accommodation to the ideology of European integrations and formation of new national or religious identity, with all the consequences emanating therefrom, especially from the standpoint and in the context of politology of religion.

Keywords: Christianity, politology of religion, identity, European Union, Serbian heraldry, state symbols.

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Reminiscence of the Prophet Muhammad in the Self-construction of Isis's Identity

The Prophet Muhammad and his *Sunnah* represent a source of guidance and the perfect example for Muslims. Even in present times, Muhammad remains a role model that Muslim believers look up to. For them, he was an impeccable political leader, statesman, head of the military, chief judge and much more. It is in his deeds that they look for the proper patterns for their own behavior. The Prophet personifies Islam as a religion, his image is inscribed in the hearts and minds of the believers and stands in the core of Muslim communal identity. In this paper, we tend to explore how the ideal of Prophet Muhammad is nowadays used by the Islamic State (ISIS) in constructing the group's identity, but also as a source of legitimacy. In order to achieve that, we will examine ISIS's official rhetoric and explore the ways in which it tends to revive and embody this prophetic ideal in the character of the group's leader, both the previous and the current one, and also how the group's officials portray their self-proclaimed Caliphate to be based "on the prophetic methodology".

Keywords: Prophet Muhammad, Islamic State, ISIS, Identity, Caliphate

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The Transformation of Ismaili Religious Individual and Collective Identities in the Western Xinjiang-Pamir Borderlands in the Late Colonial Era and its Contemporary Legacies

The conference paper will explore the characteristic role of the borderland Nizari Ismaili/Sevener Shi'a communities (traditionally seen in earlier and contemporaneous normative Islamic Sunni standpoints as "heterodox" and "heretical") in the borderlands between the modern China's western Xinjiang Uyghur Autonomous Region and the Pamir mountains. Individual and collective identities inherited within the Ismaili communities were subjected to substantial challenges during the period of intense inter-imperial rivalries between Great Britain, Tsarist Russia and late imperial China in the late colonial period. The paper will analyze the socio-political and religious implications of the transformation of the individual and collective Ismaili identities, with their distinct socio-religious hierarchies and transborder networks, in the shifting contexts of the British, Russian and Chinese contest for control and influence in the Western Xinjiang-Pamir borderlands. Significantly, these processes of religious identity politics and changes occurred against the background of the evolving formation of transnational Ismaili institutions and the Imamate in British India and its "eparchies" in these Central Asian regions.

Keywords: Ismailism, religious identity, colonialism/imperialism, Central Asia, transnational identity

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Archbishop and President of Cyprus Makarios III in the Context of Religion, Identity and Politics

The paper examines the connection between religion, identity and politics in the personality of Makarios III (born Michael Christodoulou Mouskos) the Archbishop and the first President of Cyprus. The text will cover the brief historical and political context of Cyprus in the period when the Republic of Cyprus gained independence from the United Kingdom and Archbishop Makarios III became the first president of an independent state from 1960 to 1977. Makarios III was Archbishop of the Autocephalous Greek Orthodox Church from 1950 to 1977 and was regarded the Father of the Nation (“Ethnarch”) by the Greek Cypriots. The paper will primarily cover analysis of the original material – interviews, statements and speeches by Makarios III as both Archbishop and President, as well as secondary literature. We will use the qualitative research method discourse analysis and narrative analysis. The aim of the paper is to emphasize the points of convergence and divergence of religion, identity and politics in Makarios III’s personality, and to show how religious, identity and political components were intertwined in a single person who was at the same time the President (political leader), leader of the Cypriots Greek and Archbishop (high church dignitary).

Keywords: Archbishop Makarios III, religion, identity, politics, discourse analysis, Cyprus

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Religions, Identities and Policies in the Data Bases of Serbian Academic Librarianship (An Outlook from a Digital Environment)

This paper is focused on the presence of topics on religions, identities and policies in the collections of Serbian academic librarianship. The theoretical framework of this paper is a library and information one. The main scope of the paper is to give a realistic insight into the collections of Serbian academic libraries to the potential users whose interests are expressed particularly in the domain of religions, identities and policies. The author of this paper has published several articles in the field of qualitative and quantitative methods in librarianship.

High number of Serbian academic libraries are the members of COBISS (Cooperative On-line Bibliographic System & Services) system. Except that, as we live in a globalizing society, numerous doctoral dissertations defended in Europe, which are focused on religions, identities, and policies are available on the European Portal of E-theses DART (Digital Access to Research Theses). They are free access, written mostly in the language of the state they were defended in. Open repositories offer professional and scientific materials which can be useful to library users for their professional development. The universities of Serbia contribute to the content of some open repositories.

It is not possible to separate the problem of retrieving data bases from the nature of professional cataloguing and classification of library materials. Bibliographic descriptions in the academic libraries – members of COBISS system - are being composed using the material at hand. It means that each bibliographic description is composed in the academic way. The references in Serbian academic librarianship are in accordance with the national and international standards for bibliographic description of library materials, adopted by the IFLA (International Association of Library Associations and Institutions). Subject cataloguing of library materials in COBISS system is being realized in accordance with the UDC e. g. Universal Decimal Classification.

Keywords: religions, identities, policies, academic librarianship, Serbia.

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Религиозная идентичность и политика памяти: границы соприкосновения

Проблематика памяти религиозных сообществ восходит к французскому функционализму Э. Дюркгейма и М. Хальбвакса. Дюркгейм впервые ставит вопрос, что религиозное сообщество как специфическая форма организации индивидов не только обладает определенной функцией в обществе, но и нуждается в поддержании собственной идентичности с помощью сохранения и воссоздания коллективных воспоминаний. Хальбвакс в своих работах ставит вопрос о специфике религиозной памяти по отношению к памяти семьи и профессионального сообщества, выделяя в качестве основного критерия обязательное соотнесение реальных исторических событий с трансцендентными образцами. В своей поздней работе «Легендарная топография Евангелий» он демонстрирует, каким образом потребность в актуализации коллективной религиозной памяти отражается на локализации священных мест.

Развитие данной темы предполагает выделение специфики религиозной памяти в современном обществе, что означает определение роли религиозных сообществ в социальном пространстве, специфики их динамики в условиях глобализационных и информационных тенденций. Д. Эрвье-Леже демонстрирует, что религиозное сообщество в условиях информационного общества претерпевает существенные изменения, связанные с трансформацией религиозной идентичности и сопутствующих ей форм коллективной памяти. Наиболее важной трансформацией становится смещение акцентов с культурной памяти на память коммуникативную – религиозное сообщество начинает строиться, с одной стороны, на максимально упрощенной системе моральных норм, а с другой – на специфической совокупности культурных и исторических маркеров, которые определяют идентичность его

членов. Поэтому возрастает роль обращения религиозных сообществ к символическим ресурсам коллективной памяти (например, использование конфессиями в России памяти о Великой Отечественной войне для укрепления собственной идентичности).

Ключевые слова: религиозное сообщество, коллективная память, политика памяти, идентичность, динамика.

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Миграционные процессы и их влияние на национальную идентичность

Вследствие миграционных процессов в конце XX – начале XXI веков углубилась фрагментация наций на отдельные этнические и культурные образования. Если в предыдущие века доминировал процесс образования нации, то возникновение феномена мультикультурализма вызвало не только торможение этого процесса, но и усиление центробежных тенденций и привело к мультинационализму уже сложившихся наций. Высокая концентрация доли некоренного населения негативно сказывается на социальных отношениях, культуре, национальной идентичности и политике высокоразвитых стран, в которые направлен вектор миграции. Недооценка иммиграции во второй половине XX века привела к тому (и это мало кто предполагал), что расширение «иммиграционной экспансии» завершится созданием обществ с культурным и этническим разнообразием. Впервые за всю историю существования наций национальный вопрос превратился в этнонациональный и стал одним из самых актуальных в жизни многих народов. Нация, как форма организации национально-государственной, социально-политической и культурной жизни человеческих сообществ, трактуется при этом как этнокультурное партикулярное образования: или как нация-этнос, или как государственно-политическая общность.

Проблема заключается в том, что и в первом, и во втором случаях государство стремится устранить этнокультурный плюрализм, стимулирует ассимиляцию этнических, национальных, культурных меньшинств в пользу моноэтничности и культуры национального большинства. Это обстоятельство не могло не вызвать противодействия и этнокультурной активизации национального большинства. Европейские национальные сообщества, существующие на принципах либеральной демократии, с одной стороны, подвергаются сейчас разрушительному воздействию индивидуализма, а с другой – столкнувшись с этнокультурными группами мигрантов или этническими,

этнорелигиозными сообществами, они противопоставили им «идеологию своего сообщества» – национализм, культурный фундаментализм и праворадикальные движения. Весьма показательным является тот факт, что национальные сообщества, например, Франции и Германии, которые сформировались на разных основаниях: политическом и этнокультурном, относительно новых этнических меньшинств, с их требованиями публичного признания и недискриминации, обнаруживают подобные стратегии противодействия. В обоих случаях они направлены на сохранение этничности, культуры и идентичности национального большинства, ассимиляцию меньшинств, что соответствует исторической логике, опыта сохранения политической, социальной и этнокультурной стабильности национального общества.

Ключевые слова: национальная идентичность, миграционные процессы, национальные сообщества, этничность, моноэтничность, мультикультурализм.

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Новозаветная теология ученичества как идентичность христиан

Теоретические основы религиозного образования и воспитания находятся в центре внимания многочисленных теологов и ученых. Современная теология активно ищет пути преодоления формализма, схоластики, догматичности образования и воспитания. Всё большее внимание уделяется потребностям личного развития воспитанников и психологическому обеспечению образования. Современная церковная среда признаёт принцип непрерывности образования. Ученичество не может быть лишь одним из методов миссионерской проповеди, одной из функций церкви в жизни её общин, как не может быть и только феноменом межличностных отношений учителя и ученика. Каждая церковная община должна стать сообществом учеников. Требование того, чтобы образование и воспитание осуществлялись не просто ради церкви, а именно в церковных общинах, с тем чтобы сами церковные общины были сообществами учеников, имеет еклесиологический смысл. Церковь возникла как сообщество учеников Христа и только потом превратилась в братство людей, исповедующих одну веру. Насколько необходимо и возможно возвращение к исходной идентичности церкви как сообщества учеников Христа и преодоление того, что было названо «институциональным пленом церкви»? Может ли церковь быть народом Божиим и людьми Завета, будучи только сообществом учеников? Возможно, поэтому необходимо сосредоточить усилия на анализе новозаветной теологии ученичества и на возможных путях утверждения ученичества как идентичности христиан, а название «христианин» следует интерпретировать как «Ученик Христа». Переосмысление церковной идентичности является определённой новой Реформацией, которая отвечает начальному новозаветному нарративу и предоставляет новые возможности для развития религиозной культуры и выхода из многочисленных кризисов, среди которых: кризис призваний, кризис миссионерства, кризис развития церковных и внецерковных организаций, кризис редукции протестантской этики труда, кризис цер-

ковных институтов, кризис заведений конфессионального образования, кризис неформального образования. Поэтому поиск путей обновления церковной жизни и возрождение ученичества как первичной идентичности необходимы. Для такого обновления недостаточно усилий отдельных личностей или реализации отдельных проектов. Обновление должно стать делом церковных общин и духовных учебных заведений, коллективы которых должны быть сообществами, субъектами интерпретации, которые опираются не только на Писание, но и на опыт воплощения новозаветных императивов в церковную реальность.

Ключевые слова: новозаветная теология, ученичество, сообщества, конфессиональное образование, церковная идентичность, кризис церковных институтов.

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Признание «другого» как идентификационная практика в поликультурном обществе

Многоаспектность социального, политического, нравственно-го, культурно-антропологического и гендерного измерений Другого раскрывается через различные формы его принадлежности (социальной, политической, культурной, гендерной) и обеспечение социальных, политических, гражданских, культурных потребностей Другого. Именно на этой основе выявляются различные способы как его отторжения, так и привлечения. Личность выпадает из любых форм социальных, политических, культурных связей, фактически маргинализируется. Маркером идентификации человека как «Другого» или «Чужого» является не только его расовая, религиозная или национально-культурная принадлежность, но и выбор системы ценностей, которые он исповедует. При таких условиях чрезвычайно актуальны сотрудничество представителей различных культур, их взаимопонимание, добровольный и принципиальный отказ от претензий на исключительность и абсолютную истину. Следует также отметить, что одновременное участие в формировании идентичностных структур мигрантов как рациональных, так и иррациональных факторов, закладывает в процессы идентификации конфликтный потенциал. Ведь в условиях одновременного воздействия на создание идентичностных структур как бессознательных, так и социальных факторов, мигранты всегда поставлены перед экзистенциальным выбором: следовать собственным инстинктивным потребностям, сформированным на бессознательном уровне, или рационально действовать вопреки им, адекватно отвечая на мощное влияние социальной среды. Поэтому идентификационные механизмы включают в себя внутренний конфликт, обусловленный бинарной оппозицией осознанных и неосознанных мигрантом мотивов деятельности. А поскольку идентичность является одним из онтологических аспектов

мультикультурализма, конфликтный потенциал имплицитно заложен в основу функционирования любых версий последнего.

Отношения свои - другие - чужие могут трансформироваться путем механизмов интеграции (приспособление к другим), ассимиляции (частичное или полное отрицание собственных ценностей и традиций), сегрегации (попытка сочетания характерных для всех групп ценностей при сохранении их различий), «побега» (создание альтернативного мира), а также личностной маргинализации. Разделение на «мы» и «они», своих, других и чужих подтверждается и укрепляется в культурных ресурсах стереотипов. В условиях культурного плюрализма мигрант, пытаясь найти опору для формирования собственного мировоззрения, находит её в своем ближайшем культурном окружении. Подобное культурное разнообразие приводит не к интеграции и взаимообогащению различных культур, а, наоборот, к фрагментации общества, каждый сегмент которого создается людьми во избежание встречи с «Другим». В чужой для эмигрантских меньшинств культурной среде этот процесс происходит с интенсивностью, пропорциональной степени их культурных различий с большинством. Группы меньшинств, отстаивая право на существование, локализируются в собственном культурном пространстве, создают этнические, религиозные, сексуальные и другие анклавные структуры, что приводит к непрерывному умножению и воспроизведению культурных различий.

Ключевые слова: маркеры идентификации человека, «Другой», «Чужой», культурное разнообразие, фрагментация общества, маргинализация.

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Религиозное сознание как критико-аналитическое основание идентичности

Для религиозной мысли характерно признание догматической основы: секулярный ум опору на догматику видит ограничивающей свободу – хотя именно христианская догматика представляет собой *радикальный вариант критико-аналитической установки на ситуацию человека*.

Отметим предельные антропологические параметры, заданные христианской догматикой. В основных догматах речь идет не о человеке, но о Боге, что следует понимать антропологически – человек не самодостаточен, но связан с Богом как основанием всего и связь эта осмысляется как вера. Понимание веры как несовместимой с разумом есть лишь один из вариантов понимания веры, для греческой патристики более характерны иные способы понимания связи разума и веры, выразительно явленные в тричном и христологическом богословии. Бог-Троица есть свидетельство отличного от выраженного в античной онтологии бытия – бытия-общения, т. е. такой бытийственной основы, которая в первую очередь предстает как личностная конкретность общения. Христологическое богословие устанавливает связь и отношение божественного бытия с человеком и имеет решающее значение для антропологии – для христианского понимания человека характерно отличие человека от всего мирового, что наиболее выпукло представлено именно в христологии, которую часто именуют трансцендентальной антропологией. Для христианского понимания человека чрезвычайно важно видение его не в эволюционной перспективе постепенной биологической трансформации, но в аспекте радикального отклонения от обусловленности природными причинами. Религиозное сознание движется в силовых измерениях Абсолюта – признавая в качестве

бытийственного основания всего сущего самодостаточную, рефлексивно-открытую реальность. Утверждается, что предельной критичностью и трезвостью видения обладает лишь та позиция, которая сознательно и целенаправленно соотносит всё явление-эксплицированное с его истоком и условием, таким критическим потенциалом обладают и метафизически ориентированная философия, и христианство.

Ключевые слова: религиозное сознание, критичность, абсолют, общение, открытость.

Religion and Religiosity

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Societalization and Secularization: A Multilevel Analysis of the European Value Study Data

The main goal of the paper is to explore whether the process of societalization (Bryan Wilson) has a real impact on the secularization, i.e. on the decline of various dimensions of religion/religiosity. The paper uses the EVS with four research aims: (1) to explore whether religiosity is in decline in European countries, (2) to explore whether indicators of societalization (decline of family and rural communities on one side, and the rise of rational voluntary organizations and political activity on the other) exert impact on the possible decline of religiosity, and (3) to explore whether other indicators of modernization, such as GDP per capita and societal educational level exert impact on the possible decline of religiosity, (4) to explore whether societalization has stronger impact on indicators of church-oriented religiosity (religious services' attendance) or on indicators of non-church religiosity (prayer outside religious services, personal importance of god), thus tentatively testing Luckmann's theory of „invisible religion“. The study uses the data from the three waves/cycles of the European Values Study (1999, 2008 and 2017) as well as other external country-level data. The data are analyzed by using multilevel analysis of longitudinal data.

Keywords: societalization, secularization, invisible religion, European Values Study

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Religious and Political Process in Russia: Historical Memory and Probable Prospects

The article presents data from sociological research projects conducted in Moscow and a number of Russian regions by the institutes of the Federal Sociological Center (ISPR RAS, IS RAS). The topics of these research projects included, in particular, the values that are socio-political in nature and inherent in the democratic form of government. The article also deals with value motivation, which, by binding people, contributes to achieving success. It is also noted that, following the transformations in a number of social spheres, the values and principles inherent in various faiths are also changing. So Orthodox Christianity is gradually outgrowing the church-religious framework, finding its expression at the level of religious-philosophical and socio-political thought, state institutions.

In the modern conditions of cold and information wars, economic and political sanctions, etc., it is necessary and possible to have a dialogue between representatives of various ranks and groups, believers and clergy, scientists and politicians. Colloquiums, symposiums, and civic forums could be organized, including on issues of intercultural and interfaith cooperation. A positive element in social interaction can also contribute to the settlement of political relations. The article also contains materials from some sessions of the World Russian People's Council.

Keywords: spirituality, confessions, values, modern processes, politics, human rights and freedoms, tolerance, dialogue, collaboration

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Buddhism in Tradition, Culture and Society of Japan²

Buddhism is Japan's second largest religion, right behind Shinto. It includes multiple traditions and movements, but in Japan, it was domesticated as Zen Buddhism. Buddhism also exists in China, and it is called Chen there. Zen Buddhism has had an impact on Japanese tradition, culture and society as a whole. For example, through Buddhism, samurais despised the fear of death and developed courage, mercy, courtesy, truthfulness and honesty, honor, loyalty and self-control. Then, Zen Buddhism has had a major influence on sports, and this is reflected in martial arts (sports and skills). It is also visible in the rituals associated with the tea ceremony, or in poetry. The very nature of Zen is such that it rejects everything that is secondary, superfluous, imposed, and verbal. The Zen mind is a beginner's mind, which means a mind that is ready to receive new knowledge, to acquire new skills. The Zen containing typically Japanese features summarizes elements of Buddhism from China and India, as well as Japanese ethical and cultural characteristics.

Keywords: Buddhism, Zen Buddhism, Japan, tradition, culture, society

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Religiosity of Seventh-day Adventists in Montenegro - Faith in God, Baptism and Prayer

The phenomenon of religiosity has been provoking interest among sociologists of religion, especially since the early 20th century. However, the Seventh-day Adventists' religiosity has not been a frequent subject of scientific research in Montenegro, and not even in the region. The paper will attempt to gain certain scientific insight into Seventh-day Adventist religious attitudes in Montenegro (faith in God, attitudes to prayer, baptism, and religious socialization in the family). The paper is the result of research conducted through in-depth interviews with 17 members of the Adventist Church. The findings have revealed some valuable information: strong attachment to God on the part of respondents who prefer individual prayer, as an intimate conversation with God, to the group one. Religiosity is manifested through a rather profound and emotional experience of the act of baptism, which indicates a considerable attachment of the respondents to the church they belong to. Accordingly, the aim of our research is to find out how members of the Adventist Church in Montenegro perceive God, prayer and baptism.

Keywords: Seventh-day Adventists, God, baptism, religiosity, prayer, conversion, Adventist Church

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Zygmunt Bauman on the Applicability of Hans-Gadamer's Fusion of Horizons in Postmodern Society: Sociological Interpretation of the Philosophical Concept in the Context of Inter-Religious Contemporary Dialogue

In his critique of the closed church and agonistic monotheism in contemporary society, Zygmunt Bauman seeks for philosophical concepts that will allow development of a position of "Pluralizing Hermeneutics" in Inter-Religious encounters. He finds such a concept in Hans-Georg Gadamer's idea of "Fusion of horizons" (*Horizontverschmelzung*) so he applies that in his sociological analysis of pluralizing religious identities in postmodern context. In his monumental work "Truth and Method", Gadamer explained the dialectical concept of "Fusion of horizons" which means that one person is not being limited to what is nearby, but he/she is able to see beyond it. Bauman "translated" Gadamer's philosophical concept into sociological terminology, so under the "Fusion of horizons" he implied the process of overcoming obstacles between different religious identities. In this paper, we will analyze Bauman's arguments in favor of the usefulness of Gadamer concept in the context of a highly religiously pluralizing globalized society which is characterized by individualization, ontological insecurity, fragmentation of identity, lack of solidarity i.e. what Bauman calls *Liquid modernity*. We will critically analyze the usefulness of the term in various Inter-Religious Dialogues, with particular emphasis on religious dialogue between Christian Europe and Muslim migrants coming from the Middle East. This case of Inter-Religious encounters is also in the focus of Bauman's analysis.

Keywords: Zygmunt Bauman, Hans-Georg Gadamer, Fusion of horizons, Liquid Modernity, Inter-Religious dialogue

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The Balkans – A Bridge Between Monotheistic Religions

When analyzing any society, regardless of time and space, religion, identity and politics are always relevant. Religion completes identity by giving it that sense of life (here and after) that connects man, constantly, with the Absolute, i.e. with God: religion and identity then become an important binomial which in every single act and event suggests a meaning which transcends them. Abrahamic religions, as the three largest monotheistic religions, should facilitate encounters, rather than foment clashes between cultures, mostly accompanied by ignorance. World politics suggests that the problem of intolerance is particularly pronounced in relation to monotheistic religions, namely, Judaism, Christianity and Islam. Structural antagonism and hostility to other traditions represent a breeding ground for unrest and extremism, which cannot go unpunished if we want to live in a peaceful society. Is religion one of the main causes of war? Or is it simply a means for inciting troops to attack, divide societies and plunder countries? The original cause of any war or conflict is complex and nuanced, and many factors are often at stake, including power, politics, ideology, money, territory, and identity. The mixture of religion and politics was, historically speaking, “very dangerous”, as is evidenced by medieval examples such as the Crusades, and today, history repeats itself, as is evidenced by the situations concerning Israel, Palestine, the Balkans and the Islamic State. This paper will seek to provide a better understanding of the identities and politics of the Abrahamic religions in the Balkans, including their points of convergence and divergence.

Keywords : Balkans, identity, monotheistic religions, politics, conflicts

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Три подхода к критериям религиозности в русской социологии религии³

Нет сомнений в том, что нет единого мнения по поводу того, какие критерии следует использовать, и как следует исследовать православную религиозность в России и Сербии. Однако по этому вопросу идут плодотворные научные социологические дебаты, прежде всего в российском социологическом научном сообществе. Два подхода могут быть указаны как конкретные парадигматические случаи. Первый подход можно назвать классическим или позитивистским, а второй подход постклассическим или феноменологическим. Исследователи, выступающие за первый подход, считают, что при изучении религиозности следует использовать более одного индикатора религиозности, тогда как опросы общественного мнения чаще всего используют один индикатор религиозной самоидентификации или веры в Бога. Оценка религиозности населения должна основываться на ряде показателей, особенно тех, которые относятся к религиозной практике, которые частично подтверждают подлинность религиозной или конфессиональной самоидентификации.

В отличие от классического подхода к критериям православной религиозности, сторонники феноменологического подхода считают, что решающим критерием православной религиозности респондентов является именно самоидентификация религиозности, т. е. осознание принадлежности к (воображаемому) религиозно-конфессиональному сообществу. Также важным для этой группы исследователей является понятие воцерковлённости, которая рассматривается в динамической перспективе как процесс, предполагающий линейную эволюцию: он начинается в какой-то момент и со временем посте-

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ленно приближается к идеальным религиозным требованиям, которым должен соответствовать воцерковлённый верующий.

Третий подход разделяется меньшим числом авторов, впервые предложен Сергеем Лебедевым, который обосновывает критерий религиозности как стабильное, необратимое намерение погружения респондента в религиозный контекст, что проявляется в относительно устойчивой ориентации на религиозную веру как терминальную ценность. Такое намерение соответствует современной концепции персональной идентичности как «рефлексивного проекта» (Э. Гидденс). Именно ценностная ориентация создаёт рефлексивную установку, задающую единый смысл религиозной самоидентификации и практикам и сообщающую вектор системного развития религиозному сознанию и поведению субъекта. Данный подход позволяет в ряде случаев лучше различать реальную и декларативную религиозность, а также допускает довольно широкий спектр индивидуальных и групповых особенностей религиозной культуры.

Ключевые слова: православие, религиозность, критерии религиозности, позитивистский подход к критериям религиозности, феноменологический подход, ценностно-рефлексивный подход.

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Влияние глобализации на религиозную и экономическую жизнь

Новые условия ведения экономической деятельности, порождаемые новыми технологиями, производят изменения в сознании, формируя новые ценности, связанные не с традицией, а с технологиями, научными знаниями и информацией, ускоряя адаптацию к глобальному сетевому обществу и формируя приоритет долгосрочных стратегий над сиюминутной выгодой. Усвоение правил рациональной экономической деятельности способствует формированию новой культурной основы для формирования национальной идентичности, базирующейся на определённом наборе символов, объединяющих и дистанцирующих участников экономической деятельности от старшего поколения промышленников и бизнесменов.

В этом смысле одним из проявлений влияния глобализации на экономическую жизнь является «символический капитал», обладателями которого являются представители одного и того же поколения, для которого характерно усвоение постмодернистского стиля жизни, вкусов, мировоззрений, моделей потребления и отношения к человеческому телу, сопровождающееся разрывом традиции и признанием приоритетности глобалистских ценностей по сравнению с традиционной национальной культурой. Вместе с тем глобализация, хотя и способствует распространению в экономической сфере унифицированных представлений о культуре, стандартизации образцов потребления и образа жизни, становится и опосредованной причиной актуализации традиций, появления локальных идентичностей и распространения идей самобытности. Процессы глобализации и миграции инокультурного населения в значительной степени повлияли на то, что в политической, экономической и культурной сферах современного общества важную роль начала играть религия. В политическом ландшафте государств происходят тектонические

изменения, поскольку мировоззрение становится политизированным и превращается в один из главных факторов идентификации.

Глобализационные процессы играют важную роль в каждой из сфер общественной жизни и сегодня превращаются в интегральную составляющую религиозного осмысления процессов в политике, экономике и культуре. Влияние глобализации на формирование экономической и политической жизни страны, как и роль религии, не следует понимать в духе прямолинейного детерминизма, как отношения причины и следствия, поскольку влияние глобализации имеет неоднозначный характер и в разных сферах общественной жизни приводит к различным последствиям. Противостояние светских подходов и традиционализма в политической жизни не отображается непосредственно на тех аспектах экономической жизни, на которые культурная глобализация влияет положительно и составляет необходимый элемент новой экономической жизни современного общества.

Ключевые слова: экономическая жизнь, традиционализм, глобализация, культура мак-мира, символический капитал, локальные идентичности.

A series of horizontal lines for writing, consisting of 28 evenly spaced lines across the width of the page.

**Religion and politics,
language and the environment**

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Theoretical Framework of Connection Between Political Islam and Consociational Democracy

The following paper deals with an issue that goes beyond the persistent dilemma of compatibility between political Islam and democracy, taking the relationship between the two one step further. Hence the author's intentions to present, through the methods of induction, deduction and comparison, the theoretical standardization precisely of the relation between political Islam and consociational democracy, as an important model for eventual democratic regulation in some Muslim societies. The connection between consociational democracy and political Islam will be theoretically outlined in several respects. First, as an opportunity for certain aspects of it to be incorporated into the political system of Muslim states, as guarantees for non-Muslim or populations of different Islamic denominations, i.e. in those systems which do not meet Lijphart's criteria of possessing favorable conditions for consociational democracy. Second, as an empirical experience of the implementation of confessionalism with a focus on the praxeological praxisological benchmark of Islamic political entities. Third, the general axiological determinant of political Islam for the categories that are an integral part in the mosaic of consociational or consensual democracy.

Keywords: Political Islam, Ideology, Models of Democracy, Consociational Democracy, Confessionalism

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The Serbian Orthodox Church's Involvement in the Mnemonic Processes of Post-Milošević Serbia: Religion as a Chain of Martyrial Memory

The more late modern societies are amnesic in their character, the more they are desperate for a compact presence of the past within the present. The search for collective memory as a precondition for collective belonging is especially urgent in the light of a high level of societal and psychological insecurity, which deconstructs the firm system of significations. Religious institutions governed by the imperative of continuity constitute the reservoir of memory and provide a very effective response to such insecurity. In the study, I focus on the Serbian Orthodox Church's (SOC) activities in perpetuating the collective remembering as an indispensable part of identitarian politics after the fall of Milošević's regime, which represented a serious socio-political transformation. By analyzing the primary sources encompassing official documents and media of the SOC as well as semi-structured interviews with mnemonic agents in Serbia, I identify the SOC's priorities and agendas in this respect. Eventually, I claim that the SOC has been actively and systematically involved in (victimhood-oriented) mnemonic practices to continuously legitimize its relevance amongst conditions described by sociologists as "belonging without believing", characterized by a strong identification with the religious tradition, yet the low personal religiosity and observance.

Key words: the Serbian Orthodox Church, post-Milošević's Serbia, collective memory, mnemonic processes, chain of memory

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Language as the Basis of Humanitarian Space

Language is not only a way of communication, it is first of all a form of culture and humanitarian space in which a person lives, it is a way of thinking, and therefore a way of acting, a value-semantic matrix of planetary life.

The transition to the Latin language was in fact a transition to the pan-European language of culture, which became the basis for new spirituality in creating the personal inner world of the individual. Archetypes, as cross-cutting symbolic structures, are present at all stages of the development of culture and are framed in language as the basis for the humanitarian space of a particular people from its origins to the present. One of the archetypes of culture that defines the humanitarian space is the "philosophy of the heart". It is the heart that is considered the source of God's wisdom, which goes only through the heart of man. This argument is observed in the "Word on Igor's Regiment". Prince Igor, before embarking on his campaign, "pinned up his heart with courage." The argumentation of the philosophy of the heart is present in language, literature, spirituality, mentality as a cross-cutting symbolic structure. Another such structure is the idea of wisdom associated with the Logos and the wisdom of things themselves.

The Orthodox religion is theistic, in its center is not substance, nor energy, nor some material basis, but the personality of God. God is a person in Orthodoxy, the same way that every single person is. But if God is a person, and not a substance or energy, then, how is he connected with the world? Based on the ancient concept of wisdom, things and the world are the text of God. It is God's words that created all these things and they retained information about the God's word. Therefore, the study of things of the external world introduces a person to Divine wisdom. The outside world is the book of God, the language of God. And you just need to be able to penetrate their divine meaning. The outside world and nature accompany a person, answer his/her requests, desires, and prayer. Another feature of the mentality is the understanding of the

word as a spiritual weapon. The word has been understood as a weapon, moreover, the word has been consecrated as a spiritual homeland. Adoration of the word is observed at all stages of the formation of the humanitarian space. Taras Shevchenko creates a prayer of the word: "Send me a holy word, Holy truth new voice! And a word by the holy mind, And life, and enlightenment! (...) Give the soul wretched power so that the fire speaks, that the word takes on fire and people melt the heart".

Keywords: language, word, God, archetypes, Orthodox religion, wisdom, humanitarian space, spirituality.

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Language as a Method of Implementing Social Identification

Language as a means of social integration and a form of representation of national identity requires a special value justification - especially in the context of requests from national education systems in the process of their systemic transformation. It is clear that there are both social and educational needs to develop and implement in the modern philosophy of education, methodologies for modern understanding of national identity, emphasizing the individual. It determines the need for consistent support of the national language as a state language in the field of state language policy and ensures the social integration of society. Linguistic competence and linguistic culture, which are achieved primarily by studying foreign languages, contribute to the balanced formation of each person's own social identity. This is not only evidence of person's successful socialization, but also the key to the effectiveness of his/her active actions as a conscious citizen.

Here it is worth taking into account certain patterns of the functioning of languages as communicative systems. Language is an important, but not the only communicative system of society. Sociologists and social psychologists are making efforts to study the basic communicative structures in the formation of personal identity and linguistic representation based on the distinction between limited and processed language codes. These studies are especially significant in light of the problems of international relations, where several non-verbal communication systems, as well as several languages are involved each time. It is language that is the connecting link that brings together the "rigid" and "humane" theories of socialization — language is needed by both social systems and social institutions for their functioning, as well as by every individual to allow successful self-identification. Moreover, both "hypostases" of the language are mutually dependent – with any of them missing, neither the language in general nor its other "hypostasis" can exist.

Language correlates primarily with the mesofactors of socialization, since it is one of the important factors of national identity. However, one

cannot but take into account the use of language at the macro level of socialization – in any case, some languages, in particular those recognized by the UN as world languages (primarily English, French, Spanish, Chinese, Russian). As for the macro level, the role of language as a factor in socialization is almost equal to the mesoscale, with the difference that new languages are not created at the macro level, yet national languages acquire their maximum emotional strength and instrumentality there. Studying in the languages of national minorities, or even learning them, requires not only political and legal justification, but also economic support. All these issues require coordination, and for this we need a consensus on the need to address them at the state level. This is an example of how the social integration of a society requires the legitimation of its systemic integration – this task is called upon to be performed by a national language with the status of a state language.

Language plays a key role in acquiring national identity, not only in a traditional society where the ethnic foundations of this identity are dominant, but also in a multicultural society, where the leading role is played by free social self-identification based on a conscious choice among several real possible alternatives.

Keywords: national identity, social identification, language competence, language codes, communication, socialization.

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Christianity and its Environmental Responsibility

In the situation of global environmental problems generated by industrial civilization, it is of interest to study the attitude to nature in other cultures and ideological systems that have managed to achieve harmonious interaction with it. This aspect is also interesting in the context of the debate on the responsibility of Christianity (namely Christianity, and not religion in general) for contemporary environmental problems.

The accusations against Christianity, in general, boil down to the following:

- replacing the mythological cyclic concept of time and history with their linear representation, Christianity generated the idea of progress, that is, the pursuit of new products and improvements, during which nature is exploited;
- Christianity is too anthropocentric, leaves nature only with the role of a training ground for honing human moral qualities;
- declaring man the master of nature, Christianity deprived nature of its value;
- rejecting animism, Christianity contributed to the development of science, and through it, the exploitation of nature.

At the same time, it should be noted that L. White directed his criticism mainly to Western, not Eastern Christianity. It seems likely that one of the reasons for these differences is the decisive influence of monasticism on Orthodox dogma and ritualism.

On the issue of attitude to nature, the culture of Orthodox monasticism seeks and finds a balance between earthly and heavenly, between divine, human and natural. Nature in the culture of Orthodox monasticism is a kind of “inanimate neighbor”.

Keywords: environmental responsibility, Eastern Christianity, Western Christianity, the culture of Orthodox monasticism, nature.

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Religious Grounds for Sustainable Development

The aim of this paper is to examine the positive potential of religious teachings in achieving the sustainable development goals. Considering the scope of these goals, in determining religious contribution, the emphasis will be on the selected fields, such as climate and environmental emergency. By stating the conclusions from numerous initiatives that arise from the United Nations 2030 Agenda for Sustainable Development, in which religious organizations are recognized as important partners in implementation of these commitments, the interconnections of different religions and certain segments of sustainable development will be explained. In doing so, the essential connection will be highlighted between religion and morality, and recognition of fundamental beliefs and moral values in different traditions, as a strong incentive in raising environmental awareness. The analysis of empirical research of religious collectives in Republic of North Macedonia points out that the role of religion in Macedonian society is fundamentally significant for proper creation and development of ecological ethics.

Keywords: sustainable development, religion, environmental emergency, moral values

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Политика, религия и глобальное экологическое мышление

Большую часть человеческой истории люди идентифицировали себя с той или иной религией. Первые религиозные верования были тесным образом связаны с природой. Идентифицируя себя с религией, люди ощущали свою связь со всем космосом.

Поведение людей определяется тем, во что они верят. Деятельность древних была вплетена в природные, космические процессы. Через миф и ритуал они стремились обеспечивать собственное выживание и «сохранение мировой гармонии».

С какого-то времени на сцену выходит политика, отодвигая религию на второй план. Борьба за власть и ресурсы становится определяющим фактором человеческой истории.

Обострившиеся экологические проблемы заставляют человечество вновь взглянуть на себя как на часть глобальной природной системы. Биосфера планеты Земля подчиняется собственным законам, нарушение которых ведет к катастрофическим последствиям. Если люди и далее будут вести себя как завоеватели планеты, природа устранил разрушительный человеческий фактор.

Актуализируются воззрения древних, когда человек ощущал себя частью космоса, старался вести себя так, чтобы не нарушать мирового порядка. Необходимо подняться выше узко-прагматических амбиций, идентифицировать себя в контексте всей человеческой истории. В идеале человек должен осознать себя частью великой цепи природного бытия, тянущейся из бесконечности в бесконечность.

Ключевые слова: религия, природа, человек, идентичность, глобальные экологические проблемы.

Other topics

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Localistic Conflicts in Greece due to the Worship of the 4th Century Military Saints Gregorios, Theodoros and Leon Between the Islands of Samos and Cephalonia

In this paper we examine the contemporary conflict between the people of the Greek islands Samos and Cephalonia, concerning the cult of three 4th century saints. As part of the misinterpreting the hagiological texts regarding the saints, volumes have been published and it has been maintained in a series of popularizing articles in newspapers that these saints are exclusively tied to Cephalonia. This has occurred, moreover, despite the fact that the worship of the three saints returned to Samos as early as 1996, upon the initiative of Eusebios, Metropolitan of Samos and Ikaria. Additionally, in 2007, a church dedicated to the three military saints was built on Samos, whose inhabitants have been honoring them as an indivisible part of Samian religious folk tradition. These adventures, so to speak, of the saints that have occurred in today's Greece indicate excessive piety, in showing how historical research can suffer badly from localism of every kind. In any case, the three saints, in addition to the fact that as saints they are to be held in honor by all believers, belong both to Samos, where they lived as hermits and worked miracles through their relics, and to Cephalonia, where their relics were kept for some time, on their way to Venice and where they also worked miracles. All other types of exclusiveness, so to speak, do not fall within the scope of academic research. Rather, they form the problems that characterize current religious life and pastoral practice in the religious life in Greece today.

Keywords: Popular religion, cult, saints, Samos, Cephalonia

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Little Sisters of Jesus in Belgrade from 1969 until 2019

In the introductory part of the paper, we will give a brief overview of the state of the Roman Catholic Church in Serbia, and its Belgrade archdiocese. Considering the latest census, and church statistics, we can notice a decline in the number of their believers. One of the challenges with which this widespread Christian confession faces is the decline of the number of monks and nuns, especially in the secularized Western Europe. One of the orders founded in the XX century is the Little Sisters of Jesus, an international monastic congregation which was founded in 1939 by the Little Sister Magdeleine of Jesus (Madeleine Hutin) following in the spiritual footsteps of the founder of Little Brothers of Jesus – Charles de Foucauld. She founded the Little Sisters of Jesus with the intent of opening up to the Orthodox Church, and wishing there were a deeper understanding, and a deeper connection between the two Churches. Based on the analysis of interviews with several Little Sisters of different ages and ethnical backgrounds, as well as the data gathered from their archives, personal photos, and the order's web page, we can reconstruct the reasons for their coming to Serbia, the ways that their order functioned, and the reasons for disbanding their community in Belgrade between the years of 1969 and 2019. In their fifty years of presence during the turbulent and trying times, and in this region where the Roman Catholic Church was in the minority, Little sisters managed to fulfil their main mission – being contemplative in the middle of the world. So, with the help of prayer and simple get-togethers they became, and managed to remain, close friends with many people, believers and nonbelievers alike.

Keywords: Little Sisters of Jesus, Roman Catholic Church, Belgrade archdiocese, ecumenism, Serbia

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Religious Catechism in Serbian Schools since 1990 until Today (Reasons for Implementation, Actual Situation and Perspectives)

Before the WWII, religious catechism was a weekly mandatory subject in Serbian schools. The subject was taught by priests placed on their positions by the state after the recommendation from religious authorities which also participated in approving the textbooks. Religious teachers were full-time employees of Serbian schools, and catechism grades were treated equally with those earned from other subjects. After the Socialist revolution, in line with enforced atheist education there was a drastic cut in relations between the Serbian Orthodox Church and the state, which before the revolution had been traditionally symbiotic. During Socialism, Serbian Orthodox Church was stigmatized, and its monopoly was ended by the Socialist regime. This policy removed the Serbian Orthodox Church from the process of maintaining Serbian national identity. With the breakup of the Socialist rule, at the end of the 1990s, the Serbian Orthodox Church intensified its attempts to return to the Serbian social-political scene with more influence than ever before. In 1990, the Church authorities initiated correspondence with Serbian ministries in regard to implementation of regular catechism in elementary and secondary schools, with an explanation that education of children, youth and adults in the Orthodox faith is one of the most significant means of the Church's educational and pedagogic activities.

In July 2001, Serbian Government enforced resolution on organizing religious catechism in elementary and secondary schools in Serbia. Religious catechism, therefore, found its place in school curriculums in Serbia starting from November of the same year. Firstly, it was offered as an additional subject for first grade pupils in elementary and secondary schools; however, the next school year (2003/2004) it was already an optional subject, which means that pupils were obliged to select one of

the two optional subjects, religious catechism being one of them. In the school year 2004/2005, a new rule was introduced: pupils were no longer able to change the once selected optional subject each school year, but they had to continue studying that subject until the end of each school cycle. The option of choosing subjects was left in the first and fifth grade of elementary school, and in the first grade of secondary school. As a result, today more than half million of pupils in Serbia attend religious catechism.

The decision on the new subject in the system of institutional education came from the high politics, i.e. the new subject was introduced to schools under a special decision of the Serbian Government and its PM at the time, Zoran Đinđić, without taking into consideration any of the pedagogic requirements and without official opinion from the Ministry of education. Political deal with the Church hierarchy was an attempt to develop warmer relations with the Serbian Orthodox Church which, at that time, experienced growing social recognition from the Serbian public. This political decision was also a result of the process of national enlightenment, as well as an attempt to appease the dissatisfaction of the Serbian Orthodox Church with the decision of the Serbian Government to turn over the former Serbian president Slobodan Milošević to the ICTY.

The focus of this paper is to offer a critical review of the achievements and effects of the two decade of implementation of religious catechism in Serbian schools, problems that those who are supposed to implement this subject in schools face in everyday work with children (no adequate curricula, textbooks, finances, or teachers), and actual discussions of Serbian experts of different profiles in regard to the place and advantages of confessional model of religious catechism in the Serbian education system.

Keywords: Serbia, Serbian Orthodox Church, Education, Religious Catechism in Schools

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The Legal Status-related Rights of Religious Communities – Discrimination and Inequality Issues

The international legal provisions guarantee the right to freedom of thought, conscience, and religion. This refers to all religious or belief communities, the traditional ones, as well as those considered religious minorities. The paper aims to analyze the legal status-related rights of religious communities. Namely, the exercise of the right to the freedom of expression and freedom of assembly and association in the context of the non-discrimination principle are closely linked to the freedom of religion or belief. The principle of non-discrimination means that all religious groups need to have equal rights and equal access to state-provided privileges even though some of them have previously been “more equal” than others. The case-law of the European Court of Human Rights and Jurisprudence of the UN Human Rights Committee regarding the International Covenant on Civil and Political Rights have been particularly considered in terms of the national discrimination practice concerning the acquiring of legal personality by different religious communities.

Keywords: religious communities, minority rights, discrimination, legal personality, the case-law of the international tribunals

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Byzantine Influences on the Acquisition of the Autocephaly of the Serbian Church in 1219 and its Raising to the Rank of Patriarchate in 1346

The purpose of this paper is to show under what circumstances and how Sava Nemanjić won the status of autocephaly for the Serbian Church. These circumstances, in the broader context depended on the destruction of the so-called First Byzantine Empire by the Crusaders in 1204. After that, there were attempts to re-establish the Byzantine Empire from the two conflicting centers: Nicaea and Epirus. Both of these centers had their own political and church ambitions.

By successfully balancing between them, Sava Nemanjić managed to obtain the autocephaly for the Serbian Church. This meant separation from the Archdiocese of Ohrid, which was a first-rate success in the context of rounding up the political and national identity of the Serbian State.

The paper also deals with the elevation of the Serbian Archdiocese to the rank of Patriarchate in 1346, which was the next state-political move achieved by Dusan Nemanjić (crowned for the Emperor on Easter 1346). And in this case it was a conflict between the Byzantine dynasties: Palaiologos and Kantakouzenos. As we know it, Dusan Nemanjić intervened directly in this conflict for personal political reasons. Since the Patriarch of Constantinople was the puppet of John VI Kantakouzenos, he took advantage and threw anathema on the Serbian Orthodox Church. Both of these questions remain quite relevant today in North Macedonia and Montenegro. The autocephaly of the Serbian Church is called into question there, as these countries seek to break the canonical links with the Serbian Church in the order to create a new national and historical identity.

The starting point for this purpose is ecclesiastical-historical impugment of legal canonicity acquisition by the autocephalous Serbian Orthodox Church. In addition, the proclamation of the Patriarchate was called into question too.

Keywords: Byzantium, Serbian Church, Sava Nemanjić, Dusan Nemanjić, autocephaly

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Ingarden`s Ideas in Modern Socio-Cultural Dynamics: Social Ontology, Religion, Interculturality

It is believed that something grand is better observed from a distance. The creativity of Roman Ingarden is a confirmation of that. Throughout the post-Husserlian movement, he stands out for the consistency, integrity, and scale of ideas. Moreover, the scope of his concept is not limited to a disciplinary or corporate frame. He is known to literary critics, art historians, and, at the same time, the “Ingardiana” brand has established itself as the most fundamental philosophy.

The multi-strata ontology of R. Ingarden is a topical cultural trend, since now we are dealing with growing social heterogeneity. From now on, social memory can no longer be unified through universality or generalization. The existence of cultural values and meanings persists in diverse artistic, religious and other groups due to the intentionality of consciousness.

The intentional way of being of sociocultural objects brings us to the problems of social memory, the politics of knowledge, and falsification of history. Today as we sit here, a debate between Poland, Ukraine, and Russia is unfolding about the events of recent history. Where Russia warns against attempts of rewriting history in line with a lucrative national bias. Poland and Ukraine find new meanings in prominent historical events to strengthen their statehood, which appears as a project with many points of indeterminacy, filled with collective intentionality.

Ingarden managed to maintain a timeless distance from nationalism. His work attracts scientists from various countries. The hostility of political factors for his muse was offset by the Aristotelian scope of his developments in aesthetics and ethics, anthropology and social philosophy, ontology, and epistemology and by international recognition. Ingarden was not supposed to die 50 years ago. He had many plans and unfinished projects. The paper is both a tribute to and scrutiny of his general lines of research.

Keywords: phenomenology, Husserl, Ingarden, intentionality, spots of indeterminacy (points of uncertainty), places of indeterminacy

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Volga Philosophy of Sustainable Development

The new book by V.A. Kutyrev is said to be saving the man from eschatology of one's emptiness and technological advancement. He names the founders and installers of the new mathematically ideal world – Galileo, Kant, Marx. The philosopher is preoccupied with the idea of protecting the kingdom of things and events, the ways of stopping the disobjectification of reality, its turning into structure and function. He authorizes phenomenology as the general line of the life-affirming philosophy of the 21st century. By pursuing civilization, we have lost simplicity. Is it possible to be complex and simple at the same time? This is the paradox that the philosopher is trying to solve. How to return society to the natural way of life? Do we need to invent other worlds? Can one allow the Other to exist? What is the human measure and where is the boundary between the possible and the acceptable?

Keywords: spirituality, techno skepticism, Vladimir Kutyrev, conservatism, trans-humanism.

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Проект просвещения в XXI веке: религиозные, философские, политические контексты.

Проблема «Просвещения» традиционно находится в фокусе всей славянской философско-образовательной традиции. Сам феномен возникновения и укоренения письменной традиции, основанной на кириллическом алфавите, принято трактовать и как религиозный, и как культурно-просветительский феномен, связанный с вхождением славянского мира в мир христианской традиции. Еще более заметными просветительские интенции становятся в XIX – XX веках, когда именно эта категория становится объяснительным принципом государственной политики в антропологической сфере («Министерство (народного) просвещения» – в сравнении с «Министерством образования» представляется гораздо более длительным и укорененным в российской культуре феноменом).

Между тем, десятилетия после Второй Мировой войны характеризуются достаточно глубокой критикой Просвещения, захватывающей его фундаментальные ценности Универсализма, Прогресса, связи познания и освобождения. Анти-просветительские интенции оформились в популярные философские стратегии второй половины XX века – постструктурализм, постмодернизм, неолиберализм, мультикультурализм.

Между тем, полноценная реализация этих стратегий оказывается угрозой не только для культурного наследия предшествующих эпох, но и становится фактором международной нестабильности. В этих условиях возрастает запрос на реконцептуализацию Просвещения как «корневую метафору» цивилизации, обеспечивающую направленность и осмысленность исторического развития. Основным содержанием статьи станет обсуждение возможных рамок и контекстов, в которых будет происходить переосмысление европейской религиозно-философской тради-

ции; анализироваться специфика различных вариантов философии просвещения в славянском (Сковорода, Ушинский, Зеньковский и др.) и еврейском мире (Гаскала), а также связь просветительской проблематики и глобальных проблем мира в XXI веке.

Ключевые слова: Проект Просвещения, религиозно-философская традиция, постмодернизм, критика просвещения, глобальные проблемы.

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Методология Православной теологии в современном обществе

В эпоху системного мировоззренческого кризиса теология как особый тип мышления и практики становится дополнительным источником гуманизма, когда все другие источники оказались исчерпанными. Развитие теологии как науки целиком и полностью возможно исключительно благодаря всем тем многочисленным рациональным элементам, которые есть в экзистенциальном дискурсе. Симбиоз теологии с философией не является случайным явлением. Характерный для библейского мировоззрения христианский персонализм можно назвать прото-экзистенциализмом мыслителей греческой патристики и православной традиции в целом. В современной православной мысли этот персонализм не просто возрождается, а радикализуется, приобретая черты сначала христианского экзистенциализма, а потом пост-экзистенциализма. Такое переосмысление христианского персонализма произошло не автоматически под влиянием обстоятельств и современных вызовов, а благодаря применению феноменологии и герменевтики. При использовании философской методологии в православной теологии происходит возврат от алгоритмизации философской мысли до масштаба философской культуры. Именно на основе общей мировоззренческой культуры становится возможным богословское осмысление философской методологии. Древнерусские книжники и академические богословы были всегда открыты для универсального культурного контекста эпохи.

В центре православного мировоззрения – человек в его обращенности к трансцендентному. Этот человек не может только наблюдать, только действовать, только молиться. Он обязательно будет мыслить, причем в центре его мышления будет красота и величие Бога. Со временем он создаст теологию, как религиозное выражение собственного миропереживания и религиозную философию. Хри-

стианская теология возникает уже во времена создания Нового Завета. Далее теология развивается уже как изложение вероучения для тех, кто готовится принять крещение. Также стимулом для развития ортодоксальной теологии становятся многочисленные полемики, сначала с иудеями и язычниками, а затем с многочисленными еретиками. Теология становится также особой герменевтикой Библии. Аллегорическое толкование Писания, человека и мира открывает широкие возможности для возрождения многих идей и методов античной Пайдеа, но уже в пределах христианской аскетической духовности. Ведь какими бы ни были теоретические рефлексии мыслителей греческой патристики и современных православных богословов, это всегда результат духовных практик. Систематическая теология вырастает из религиозного опыта, из размышлений, из созерцания, из конвенционных решений соборов, как следствие духовного рождения личности. Сегодня методология теологии во многом стала средством формализации имеющихся знаний.

Ключевые слова: симбиоз теологии и философии, православное мировоззрение, экзистенциальный дискурс, христианский персонализм, герменевтика библии.

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Панславизм: историческая утопия или основа для развития славянской цивилизации?

В основе панславизма лежат идеи о необходимости славянского национального политического объединения на основе этнической, культурной и языковой общности. Панславизм, как идеологическое течение, зародился в среде религиозных деятелей славянского происхождения, и с самого начала носил народный и антимонархический характер. Однако, после падения Австро-Венгерской и Российской империй, панславизм перестал нести в себе силу революционного духа, оставаясь частью истории славянской цивилизации. В настоящее время, когда весь мир стоит на пороге новых глобальных изменений, идеи панславизма могут стать основой для сохранения и развития цивилизационной общности славянских народов. Панславизм может преобразиться из элитарной идеологии в идею народную, несущую свои идеи в массы.

Ключевые слова: панславизм, идеологическое течение, славянская цивилизация.

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Проблема признания и законы диалектики в практической жизни

Проблема сохранения «мира» как определения отношения между людьми разных национальностей, вероисповеданий так и «Мира» как глобального определения нашей планеты Земля в целом и нас, людей, актуальна как никогда. И тут очевидны Гегелевские «основные законы диалектики» в действительности. Первый *закон «единства и борьбы противоположностей»* определяющий развитие противоречия, которое идет путем раздвоения единого («тождества») на противоположности и взаимодействие их между собой. Как это ни странно, но практически все малые народы, нации, этносы проходят в определённый период своей истории становление. Это формирование государственности, идентичности, доказывниая своим «старшим братьям», что «Я» – генетически украинец, белорус, грузин, армянин, серб, хорват ... «Я» имею от Бога данный мне язык общения – разговорный, свою культуру, традиции, свою национальную музыку, мелодию и самое главное свою национальную душу – религию.

Ключевые слова: признание, законы диалектики, конфессиональная идентификация, православная церковь Украины.

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FOREL's core activity is the scientific, theoretical and experiential exploration of the religious phenomenon in its many manifestations. The Forum brings together and manages

researchers and associates of the Institute of Social Sciences as well as external associates, and directs their research attention to the study of contemporary religious phenomena and processes from various scientific points of view such as sociological, philosophical, anthropological, political, legal, etc.

Based on its research, the Forum informs the scientific and the general public about its findings at international scientific meetings and organizes international scientific conferences, roundtable discussions and forums.