

## **MANAGING RELIGIOUS CONSCIOUSNESS AND CREEDS IN THE MODERN ERA**

### **Abstract**

This article will present some historical cases, some ancient, some very recent of how the processes of globalization, resulting in the endless subconscious movement of the people, put on the agenda not only the issues of ethnic and religious identification of a particular ethnic group, but also the impact of waves of migration on the existing local societies. For many countries, this was not just a test of strength, but also on survival, to retain their original start. Therefore, it is important to understand the role of religion in the modern world. The question is what the “substance” of this process is, how to understand the religious consciousness and how to manage it.

**Key Words:** Religion, creeds, religious dogma, religious consciousness, religious and secular education

Russia, traditionally including in its orbit the life of diverse peoples, cultures and religions, is nowadays subjected to strong pressure from the outside. Experience of the country which is able to convert and assimilate new cultural and religious influence, is very important. Under the new conditions of existence it is vitally important now to rethink many previous approaches in order to comprehend for ourselves and to share with the world new recipes of building fundamentally new models and practices of interaction with other cultures.

It is possible up to this day to assume a priori and to agree with the opinion that “Russia - a unique geopolitical multi-religious and multi-ethnic fusion”, and that “Islam and Orthodoxy are two of the main links” of the genome” being Russian”.<sup>2</sup> But you need see the way in which “tidal wave” of migrants may violate this society having emerged for centuries. Here are the “Eurasians” actively discussing the problems of Slavyan-Turkic unity. But it is as somehow naturally that the Slavic element of this unity will play a leading role, and the Turkic - the driven one<sup>3</sup>. And what if it is exactly the opposite? Moreover, the Islamic factor in Russia<sup>4</sup> will be spearheaded not at inner content, but namely may have formed largely

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2 Michailov Yu. A., *It's time to understand Koran*, M.: Ladomir, 2007, p. 10.

3 Golubchikov Yu.N., Mnachakyan R.A. Islamization of Russia. *Alarming scenarios of the future*, M.: Veche, 2005, p. 416.

4 Arshinova S.F., *“The Islamic factor” in social and political life of modern Russia*; Dissertation for the degree of candidate of political sciences, Saratov, 2005, p. 246.

due to outside influence.

People of other faiths are apparently more loyal to the existing authorities of the territory to which they migrated. In fact, it is always a time factor. And first of all, this is for the reason that even at the united religious basis, people generally seek an even more powerful identification moment. These are cultural, family-related and educational factors. And if national-religious enclaves' form, and these people do not dissolve among others, it is always quite a serious challenge to the integrity of the existing society, the focus of dissidence, a different understanding of the traditional way of life, and different mental attitudes. And respectively, the newcomers would solve problems in their own way.

The religious factor is often used by the authorities to impose their own moral dogma or restrict arising critical attitudes within religious communities. Thus, the authorities, in order to manipulate the unstructured undereducated masses, are actually "playing with fire". Provided social and economic contradictions in human society are accumulated, the religious factor becomes thereby a "Bickford fuse".

It is ignited when someone wants to use the crystallized protests for their advantage. Moreover, earlier leaders with fanatical tendencies led their followers along with them until the end, and perhaps even to die for the truth of their own faith. Nowadays, from various political offices and economic staffs, they call for the fight to a victorious conclusion, at the same time willing themselves remain alive and unharmed. Leaders themselves do not hurry to die for the faith, together with their followers. It's more essential for them to guide a mass movement of people in a definite channel, using religious motives to carry out their own political or business interests. The religious basement makes the flowing of such processes in the future inclusive and decisive, and hardly predictable, because it employs the collective unconscious.

Fanatic faith, striving for power, unity, self-sacrifice - in this whole there is a certain entity. But very often the main decisive role in this process only a true believer<sup>5</sup> - a person - plays as a fanatic of the "sacred cause", ready to sacrifice his life for this cause. But one matter is "holy war" for the defense of the interests of freedom and independence of the country from foreign invaders. Another matter is the type of barbaric fanaticism. It can sweep away all civilizational forms of life in its path, throw back even highly developed culture to the primitive, primordial state only in order to bring their separate views on the current world order. Thus, it is important to look for different ties, which are able to bring people together for creative projects. Religion, in this sense, can either connect or divide. In the hands of politicians who want to play on this subject, it can be a powerful detonator of the destructive processes. Aggressive atheism<sup>6</sup> is just as terrible as religious fanaticism.

5 Hoffer E., *The true believer. Personality, power and mass social movements*, M.: Alpina Business Book, 2004, p. 200.

6 Epstein M.N., *Religion after atheism. New opportunities for theology*, M.: AST-PRESS book, 2014, p. 415.

The division of society into “us and them”, friends and enemies, led to the situation when even blood brothers were forced to kill each other as sworn enemies. This happened during the Bolshevik government in Russia and The Civil War period. The same, with slightly different nuances, is characteristic of modern Ukraine. At the same time, in Ukraine it has turned into a more sophisticated format. This happened largely because of the Ukrainians grant trust to the “church in general,” more than to anyone else. The people trust it significantly more than the president, the parliament and the armed forces. At the same time, in the Ukrainian Orthodox Church of the Moscow Patriarchate, the Ukrainian Orthodox Church of the Kiev Patriarchate and the Ukrainian Autocephalous Church compete with each other. Accordingly, the church itself does not hold the nation, really forcing the people from various parts of the country to be in enmity with each other. Along with the actions of the ruling group this has led to sorrowful consequences for the country’s unity. In this respect, it is important to assess all post-Soviet space<sup>7</sup> from the point of view of maturation of new national and religious motives.

During the period of the Soviet Union, supranational and non-religious principle of the existence of the state was chosen. At the time, this allowed for the unit of the nation. And, apparently, it formed a “reinforced concrete” inviolable construction. Soviet as sovereign state, even in the face of atheistic propaganda and the separation of church and state, the State united with the Orthodox church<sup>8</sup>. It seemed that the theory of communism firmly took possession not only of the consciousness of the Soviet people, but also became the historical practice of international experience. However, through the extensive research of the history, it should be understood that an essential element for Russian people in their socialization and development has always been the land commune<sup>9</sup>. It was just also that was finally destroyed in the years of Soviet rule.

With the departure of the Soviet Union from the historical arena, all parts of the former State, which appeared to be as a single organism, began to fall apart. Undoubtedly, this was the repercussion of the actions of politicians. But national-religious factor has been also launched, which quickly has become a substitute for the previous communications. And actually, “everything as it was” sometime, has returned. Divergence of the nations to their national and religious “flats” meant a return to their former “artesian well” that served the traditional feeding foundation of a people for their mentality.

This is why the paradoxical existence of the Orthodox Church in the Soviet Union has often been not only (and sometimes not so much) a matter of faith

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7 *Confession, empire, nation: religion and the problem of diversity in the history of post-Soviet space*, M.: Novoye Isdatelstvo [New Publisher], 2012, p. 450.

8 Dubin B., ROC: the church as a symbol of the desired integrity, *Pro et Contra*, № 5, 2013, pp. 31-39.

9 Chernyshov A.G., Russian community as the antithesis of capitalism and communism, *National priorities of Russia*, № 1, 2014, pp. 78-84.

in God, as “the basis for identity» cultural and national identity, which gives a certain feeling of community, and not religion per se<sup>10</sup>.

What is the way to manage the religious consciousness, allowing, as well, the nation’s opportunity to grow and to preach a particular religious theory and faith? And, at the same time, not to fall under the Damocles sword of religious fanaticism. Neither tolerance, nor European multiculturalism<sup>11</sup>, factors which has been grown by various political forces, would not be able to weaken the existence and the pressure of religious and national factors. Faith in different gods, as a factor of worship of their idols and holy, is already itself a cause for disunity. Another thing, religion becomes a Symbol of Faith and fetish it can move into a factor of personal faith, historical and cultural beliefs. That is, it moves at the forefront of education and an ethical imperative. But the authorities have particularly no time, and no reason to search for common fundamental bases of a religious doctrine. Authorities are very frequently using and betting it on the brightest differences that exist among various peoples. And this is done with one purpose - to draw them into their holy faith of worship and loyalty. Ideology does not focus on choosing adherents by believing, but at the purpose, namely, everyone to be split by religion and faith-identity. The faith in God as an entourage, that outshines faith in yourself, in your own strength, in your destiny, in your people, is similar to a blind faith in the State or in a particular politic which will magically solve all problems. Authorities in the information field are generous on the promotion of talking about the need to support education and creative personal self-identity. In fact, they do everything they can in the opposite direction.

State authorities through violence of suppressing, create among persons apathy and loss of faith in the heroic act and creative unselfish motivation. And this is understandable. Modern authorities, created according to the templates of insubordination and fully involved at the bases of servility, cynicism, lack of integrity and detachment from the “earthly” problems, are not interested in the cultivation of a critical minded competitor. Only intelligent, morally and nationally oriented state authorities can afford such a “luxury” as worthy successors that have not been grown on religious zombie spells. Pressure of the cultural political factor leads to the neglect of considering the opinion of various interest groups of both national and religious properties. In actual fact, the principle of “divide and rule” once again comes out unchanged and so understandable since Christianity’s birth. In this context, the authorities and state law need such sluggish current conflicts in the process of national and religious basis. In this way, authorities switch attention of citizens from solution of cardinal issues of personal freedom and political gaps in socio-economic sphere - to everyday conflicts.

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10 Verkhovsky A., Russian Orthodox Church as the Church of the majority, *Pro et contra*, 2013, pp. 17-30.

11 Religion and the Church in Central and Eastern Europe in the early twenty-first century, *Series “Problems of social transformation in Eastern Europe and Russia”*, M.: Center for Scientific Information Studies of global and regional problems, 2006, p. 142.

Authorities cultivate human intolerance, which eventually seeks its way out to form religious hatred against the infidels.

At the “boxing ring” of religious intolerance fight without rules is enacted, where a specific audience from the vip-lodges skillfully throw firewood inflaming the fire of hatred and malice.

Religious consciousness, which in its base can play a powerful creative role, sometimes is sacrificed to the subjective ambitions and political expediency. That is why, as in the “educated Europe”, as well as in Russia, within the younger generation nihilistic attitude to any religion at all actively spreads. Not only superficial knowledge of a religious doctrine plays a role here, but a daily experience. And it sometimes speaks eloquently that a foreigner need to keep an eye on, and one must be careful with foreigners. Similarly, the construction of temples in short distance from the place of residence will hardly give a good effect in terms of self-identification of the local indigenous population, if no one prays and trusts in God there voluntarily and willingly. The same applies to the special training courses (subjects) such as History of World Religions in schools, if they are out of touch with the real existing practices.

Youth is becoming increasingly apolitical, and this leads to a weakening of a solid methodological basis for real development and creative religious consciousness. “Why” - you ask? It is because the real positive experience of political activity enables us to understand the younger generation, also their question: for which values their fathers and grandfathers sacrificed their lives, and what value foundations to build on their own lives. Flashes of protest especially among young people, explicable on religious and ethnic grounds, are often nothing more than a protest against the domination of others, rejection of specific policies of their home-grown leaders with its total corruption component.

Russia has always been strong due to inter-religious world. But this strong base formed often not because of, but, rather in spite of authorities' intentions, came from the depths of folk wisdom, developed due to the high level of education and the natural blending of people of different nationalities and religions. The fact is only at first glance paradoxical that in the period of the struggle against all manifestations of religious intolerance, and the dominance of the ideology of “the assertive atheism”, the people, on the contrary, really sought for church, for faith, for the wisdom of the elders without any doctrines imposed “from above”<sup>12</sup>. Thus, concern for the protection of their culture, history, and their own “Myself” was demonstrated. People came to the temple during the hard times, because they were afraid of losing their national “roots”. People came to church to the guiding call of faith and support to hide themselves from attacks of the villains, to pray for the release from the shackles of government: repression, voluntarism, betrayal. And this was and is the highest faith in God,

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12 Botton A., *Religion for Atheists*, M.: EKSMO, 2014, p. 283.

for God is Love. Paradoxically, this century, on the one hand - is godless, but, on the other hand - is very religious. And these two extremes are ready to come together in an irreconcilable struggle. In terms of sometimes formally existing religious canons and its attributes, an internal unconscious craving for unity increases, including specific religious or national basis. Especially if authorities, in this sense, can't offer anything comprehensible from the standpoint of development of a common national ideology. It is only necessary to understand that the more educated a society is, the more in this religious "kneading" the true desire to conscious freedom is seen, to comprehend the true foundation of its centuries-old culture, history and language.

For Russia, in the current civilizational mission scenario the awareness of its role is more important than ever. And here, the formal grounds, speeches from high tribunes and calls for national and religious world will not help to construct the lasting building. For Russia needs, taking into account the different religions, clear understanding of the essence and role the Orthodox Church in the modern world. Russian religious philosopher V.S. Soloviev saw the highest spiritual and historical mission of Russia in the restoration of the former unity of the Christian world. He believed that in a society dominated by three spiritual forces - Islam, Orthodoxy and Catholicism - the force must be found, which would bring together all of these three principles and would pave the resultant vector.

If Islam - is the idea of dissolution and subordination of the person to the supreme Deity, and Catholicism - is the approval of the Divine power in Person, then, Christian Orthodoxy - somehow reconciles these two extremes. And, consequently, Russia, located at the crossroads of two great civilizations and religions, performs the unrealized task - to be the reconciling third, and perhaps even uniting force between the eastern and western civilization. The task as it is has been, and still remains on the agenda. There is an urgent need to write the real history of the country. We should also closely examine the works of one of the greatest Russian scientist's M. Lomonosov and other great sons of Russia, whose historical views were formed in a sharp struggle against the Norman theory that denied the independent development of the Russian people. There is also no need to take on faith the assertions of some modern Russian scientists calling mindlessly to develop in the format of the views of German and other Western scientists, who are trying at any cost to prove the truth of their view of the past. For Russia, the Russian language is a very important factor of unity that pervades the nation, like the circulatory system. Ethnic and religious diversity of languages should be supported, but like the floors, standing on a solid foundation of classical Pushkin Russian Language. For Russia, the largest country, for which it is not easy - to bond and keep in a uniform format all the space, the periphery is very important. It can't be adrift.

Otherwise, it will start to drift towards neighbors. But before venturing implementation of various management models at the state level, it is important

to understand how to strengthen the core of the nation - the Russian people. Otherwise, national and religious factors will be like a "the genie", quietly sitting on the bottom of the vase, but at any time able to jump out with noise outside. This is important for Russia today not simply to return to its first principles and to its natural symbol of faith, but also to transform them into the present day. It is necessary to make them modern and up to date, calling people in the future. The world radically changes its appearance and the tectonic shifts of consciousness in it occur. Technological changes are quite evident visually, they acquire gushing character. This means that we have to deal with what is happening in the deep layers of human culture and faith. This is extremely important, because technology, especially information component of the development of our society, can drag a man in its arms and make him a puppet in the hands of certain political forces. After all, religious fanaticism<sup>13</sup> just occurs on the grounds of injustice, dissatisfaction and hopelessness of life, the reluctance of authorities to follow in the fairway of settings and motivations of society.

In all "world religions" one does not need to look for the elements of discord, but rather for common, unifying ethical principles. And it's a logical assumption. But one also should not overestimate the contribution of religious postulates in the formation of the modern "face of the nation." When journalists in one of the multiple interviews asked the Member of Russian Academy of Sciences Sergei Kapitsa, to what confession he adheres, he replied: "I would rate myself as an "Orthodox atheist"" And his statement is very important. There is one thing - evaluative, moral core of every religion; and another thing - formalism, certain imposition for some believers of canons and dogmas with quite different, not religious purposes. Many religious and quasi-religious doctrines serve as a means of legitimizing<sup>14</sup>. But what remained in the religion of "rites and faith", and what - of the values? Obviously, that desacralization of values is happening. Especially this problem concerns young people who go to church sometimes just because this has become a fashion. And many politicians and businessmen are doing the same. Lack of education encourages people to worship the external entourage, without worrying about the underlying processes of religious knowledge. That is why there exists quite a radical idea that "the moral life is possible without religion." Likely to deal with all of this, we need "a new Age of The Enlightenment"<sup>15</sup>.

Russian philosopher Nikolai Lossky in his time had emphasized that in main purpose, "church - is a place where one feels the goodness." This definition is of more precise specification, and a valuable fact to understand the depth of faith, not by building walls, but from the point of attraction of people with different lifestyle, experience and views to a certain safe place. The church often happened to be a true fortress in the literal military sense of the word. At the

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13 *Ethnicity and religion in modern conflicts*, M.: Nauka, 2012, p. 653.

14 Andreeva LA., *Religion and Power in Russia*, M.: Ladomir, 2001, p. 254.

15 Hitchena K., *God is not love. How Religion Poisons Everything*, M.: Alpina-non-fiction, 2011, p. 363.

church people were rescued from nomad raids. In the church people were baptized and buried with the burial service read for them. Here, people were looking for the opportunity to be alone, alone with their self, above all. A person wanted to turn away here from everyday hustle and bustle. To feel the heat from the fire of candles, to recall one's ancestors. And to stay together with those tormented by loneliness, who were looking for a lost meaning of life due to the circumstances. The rest - is often a beautiful entourage: jewelry, ancient icons, gilded objects of interior decoration, church music. These attributes - are of great cultural and historical importance, but often did not have a religious component. And if they start to dominate at human motivation of the person, who came to worship God, it is difficult to talk of the truthfulness and firmness of personal faith in the specific value grounds. And if you try to penetrate the innermost essence of religion, be it Christianity, Islam, Buddhism or Confucianism, you find that everywhere, in a sense, is the same idea. The idea of goodness and justice. Thou shalt not kill! Thou shalt not steal! Do not commit adultery! So about what do we, in fact, argue? The main value - is the person, and we must move towards a just society. This is indisputable. So why should we feud? How Christian Orthodox differs from Islam? The difference is that the policies are trying to divide us to their benefit. Religion is often used by the ruling classes namely in manipulative purposes. What should be done to prevent this? It is necessary to isolate the value component and to create cultural and educational refrain for all religious denominations. It is very important to address the question of religious education in schools. On the one hand, general knowledge of the existing religions is necessary, on the other - if the elements of religious elements or the study of religion necessarily is included in the school curriculum - then, we lose the secular education. After the revolution of October 1917, everybody, in general, attempted to get away from religion in education and life. It was declared that "religion - is the opium for the people"<sup>16</sup>. This was not just blasphemy on the full program: the temples were desecrated, they dumped crosses and bells from the church. It was blasphemous. Bellicose, evil atheism has nothing to do with the right of a person to believe "to one's gods" and not to obey forcible attraction to a particular "ruling" religion. Destruction of churches - they were not the acts of vandalism against religion as such. This is primarily an act of abuse against our country, its long history and culture. And then, during the Soviet era, grandmothers secretly even from parents-atheists and communists baptized their grandchildren in the church. All this has already occurred. And we must remember that. But if we have returned back and started "passionately" defending desperate need to return the priests in the temple of knowledge and science,<sup>17</sup> the consequences could be very serious - the death of secular education and secular state. For the

16 Chernyshov A.G., *Religion - the opium for the people again? The price of future. For those who want (to live) and to survive*, M.: Algorithm, 2013, pp. 178-182.

17 Gorelov AA, Gorelova TA, *Science and religion, Prospects for synthesis*, M.: 2012, p. 360.



Russian state, such excesses - are practically the norm. Since there are no systematically structured national and religious policies, there is also no unifying ideology aimed at the future. We are compelled to build mosques, which seems to be reasonable from the standpoint of number of arriving Muslim worshipers. But it turns out that over time it can become the center of Wahhabism processing. In the absence of a coherent and comprehensible to everyone philosophical and ideological doctrines, domestic emissaries-preachers from abroad immediately fill the void. The circle has closed.

The state is forcedly and lazily defending itself. Society is, for the most part, still watching. At the peak of aggression from outside the society, consensus, breaks down and people start looking for "enemies" indiscriminately and elsewhere, because the natural regulators do not work. Because state institutions are diverted to other, as it turns out, more "important" tasks.

At an early stage, it is school that could stop or drastically reduce the growth of religious intolerance. School, depending on our relationship to it, "the light of learning", either will stop, or, on the contrary, will strengthen these sprouts. Because a young person, a teenager still can somehow adjust to be educated where is the "good", and where is the "evil". But when he leaves for work at 20 years for another country - then, already, it is too late. If he is a Muslim - he needs a mosque, and he will go there to pray, and he does not care about other religions and values. With full confidence in the correctness of their postulates only he ignores the natural order and tries to impose them to the others at a new site.

Therefore, one should study religion not in school, but in a course of higher education, when a person is morally and ethically prepared to accept such knowledge. Introduction of churches in schools, the transformation of religious education to the compulsory one, leads to a positive picture only actually, and only then adolescent students will know the basics of different religions and, therefore, they'll become more tolerant of other religions. The school should be secular. Entrance for members of all faiths there must be closed. Please, allow the Orthodox Sunday classes, or some other workshops, extracurricular activities, but only at the request of the children and their parents. Here's no need to march somewhere and to lead someone once again. After all, everyone must have his own road to the temple. And this is a great mission. We should also try very hard to find this guiding thread. Although no one cancels, that in this age of global information technologies it is very important to form shoots of The Society of Knowledge - the very society, which will be operated by an educated Muslim and an enlightened Orthodox, an educated Jew and an enlightened Catholic. Studies show that highly educated people are less inclined to conformism and do not accept "on faith" all religious dogma. Both the intellect and the analytical (critical) level of thinking are at odds with the principles on formal religiosity di-

rectly, and urge one to search for truth.<sup>18</sup>

Consumer society in which we all sank with a vengeance requires another individual - more dependent on certain dogmas. In this respect, for example, the "fanaticism of money," entirely mixed on the purely financial interests, is also built into new format of religion. In this case, "filthy lucre" acts as the Deity. Global "religion of money"<sup>19</sup> brings to the society the modern versions of total idol worship. And then, it turns out that the whole society revolves around money as around the center of the universe. The magic of "market of power" is a disguise for subjective decisions, and the same "market power - imaginary and unverifiable"<sup>20</sup>. And the question arises how to dwell, when suddenly there comes a "new order" and "the American Dream" in the miracle of the dollar collapses<sup>21</sup>, and on another continent people are starting to think more and more about the pernicious influence of "money of civilization."

In fact, authorities have more prosaic, but no less important for the ruling class goal. This is - the desire to shift the center of upbringing and education from scientific and ethical dimension to public uncritical obedience by stating certain dogmas. And then, what is later? Maybe, we'll go back, even once more time will be giving "the opium to the people"? And all this - is for the sake of ensuring sacred legitimacy and loyalty of the population. But would not it be so that the truth of life turned up to be more severe than life under the sweet loyalty? Even in the circumstances of pressure and indignity. And then, for the authorities the final act may be even sadder. Religious fanaticism - is a terrible weapon with which it is impossible to play as with a ball. A bellicose believer, as much as an aggressive atheist, might actually be violent godless at heart. In general, the issues of correlation between the secular and religious should be considered today in a modern way, differently than before. Hopelessness is now to do only the bank into any one direction. We do not have a very positive experience of religious union with the modernization of the state and, therefore, we conclude - we must turn the "wheel" sharply toward the secular beginning. It did not work with the secular option - so, we seek refuge in the church. Here we are sailing, throwing his ship to the right and to the left, so the passengers' vestibular apparatus is switched off all the time, and there is dizziness and natural emetic effect with them. We need to make one fundamental conclusion: today we need to abandon the illusion that, in someone's face, of the state or church institutions, we will be able to find a nanny and a guide for all citizens and the herald at all times. We need to act the other way. The society should be seen as real creator

18 Gureeva E., Intellect and religion have feedback, Boltay, [http://boltai.com/g/nauka/topics/43156789067/Intellekt-i-religioznost-imeyut-obratnuyu-svyaz/?from=mail&l=bnq\\_bn&bp\\_id\\_click=43043169338&bpid=43043169338](http://boltai.com/g/nauka/topics/43156789067/Intellekt-i-religioznost-imeyut-obratnuyu-svyaz/?from=mail&l=bnq_bn&bp_id_click=43043169338&bpid=43043169338) (accessed 06.05.2015)

19 Katasonov V.Y., *Religion of money. Spiritual and religious foundations of capitalism*. M.: Kislorod, 2014, p. 408.

20 Rockefeller E., *Antitrust Religion: note the lawyers renegade*, M.: Socium, 2013, p. 207.

21 Russian Newspaper, Americans no longer believe in the "American dream", <https://news.mail.ru/society/19145479/?frommail=1> (accessed 13.01.2015)

of its history, present, and future. It is necessary to answer the question of what religion means for the modern man? It is understood that if a rational model of a secular society experiences the difficulties of growth, there's no need to immediately fall in the Church's vision of the situation.

We must look for spiritual and ethical components in society, in science, culture, and history. All those existing religious teachings are incorporated, including the subconscious, into man's spiritual aspirations. Ideology is at an impasse, every one without exception. And what has happened? Is that a reason to restore the religious way of understanding the world? Do we need to contrive a discussion, as in past centuries, whether the earth is round or not? Maybe, it stands on three elephants? Or is the question still actual: "Is there life on Mars?" Will it better to be done as revelation not of scientific debates, but of prayer? Maybe shall we not attempt to turn back the current process, and request shamans to call up the desired rain or sunny weather? As well as, citizens cannot be pulled forcibly to the temples. But, in joy and sorrow, people would come to the temple and find their way to the holy place. Even if a person would not perform consistently some canonical attributes. Much worse is it, when people, especially in a state of grief and depression, start to rely only on God and go to church "as institution", and thus, sometimes, lose faith in himself. God is for everyone to remain inside. These are intimate and very personal aspects of life of each individual. The unknown and endless Universe (in what it is almost unthinkable to believe) – that this is our God. And let us not pray to God, falling down. The bladed foreheads and knees still are not enough for us what will help us. But the spiritual belief in a supreme destiny of man in such endless expanses of space is worth it to realize this fact. And we are here in order to do something positive for our sinful earth.

For a Russian man, his land, the family and the country in which he lives have been always the supreme Deity. While the contemporary tendencies are tearing him off from these concepts, these deities remain at the genetic level in his genetic code, and are all the time exposed. And they will grow into us until the very last breath. Although, there are always people who are looking to accelerate the exodus of the Russian world.

There is one more very large and important layer of issues relating to questions of religious influence as if in passing. We are talking about the issues of the united joint development, as well as about how to preserve the sovereignty of the country. With the increasing influence of the geopolitical factor, the activities of transnational corporations and various international political and ideological centers implementing their plans, the preservation of national identity becomes a very difficult task. The concept of "sovereignty as impermeability to external influences" is hardly suitable as an effective means of building for a nation under the new conditions. We need bright illustrative examples of countries that have managed to survive in the conditions of a unipolar world and with the impact of demographic changes and huge waves of migration to retain their identity

intact. Modern Iran is one such example, which has been able to withstand the international sanctions. At the same time, this country has managed to remain faithful to the cultural traditions, national values, the basis of solidarity of society, in order to remain a sovereign state in a unipolar world. And today, "the Iranian political outlook" is a kind of mathematical fraction with a single numerator - the Shiite collective unconscious (a collective myth) and different political logos, adopted from Europe, and applicable as the "denominators"<sup>22</sup>.

Russia, like many other countries of the modern world, needs today to go all the way of awareness of arrangements and formats for the sustainability of its social and national-cultural system. It is necessary to take into account the diversity of peoples which today are in constant motion, the ability to preserve the national core and numerous projects, in order to strengthen the identity of the country in the new conditions of existence - and this will be the key to strengthen the position of the nation and the interests of a particular person. Management of the religious consciousness means today painstaking work on comprehension of where and what way the human community goes; which creeds of faith each person tries to choose for himself as the main models and benchmarks. For building humanity's support in the future, all the same eternal grounds of truth - justice and firmness of indigenous traditions and cultural values - are being preserved essentially intact; on the basis for evolutionary and progressive development; the changes of the material world and the irrational mind of the individual must also be taken into account. On this foundation, the religious consciousness must be built into a harmonious system of human knowledge and perception of the world from the standpoint of its many dimensions and complexity.

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## УПРАВЉАЊЕ ВЕРСКОМ СВЕШЋУ И ВЕРОВАЊЕМ У МОДЕРНОЈ ЕРИ

### Сажетак

Овај чланак приказује неколико историјских догађаја, од којих су неки антички а неки скоријег доба, о томе како процеси глобализације, који резултирају у бесконачном и подсвесном померању људи, стављају у први план не само проблеме етничке и верске идентификације појединих група, већ и утицај таласа миграција на већ постојећа локална друштва. За многе земље, то није само тест снаге, већ и преживљавања и очувања њиховог почетка. У складу са тим, важно је разумети улогу религије у модерном свету. Питање је шта је „суштина“ овог процеса, како разумети верску свест и како са њом управљати.

**Кључне речи:** религија, веровање, верска догма, верска свест, религија и секуларно образовање

Примљен: 14.04.2015.

Прихваћен: 25.10.2015.