

CHURCH AND RELIGIOUS ORGANIZATIONS PARTICIPATION IN PUBLIC LIFE OF RUSSIAN SOCIETY

Abstract

This article considers specifics of the role of church and religious organization in life of modern Russian society. It marks the most challenging theoretical and methodological problems faced by the national sociology of religion. Particularly, special attention is paid to the question of theoretical and practical conceptualisation of two structural discipline's conceptions – religiousness and churchism. Analysis of this problem provides an overview of empirical data on topical and controversial events for multi-religious Russian society like tolerance, liberality, violation of Believers' feelings.

Key words: sociology of religion, religious identity, tolerance, liberality, churchism, religiousness

Investigation of identity as the instrument of individual and social reality cooperation emerges full blown in the light of scientific discussions devoted to uncertainty of the developmental thrust of social processes. Investigation of specifics of religious identity in this light is of current interest because a religious system based on moral social order supports organic solidarity as part of interpersonal and institutional cooperation². The specifics determination of religious functioning can indirectly indicate degree of intergroup social integration, conflict and tension intensity in the society.

Religion as a social institution is formed of complex and differentiate in terms of status-thematic relation of interaction acts which are themselves a basis of sociality. Cooperation follows after acceptance of axiological and normative dimensions by the individual. Thus not only adequate reaction of one person to the response of another happens, but tactic-wise selfpresentation of subject (individual group) for pursuit of its own ends takes place³.

Modern religious institutions analyzed in scientific publications within the last few years are considered in the light of investigational commitment to dynamism

1 E-mail: polseal@yandex.ru

2 Durkheim E., *The division of Labor in Society*, Transl. from French, M.: Kanon, 1996, pp. 17

3 Hoffman E., *The presentation of self in everyday life*, M.: KANON-PRESS, 2000, pp.15 Hoffman E., *Interaction Ritual. Essays on Face-to-face behavior*, M.: Smysl, 2009, pp. 49

and unpredictability of the environment⁴. Religious landscape is recognized as mobile; border cooperation between sacral and secular as conditional; and religious identity as differentiated and constructive. What lies at the heart of these processes is a synthesis that involves traditional – relatively stable axiological, symbolic field, generated by religious system; and postmodern deficient of orientation towards stable samples and behavior patterns that leads to conflict among value systems and its unpredictable and counterintuitive configurations⁵.

The study of religious identity in modern Russian society is particularly relevant in the light of social changes in traditional spheres of religious influence: politics, family, education, gender interactions, etc.

The main directions of research ideas relevant to modern sociology of religion are:

1. Modern religious landscape quickly is differentiated by the emergence of “new” religious minorities and activation of the “old” ones capable of rapid adaptation under the conditions of the dynamic environment to the religious needs of the subjects, social groups, communities. Religion is considered as the main tool providing “survival” of the community, the reproduction of identity (for example, ethnic, social, professional, civic) due to significant variability of religious functions. It’s important to note that identity of religious minorities and “superidentity” (particularly, Islam, Orthodoxy and so on) is in dialectical interaction: religious minorities borrow from traditional churches technology of network formation, and the others borrow commercial focus, increasing adaptability, but offsetting canonical forms and practices of doctrinal interactions⁶.
2. The phenomenon of religious secularism may also be the subject of reflection. The religious system undergoes significant transformation under the influence of social changes, mainly of the process of economic and political modernization. According to T. Luckmann this fact leads to the appearance of new social form of religion structural privatization⁷, and as a result public life loses its religious significance, the impact of religious norms is limited by the individual (intimate) sphere. The religious system has lost the ability to form metanarrative within the definition of directions of social development as a whole, but at the same time it is localized and differentiated to the mosaic, pluralistic practices of everyday interactions of social groups, communities. It’s important to note that modern sociological ideas cannot fully use the

4 Kargina I. G., New forms of socialization of the secular and secularization of the sacred in the Christian communities, *Socis*, № 6, 2010, p. 52. Ovcharov D.A., Group Religious Identity and the practices of daily life: the sociological measurement of conflict, *Sociology and life*, №1, http://www.zpu-journal.ru/zpu/contents/2012/1/Ovcharov_Sociological-Measurement-Conflict/18_2012_1.pdf (accessed October 2015). Mchedlov M.P., *Theological essays. Religion in spiritual, social and political life of modern Russia*, M.: Nauchnaya kniga. 2005, p. 162.

5 Kargina I.G., New forms of socialization of the secular and secularization of the sacred in the Christian communities, *Socis*, № 6, 2010, p. 52.

6 Ibid.

7 Ibid.

concept of “secularization”, because they have not developed a consensus vision of what the religious norm is⁸.

3. Religious practices are characterized by syncretic of its content and its influence on the subject’s behavior and social life in general. Russia has one of the highest percentages churchless religiousness, 82%⁹.

The problem of theoretical and practical conceptualization of the phenomenon of religion

According to a number of respected researchers in the field of sociology of religion, the discipline today is undergoing major difficulties in its development due to the following reasons:

1. A categorical framework of the sociology of religion needs a detailed operationalization in view of modern trends¹⁰; discipline must be enriched with new ideas from theoretical and practical studies of Western sociology of religion *because*
2. a national sociology of religion has not developed the average level theory, which would have the weight of established scientific importance relied on the rich research experience and able to provide the researcher with necessary worldview and methodological resources¹¹, *that’s why*
3. religious practices have not usually been studied within Russian sociology of religion, and as a result the discipline has not developed the forms of complex empirical sociological researches¹², *that destined*
4. within the “high modernity” (postmodern) activation of categorical framework problem, differentiation of the semantic field, and a result low level of validity and relevance of empirical researches.

That’s why, the concept of “religiousness” needs comprehensive and detailed operationalization in terms of development trends and the directions of religious processes. More than that, researchers should avoid artificial determination of religiousness characteristics without empirical reality¹³. Definition of religiousness makes actual the following issue - the structural elements of religiousness.

8 Lebedev S.D., Sukhorukov V.V., *Narrow wrong way?*, *Socis*, No. 1, 2003, http://www.isras.ru/files/File/Socis/2013_1/Lebedev.pdf (accessed October 2015)

9 Mchedlov M.P., *New type of the believer on the threshold of the third millennium*, *Historical Vestnik*, № 9 – 10, 2002, p. 45.

10 Lebedev S.D., *Paradoxes of religiosity in the world of Late Modernism*, *Socis*, 2010, <http://www.isras.ru/files/File/Socis/2010-12/Lebedev.pdf> (accessed October 2015)

11 Anurin V.F., *Religion as a factor of social integration*, *Socis*, No. 1, 2013, http://www.isras.ru/files/File/Socis/2013_1/Anurin.pdf (accessed October 2015)

12 Vozmitel A.A., *Sociology of religion in Russia: problems and prospects*, *Socis*, No. 2, 2007, <http://www.isras.ru/files/File/Socis/2007-02/Vosmitel.pdf> (accessed October 2015)

13 Breskaya O.Y. in her work “Studying religiousness: on the necessity of integral approach” marks that in 50-60 within empirical studies religiosity was considered as a mechanical construct, presented by itself an artificially created system of involved elements.

Structural elements of religiousness

According to O.Y. Breskaya¹⁴ there is neither consensus on the definition of the structural composition of religiousness in the sociology of religion, nor the context in which the concept can be used more productively¹⁵. The most frequently met elements of sociological studies of religion are:

1. Prayer request
2. Following the religious commandments
3. Religious service attendance
4. Reading sacred books
5. Communion
6. Confession
7. Abstentionism¹⁶

So, according to the presented classification, the nature of religiousness is determined by the degree of participation in ceremonial activities and rituals. As for the discussion about stable and peripheral elements of religiousness, it usually comes down to conflicts of approaches, which, on the one hand, are appealing to the classic paradigm, on the other hand, oriented to postmodern realities. Talking about the point of view of researchers gravitated to the postmodern understanding of religious reality you should know the following.

The study of religion in the postmodern society requires finding alternatives to the classical paradigm of sociological knowledge. Usage of traditional classical interpretive scheme leads to the exacerbation of methodological crisis. According to S.D. Lebedev, subjects within the interactions used in the process of objectifying reality terminology that do not correspond to empirical reality¹⁷. The specified circumstance brings to life the phenomenon of dual measurement of religiousness: first measurement is personal (individual, intimate), the second one is sociocultural, usually crystallized and static at the level of the collective (group) presentation. However, sociologists within the postmodern should study religion not at the level of ideas, and, "as it stands"; that's why researcher should adjust "ideological optics" and shift to a constant reflection concerning the phenomena and processes that take place in a dynamic external environment. Religiousness cannot be understood as a set of stable characters; a researcher within modern realities cannot deprive a person of the "believer" status

14 Breskaya O.Y., Studying religiousness: on the necessity of integral approach, *Socis*, 2011, <http://www.isras.ru/files/File/Socis/2011-12/Breskaya.pdf> (accessed October 2015)

15 According to O.Y. Breskaya the term "religion" covers over a wide range of phenomena: religious practices, religious consciousness, religious values, identity, the nature of the religious consciousness, belonging to a religious community and so on. That's why the concept of "religiosity" should be conceptualized and limited in the range of its use.

16 Anurin V.F., Religion as a factor of social integration, *Socis*, No. 1, 2013, http://www.isras.ru/files/File/Socis/2013_1/Anurin.pdf (accessed October 2015)

17 Lebedev S.D., Paradoxes of religiosity in the world of Late Modernism, *Socis*, 2010, <http://www.isras.ru/files/File/Socis/2010-12/Lebedev.pdf> (accessed October 2015)

of, if he or she does not keep denominational precepts¹⁸.

Marked differences in relation to the methodological orientations don't contribute to the development of complex empirical studies in the field of sociology of religion, particularly concerning the phenomenon of religiousness.

Pluralization of theoretical approaches to the phenomenon of religious life, the absence, as has been said above, the methodological and categorical consensus has pinpointed the problem of concepts interchangeability of religiousness and churchism in a number of works on the sociology of religion, especially built on empirical research. What lies behind the "contradictions" of concepts religiousness and churchism?

Religiousness and churchism

Before we indicate what problematicity of problem presentation is, we'll provide definitions of religiousness and churchism:

1. *Religiousness* - the religion's impact on the minds and behavior of both the subject and the social groups; marked impact involves *condition* of subjects, social groups and communities that believe in the supernatural being and worship it¹⁹.
2. *Religiousness* can also be considered as an individual or group *character* expressed in the aggregate of religious qualities, behavior, relationships.
3. "*Religiousness*" forms in the mind relevant conceptions, ideas, faith, needs, feelings, and in behavior – practical acts: church attendance, prayer request, participation in divine worship, performance of religious rites, celebrating religious holidays, abstentionism and so on. Religiousness centers in the interaction "God – man", "man – God" or, depending on the type of religions – in something different."²⁰

Churchism means that the subject of interaction is involved in the Orthodox religious tradition, within deep integration into the cultural and social context of religious life, the complex religious socialization and acculturation, following the rites and rituals²¹.

Churchism means "human life" in the Church, which includes "awareness of the rules, ceremonies, customs – daily life", "being the element of this sphere". It is a fact of human voluntary confession of the Church influence through the learning of stated lifestyle and way of thinking"²².

18 Lebedev S.D, Sukhorukov V.V., Narrow wrong way?, *Socis*, No. 1, 2003, http://www.isras.ru/files/File/Socis/2013_1/Lebedev.pdf (accessed October 2015)

19 Lebedev S.D., Paradoxes of religiosity in the world of Late Modernism, , *Socis*, 2010, <http://www.isras.ru/files/File/Socis/2010-12/Lebedev.pdf> (accessed October 2015)

20 Yablokov I.N., Problem of defining a religion, http://www.religare.ru/2_21.html (accessed October 2015)

21 Lebedev S.D., Sukhorukov V.V., Narrow wrong way?, *Socis*, No. 1, 2003, http://www.isras.ru/files/File/Socis/2013_1/Lebedev.pdf (accessed October 2015)

22 Lokosov V.V., Sinelina Y.Y., Research ISPR RAS. The religious situation in modern Russia (sociological aspects), <http://>

It must be pointed out that according to V.F. Chesnokova²³ there are several structural elements of the churchism concept, which are:

1. The frequency of church attendance.
2. Sacrament of confession
3. Gospel reading
4. Prayer request
5. Abstentionism
6. Reading the literature about history of church.

According to this definition there are significant problems connected with the operationalization of religiousness and churchism. These problems predetermine both how discussion arise in relation to the empirical data and the potential misrepresentation of empirical reality in the course of its theoretical (categorical) objectification. Represented relatively brief and schematic methodological dissonance regarding the definition of the essential phenomena of religious life has quite a negative impact not only on the status of the sphere of sociological knowledge, but also on the religious self-identification of the object, namely the faithful²⁴ (but it can also be connected with atheists). According to S.D. Lebedev "in the context of Orthodoxy tradition general concept of religiousness becomes specialty of churchism"²⁵. According to some researchers it's much more productive to learn the qualitative core of concepts of churchism and with regard to individual doctrinal understanding of ritual and ceremonial actions. These studies will contribute to a deeper and more thorough study of the characteristics of religious identity as a phenomenon, composed of the main components of the religiousness and churchism.

The role of church and religious organizations in the public life of the country

The perception and evaluation of the role of church and religious organizations in the public life of the country is one of the most important components of religious consciousness of Russians. According to the opinions of some researchers discourse in regard to the political authorities and religious organizations is the most relevant and popular in the field study of religious life and eth-

www.interfax-religion.ru/an2.html (accessed October 2015)

- 23 Chesnokova V.F. developed qualitative and quantitative indicators of the B-index to fix the empirical indicators of church-mindedness level. The researcher introduced the concept for scientific use in the work "Following the narrow path. The process of churching of Russian population in late 20-th century. M., 2005. Research results reached of the international level.
- 24 Anurin V.F. marks that it is enough participate one-time in ritual activities, such as baptism. Russian Orthodox Church doesn't have any strict criteria for belonging to the religious community; thereby it creates favorable conditions for the reduction of Church level control of "must" standards and the boundaries of the sacred, creating favorable conditions for the development of religious pluralism.
- 25 Lebedev S.D., Sukhorukov V.V., *Narrow wrong way?*, *Socis*, No. 1, 2003, http://www.isras.ru/files/File/Socis/2013_1/Lebedev.pdf (accessed October 2015)

nic identity²⁶.

In 2013 the Levada Center conducted a study on Russians' attitude to the activities of church and religious organizations in the public life of the country²⁷. These empirical data are classified by the author and presented in Table 1.

Table 1. The role of church and religious organizations in the public life of the country

The role of church and religious organizations in the public life of country	2013 (%)	Church influence on the government decision-making	2013 (%)	Church influence on government policy	2013 (%)
It should not interfere in public life at all	11	Definitely yes	5	Too much	6
Maintain public morals, morality	44	Rather yes	21	A little more than necessary	19
Work towards social, national, political agreement	18	Rather no	39	Just enough	48
Meet the spiritual needs of believers	43	Definitely no	26	A little less than necessary	8
Help to preserve cultural traditions	33	Cannot say	10	Too little	5
Support charity and ideas of mercy	34			Cannot say	14
Help the poor and low-income groups	36				
To assist the development of spiritual literature and art	16				

From the beginning of the 1990s of the last century, a system of religious relations was "reconstructed" in the sphere of social relations. The church was able to establish itself as a stable social institution, regaining its status in both religious and secular (public) spaces, without open expansion into the ideological sphere of modern society, leaving this prerogative to the secular state. Religious confessions demonstrate active participation in the socio-cultural, political, economic and other institutional structures of modern society.

The question of whether the growth process of church status correlates with the changes in the level and degree of religiousness remains controversial, because a significant proportion of Russians demonstrate a positive attitude towards religion, mainly due to the merger of the ethnic and religious components

26 Arutiunian Y.V.. On the Ethnic Components of Russian Identity, *Socis*, No. 6, 2009, <http://www.isras.ru/files/File/Socis/2009-06/Arutiunian.pdf> (accessed October 2015)

27 Levada-Center, Religion and church in social life, <http://www.levada.ru/18-04-2013/religiya-i-tserkov-v-obshchestvennoi-zhizni-0> (accessed October 2015)

in the structure of the common cultural identity. According to the opinion of pollees of the Levada- Center in 2013 (see Table 1) the religion must maintain "public morals, morality" - 44%, as well as to meet the "spiritual needs of believers" - 43%; one-third of respondents believe that religion must "help to preserve cultural traditions" - 33%.

The main influence of religion in Russian view focuses on the field of spiritual and moral relationships, ethnocultural continuity, and continues to stay moderate (adequate) in the field of socio-political relationships. For example, 39% of respondents believe that the church "has partial" impact on government decision-making, 26% of respondents demonstrate full confidence in this, choosing the answer "definitely not". Almost half of respondents - 48% - believe that the church has "just enough" an impact on public policy and only 19% of them point out that it has "a little more impact than necessary"

Indulgence and tolerance of the other confessions

According to some researchers of the problematics of religious life, an increase in religious activity takes place under conditions of major structural changes in the social system, so the "newly appeared" religious identity is now in very close correlation with the search of a national, ethnic, identification model²⁸. In periods of value-normative vacuum religion is able to bolster comprehensive expansion in the sphere of political, religious, social processes, appealing to the moral, ethical, cultural and traditional reasons. The religious system has significant spiritual and moral resource potential that provides conditions for potentially powerful immanent impact on integration, as well as for the determination of stable social development line. So let's appraise the condition and the level of conflictogenity in the sphere of Russian religious life (see Table 2)

28 Arutiunian Y.V., On the Ethnic Components of Russian Identity, *Socis*, No. 6, 2009, <http://www.isras.ru/files/File/Socis/2009-06/Arutiunian.pdf> (accessed October 2015)

Table 2. Religious tolerance and liberality

Should the Orthodox Christians have the legal privileges over the atheists and believers in other faiths?	Levada-Center 2013 ²⁹ (%)	Have you noticed that discrimination toward the rights of the same persuasion members in Russia takes place? If so, how is it manifested?	VCIOM 2012 ³⁰ (%)		Do you support upgrading of penalties for violation of believers' feelings, vandalism, damage to property, etc.	VCIOM 2012 (%)	
			Orthodox Christians	People of other faiths		Orthodox Christians	People of other faiths
Agree	8	Other faiths rejection	1	6	Rather support	85	73
Rather agree	17	Vandalism in church	2	1	Rather don't support	9	20
Rather disagree	24	Desecration of monuments	1	0	Don't know	6	7
Disagree	38	Mass media pressure	1	1			
Don't know	12	Discrimination towards the rights	1	2			
		Notice, but can't specify	1	3			
		No, do not notice any pressure and harassment	87	80			
		Don't know	5	4			

According to the social research data presented in Table 2, conducted by the Levada-Center and the VCIOM, the situation is rather stable in the sphere of interfaith relationships. According to the Russians' opinion, the Orthodox Christians should not have legal advantages over other faiths and atheists, "rather disagree that they must have advantages" - 24% of respondents say, while 38% of respondents say that they categorically "disagree". It is also important to note that 87% of the Orthodox Christians do not feel "any pressure and harassment" by the representatives of other confessions; 80% of "other faiths" believers also note that there is no harassment in the religious life, but more often than orthodox Christians not that there is "the rejection from people of other faiths" - 6%, "state discrimination" - 2%, and a feeling of harassment that is not formalized substantively "notice, but cannot specify" - 3%.

According to the author these percentages should not be considered sig-

29 Levada-Center. Religion and church in social life, <http://www.levada.ru/18-04-2013/religiya-i-tserkov-v-obshchestvennoi-zhizni-0> (accessed October 2015)

30 VCIOM, Violation of believers feelings and methods of struggle, <http://wciom.ru/index.php?id=459&uid=113085> (accessed October 2015)

nificant in relation to the general characteristics of the religious situation in the focus of inter-faith relationships; but potentially indicate, that the situation is prone to conflict, especially considering the unpredictable impact of, political, economic and social factors.

Nevertheless, an externally quite stable interfaith situation does not mean the absence of latent conflict. Analysis of the Russians' stance on upgrading of penalties for violation of believers' feelings allows us to make this assumption.

Russians' stance on upgrading of penalties for violation of believers feelings

According to empirical data presented in Table 2, 85% of respondents believe that the upgrading of penalties for violation of believers feelings should be realized. Marked data require further research to determine the respondents' motives with their own fixed position, especially in the focus of fact that the Orthodox Christians do not feel the pressure and harassment by other faiths according to the 87% of their replies. The last named, as we explained above, often point to a slight the limitation of freedom of religious life, however upgrading of penalties are supported only by 73% of them from the entire set of respondents (versus 85% Orthodox Christians). So the question arises, if the Russians support so actively the upgrading of penalties, what forms do they consider most appropriate? According to the Levada-Center³¹ (*Levada Center, 2012*), the majority of respondents support the introduction of administrative penalties: "definitely yes" - 19%, "more likely" - 44%. Criminal liability is considered be *more appropriate* ("probably yes") by 35% of respondents and *definitely needed* ("definitely yes") by 14%. A large proportion of the respondents demonstrate the difficulty with the answer; so 14% of respondents cannot say anything about the need of administrative liability, and 18% - about criminal liability. Using only the above empirical data, it is difficult to determine motives and attitude of respondents choosing one or another position in response to the questions submitted. More detailed, complex social research involving data obtained by means of qualitative methods of social research is required.

Concluding the presentation of development trends in religious situation of the Russian society, and pinpointing main problems in the study of this area, we must denote the opinion of Russians about their religious identity, the Church impact on the daily life and also religion opportunity to inspire spiritually the society (see Table 3).

31 Levada-Center, Public opinion, <http://www.levada.ru/books/obshchestvennoe-mnenie-2012> (accessed October 2015)

Table 3. Religion and everyday life, religious identification, spiritual renewal of society (Levada-Center, 2012)

Would you agree with the fact that the Church in our country has little impact on the daily life and customs of the people?	2012 (%)	Would you agree with the fact that many people want to show their belonging to the faith and the church, but few of them really believe in God?	2012 (%)	Would you agree that only the religion and the church are capable to renew spiritually the society?	2012 (%)
Agree	52	Agree	73	Agree	48
Disagree	29	Disagree	14	Disagree	34
Don't know	20	Don't know	13	Don't know	18

As is evident from the Table 3, 73% of respondents believe that people today just want to show belonging to the Church, but “few people really believe in God”. As for the belief that religion can be the driving force for social integration, everything passes into antimony³²: 48% of respondents believe that society can find the driving force to revive the country in religion, 34% disagree with this statement and 18% were undecided. There is no relatively stable opinion among Russians concerning the degree of religion influence on daily life. Despite the fact that 52% of respondents give an affirmative answer, 29% of them answered negatively and 20% found it difficult to answer. This fact gives compelling reasons for deliberation and the need for additional empirical research.

In this regard, it is appropriate to report Zh. T. Toshchenko’s opinion giving an assessment of the religious situation in the Russian society: “Despite all the statements about the religious renaissance, the level of religiousness has changed little, signifying only verbal belonging to the religion of many people”.

The current religious situation in Russia can be characterized by such phenomenon when number of respondents calling themselves Orthodox Christians exceeds the number of respondents identifying themselves as believers. This means that a certain percentage of respondents identify themselves with the Christian Orthodox culture rather than with the Christian Orthodox faith, defining thus their cultural rather than religious self-identification.

Let’s make these interim conclusions:

Zh.T. Toshchenko analyzing the specific of the religious life of modern Russian society notes the existence of three types of contradictions³³:

- 1) The contradiction between the statements of religious renaissance and a small change in the actual level of religiousness.

32 Toshchenko Z.T., Antinomy a new characteristic of public conscience in contemporary Russia, Socis, <http://www.isras.ru/files/File/Socis/2010-12/Toshenko.pdf> (accessed October 2015)

33 Toshchenko Z.T., *Paradoxical man*, 2-nd edition, correct. and enlarged, M.: UNITI-DANA, 2008, pp. 356–361.

- 2) The contradiction between the external demonstration of religiousness and persisting secularism public consciousness.
- 3) The contradiction between the different conceptions of the level of religiousness, intensity and degree of faith.

Perhaps these marked contradictions can be resolved through the correction of methodology of sociological research in the field of sociology of religion. Religiousness cannot be regarded as a steady and stable in space-time context, knowledge construct, which provides consistency of the personal identity, the integrity of religious self-identification.

Problems of categorical framework of the sociology of religion indirectly stimulate the differentiation of individual visions of religious life, because science objectifies empirical reality, constructing epistemological boundaries of experience. The unpredictability of social development trends, the institutionalization of the risk phenomenon in the structure of social relationships stimulates the transformation of the traditional interaction environment, leveling stability and universality of interaction models. Religious identity turns into a reflexive project that is strongly dependent on the political, economic, and socio-cultural processes taking place in the institutional environment under the influence of globalization processes³⁴.

During the analysis of the general problems of the religious situation in modern Russian society we have come to the following conclusion: the long term requires more thorough empirical and theoretical evidence. The subject conceives religion with a minimum of doubt and reflection as a socio-cultural, traditional base of his/her identity, integrating it into a space of rooted practices of interactions. Herewith in the framework of the post-modern realities religious identity, which is a reflexive project, is controlled and determined by the individual's will, his individualistic life strategy.

Clash of the collective, traditional religious identity of the subject with individualized, discrete, identity regularly tested in the framework of everyday life activates a permanent latent conflict of value systems, at any time able to lead to dissonance the structure interactions. This defined latent conflict broadly explains contradictory trends in religious life in modern Russian society.

Sociological study of the peculiarities of positive solutions for this contradiction (conflict) is possible by means of complex research of religious minorities, in particular, the traditional, the survival of which is provided by the integration of the collective religious beliefs with everyday religious experience.

34 Velikaya N., Hohlov A., Religion and modern art: peculiarities of conflicts and court decisions, *РЕЛИГИЈА ПОЛИТИКА ПРАВО*, Институт за упоредно право Православна Митрополија Црногорско-приморска, ИИУ «Светигора», Центар за правочаванье религију и верску толеранцију/, Београд – Будва, 2015, pp. 71-80.

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УЧЕСТВОВАЊЕ ЦРКВЕ И ВЕРСКИХ ОРГАНИЗАЦИЈА У ЈАВНОМ ЖИВОТУ РУСИЈЕ

Сажетак

У овом чланку се обрађују специфичности улоге цркве и верских организација у животу модерног руског друштва. Чланак идентификује најизазовније теоријске и методолошке проблеме социологије религије. Нарочито је обрађена пажња на питање теоријске и практичне концептуализације које ова дисциплина користи – религиозност и црквеност. Анализа овог проблема даје приказ емпиријских података у вези са важним и контроверзним догађајима са којим се једно вишеверско друштва као што је Русија суочава, а то су рецимо толеранција, слобода, кршење права верника.

Кључне речи: социологија религије, верски идентитет, толеранција, слобода, црквеност, религиозност

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