

book of abstracts

# Religion in the global crisis of late modernity



INSTITUTE OF SOCIAL SCIENCES  
BELGRADE



<p><b>Published by</b></p> <p>Institute of Social Sciences Institute of National Significance for the Republic of Serbia</p> <p>Belgrade, 2022</p>	<p><b>International Program Committee</b></p> <p>Mirko Blagojević, PhD, Head of FOREL, Principal Research Fellow, ISS, Belgrade;</p> <p>Goran Bašić, PhD, Director of the Institute of Social Sciences, Principal Research Fellow, ISS, Belgrade;</p> <p>Lilijana Čičkarić, PhD, Head of the Centre for Sociological and Anthropological Research, Principal Research Fellow, ISS, Belgrade;</p>
	<p><b>Publisher</b></p> <p>Goran Bašić</p> <p>Zlatko Matić, PhD, Associate Professor, Faculty of Orthodox Theology, University of Belgrade, Belgrade;</p> <p>Nataša Jovanović Ajzenhamer, Assistant Professor, Faculty of Philosophy, University of Belgrade, Belgrade;</p>
<p><b>Organizing Committee</b></p> <p>Dijana Arsenijević</p> <p>Nataša Jevtić</p> <p>Predrag Jovanović</p> <p>Milan Blagojević</p>	<p>Sergey Lebedev, PhD, Professor, Institute of Social Sciences and Mass Communication, Faculty of Theology and Social Sciences, Belgorod State and Research University, Belgorod, Russian Federation;</p> <p>Sergey Borisov, PhD, Professor, Director of the Institute of Social Sciences and Mass Communication, Faculty of Theology and Social Sciences, Belgorod State and Research University, Belgorod, Russian Federation;</p> <p>Sergey Trofimov, Assistant Professor, Faculty of Journalism, Lomonosov Moscow State University, Moscow, Russian Federation;</p> <p>Željko Pavić, PhD, Associate Professor, Vice-Dean for Research and International Cooperation Faculty of Humanities and Social Sciences Josip Juraj Strossmayer University of Osijek, Croatia;</p> <p>Vladimir Bakrač, PhD, Associate Professor, Faculty of Philosophy, Nikšić, Montenegro;</p> <p>Yuri Stoyanov, PhD, Professor, School of Oriental and African Studies, London, United Kingdom and Jerusalem, Israel;</p> <p>Nonka Bogomilova, PhD, Professor at the Institute of Philosophy and Sociology, Sofia, Bulgaria;</p> <p>Emil Hilton Saggau, PhD, University of Copenhagen, Department for Church History, Denmark;</p> <p>Paul Mojzes, PhD, Retired Full-Time Professor, Rosemont College, PA, USA;</p> <p>Ivan Cvitković, PhD, Academician, Academy of Sciences and Arts of Bosnia and Herzegovina, Sarajevo, BiH;</p> <p>Ružica Cacanaska, PhD, Institute for Sociological, Political and Juridical Research Ss. Cyril and Methodius University in Skopje, Republic of Macedonia;</p> <p>Olga Smolina, PhD, Full-time Professor at the Department of Philosophy, Culture and Information Science at East Ukrainian National University Vladimir Dalj, Severodonetsk, Ukraine.</p>

ISBN: 978-86-7093-254-8

INSTITUTE OF SOCIAL SCIENCES  
Belgrade

# RELIGION IN THE GLOBAL CRISIS OF LATE MODERNITY

(Annual International  
Scientific Conference)

BOOK OF ABSTRACTS



Srebrno jezero, Veliko Gradište, 09/10 September 2022

## BOOK OF ABSTRACTS<sup>1</sup>

FORUM FOR RELIGIOUS ISSUES  
OF THE INSTITUTE OF SOCIAL SCIENCES

INTERNATIONAL CONFERENCE  
**RELIGION IN THE GLOBAL CRISIS OF LATE MODERNITY**  
(Silver Lake, Veliko Gradište, Serbia)

Organized by

Forum for Religious Issues and Centre for Sociological and Anthropological Research at the Institute of Social Sciences, Belgrade in co-organization with Institute of Social Sciences and Mass Communications of Faculty of Theology and Social Sciences (Belgorod State and Research University, Belgorod, Russian Federation)

<sup>1</sup> The book of abstracts was prepared under the Research Program of the Institute of Social Sciences for 2022, supported by the Ministry of Education, Science and Technological Development.

Ivan Cvitković

Academy of Sciences and Arts of Bosnia and Hercegovina  
Sarajevo, Bosnia and Hercegovina

## The Crisis of Religion

Impressions of the strength of the Church and the social role of religion can be deceptive. Political power and public influence of religious institutions (Church) do not mean the power and role of religion. Does religion lose its authority because it cannot respond to the demands that modernity places in front of a man? Is the decline of religiosity correlated with the politicization of the Church? Did it make sense to the inhabitants of besieged Sarajevo, Vukovar, Kiev etc. to pray to God, if God “betrayed” them? Is the saying “Troubles lead to places of worship” still valid? Has covid-19 pandemic affected the increase in religiosity? The example of Germany shows that both Catholics and Protestants in that country experienced a decline at the time of the pandemic. In the first wave of the pandemic, 15% of respondents said they lost faith in God, and during the second wave, 21.5% reported the same. Are religious ideas worn out, are do they need a more radical renewal (at least when it comes to religious institutions)? The paper will analyze social causes of the crisis of religion; religious institutions as a source of the crisis of religion; internal sources of the crisis of religion; the intertwining of religious institutions with politics as a source of the crisis of religion; connection with nationalism as a source of the crisis of religion.

**Keywords:** religion, Church, religiosity, politics, crisis

Zorica Kuburić

Ana Zotova

Ljiljana Ćumura

Center for the Empirical Researches of Religion  
Novi Sad, Serbia

## Challenges of the Global Crisis for Personal and Collective Faith/Religion

The modern world is in conflict with itself: should it exist or not? The global crisis, covered by the wave of the pandemic, brought confusion, which was especially felt in the religious sphere. The closure of religious institutions has opened public space for prayers and worship, for protests and conflicts. Some people pray, and others engage to answer their prayers. The challenges of the crisis, by existential endangerment, provoke the strengthening of personal religiosity. However, as the attitudes *for* and *against* freedom and lock-downs, natural or provoked immunity, *for* and *against* God and what kind of God, have become polarized, the revitalization of religion no longer takes place in terms of religious affiliation, but in terms of universal values. This decentralization of religion is once again polarized, and is based on personal faith and free choice, on the one hand, or with violent and manipulative adherence to another's religion, on the other. Institutions are divided into personal and collective faith, religions and universal values that integrate people around new issues and old, traditional values.

Within this paper, the authors will present an analysis of 80 focus groups, held online during the pandemic, in the period 2020-2022, and organized by the Center for Empirical Research of Religion (CEIR) and the “Porodični razgovori” association. The discussions involved theologians and believers in the fields of philosophy, psychology, pedagogy, biology, sociology, mathematics, law and political science, from Serbia, but also from Canada, Australia and Israel. Focus groups' participants belonged to Christian, Islamic, Buddhist and Judaic religions. All these religions offer pro-life models with the need to shift from personal experience to a general plan of saving the world. Through the analysis of the focus groups and conversations with the participants, the authors

want to explain the models of personal and collective faith in times of crisis, as well as to see what the strategies of opinion that people express publicly in order to improve mental health are.

**Keywords:** global crisis, religious faith, love, fear, freedom, control

**Jelena Djurić**

Institute of Social Sciences  
Belgrade, Serbia

## Religious Phenomenon in the Late Modernity's Perspective

Academic approaches, such as cultural, structuralist, feminist, linguistic, deconstructive etc., to the interpretation of the religious phenomenon usually differentiate among each other without having the common ground for mutual connections. However, with discoveries in different fields of scientific research, and with huge varieties of perspectives, searching for an integrative approach to understanding religious phenomenon became the challenge. In this paper I will argue for a need of such integration especially in the light of interdisciplinary studies of human consciousness, which show how interpretation of religious phenomenon could improve with inclusion of different methods of anthropology, developmental psychology, philosophy of mind, cognitive science and many other fields of research. In this way, analysis of religious phenomenon will incorporate religious and spiritual experiences that are not only sociocultural phenomena, but also related to human psyche and its need for the spiritual development.

**Keywords:** late modernity, interdisciplinary approach, religious experience, spiritual development

**Zlatko Matić**

University of Belgrade, Faculty of Orthodox Theology  
Belgrade, Serbia

## Value of Church's Communion (koinonia) in Crisis: Cases of Orthodox and Catholic Churches

Communion is a central element of Church life and theology. This is reflected in the very name of the Church in both traditions, Eastern and Western. The contemporary health crisis has greatly affected the liturgical practice of both Orthodox and Catholic Churches. The new sociological concept called on theologians to respond to the latest challenge. This paper is an attempt to provide an adequate answer.

**Keywords:** communion, Orthodox Church, Catholic Church, crisis, individual way of existence

**Vesna Župan**

"Svetozar Marković" University Library  
Belgrade, Serbia

## Religion in the Global Crisis of the Late Modern Period (An Outlook from the Environment of Serbian Academic Librarianship)

The main intention of this paper is to illustrate the presence of topics on religion in the e-environment of Serbian academic librarianship. The author of this paper had in mind the global crisis in the late modern period. In the world crisis caused by the problems of different nature religion has its unavoidable place in each society. As far as the influence of religion in society is concerned, human connection to church, its' rituals, confession and customs, it would be realistic to expect that a reader will look for materials which refer to religion in period whose main characteristics are global difficulties and fear.

The theoretical framework of this paper is library-information one. The method used is a synthesis combined with the empirical method. It is a fact that COBISS.SR exists as a Cooperative On-line Bibliographic System and Services of Serbia. This fact had impact on the selection of synthesis as the method used in this research. Technical improvements and skills make the retrieval of the cumulative e-catalogue COBISS+ possible. A large number of Serbian academic libraries from all scientific domains are included into COBISS.SR.

Additionally, the retrievals are realized using religion as a key word combined with other terms, in order to discover the connections and role of religion in the global crisis of the late modern period, relying on The European E-theses Portal – DART (Digital Access to Research Theses). This article emphasizes the importance of the open science, particularly since there are more and more free access papers available nowadays. Generally speaking, the retrievals, carried out in writing this paper, do not refer only to the Serbian, but to the entire materials. The results of the retrievals for the purpose of this paper are provided in textual form, while some of them are presented in graphs, or by statistical tables

**Keywords:** religion, global crisis, e-catalogues, portal, Serbia



Ivana Arsić

Institute of Social Sciences  
Belgrade, Serbia

## Losing Their Religion:

(A Comparative Analysis of the Decline of Religion in Catalonia, Basque Country and Galicia)

During the Francoist period, the close and mutually beneficial alliance between the church and the state provoked skepticism toward clergy among many believing Catholics. Consequently, for more than four decades of secularism, since the end of dictatorship, the role that religion played within daily lives of Spaniards has diminished notably. Thus, the purpose of this study is to examine the present religious composition in Spain, with an emphasis on minority nations, i.e. regions of Catalonia, Basque Country and Galicia, from a comparative perspective. By using Barómetro (1979-2021) from The Centro de Investigaciones Sociológicas (CIS), but also by including data obtained from regional research centers (e.g., *Institut d'Estadística de Catalunya* (IDESCAT), *Euskobarómetro* and *Instituto Galego de Estatística* (IGE)) this study aims to determine whether there is a correlation between secularism and anti-Castilian sentiment within minority nations, or whether *the decline of religion in Spanish society is parallel to a broader secularization process occurring in Europe in the last century*.

**Keywords:** religiosity, Catholic Church, Catalonia, Basque Country, Galicia

Елена Мчедлова Мирановна

ИСПИ ФНИСЦ РАН  
Москва, Российская Федерация

## Детерминанты общественно-религиозных процессов в России в период кризиса

В статье приводятся данные мониторинговых социологических исследований, проведенных институтами Федерального научно-исследовательского социологического центра (ИСПИ ФНИСЦ РАН, ИС ФНИСЦ РАН) в Москве и ряде российских регионов, в период пандемического кризиса 2019-21 гг. Среди объектов исследований, в частности, - ценности духовно-нравственного порядка, а также те, которые носят социально-политический, демократический характер. Упомянутый кризис наложил определенный отпечаток на проявления этих ценностей, что и нашло свое отражение в статье. Часть вопросов для исследования касалась ценностно-мировоззренческой мотивации, которая способствует консенсусу и консолидации народа, а, в дальнейшем, - и укреплению российской государственности. Отмечается также, что трансформационные процессы, в частности, в социокультурной сфере, достаточно сильно влияют на сферу религиозную, видоизменяя ценности и принципы, присущие религиозным конфессиям. Некоторые конфессии христианского толка (к примеру, православие) несколько выходят за церковно-вероисповедные рамки, знаменуя собой происходящие в стране религиозно-общественные процессы. Церковь зачастую выступает как государственный институт, а верующие активно участвуют в общественной и даже социально-политической жизни (высказывая свою принципиальную гражданскую позицию, выступая гражданскими активистами, и т.д.).

В кризисных условиях, эволюция духовно-нравственных, религиозных и социально-демократических ценностей вызвала определенный резонанс в научных кругах. Полученные детерминирующие показатели изменили ход рассуждений. На первый план вышли вопросы, касающиеся, в частности, патриотизма и возрастания гордости за свою страну, милосердия, социального служения, а также



межкультурного и межконфессионального сотрудничества. А позитивный элемент в общественном и общественно-религиозном взаимодействии, особенно в условиях затрудненной коммуникации, может обусловить и урегулирование положения в остальных сферах.

**Ключевые слова:** общественно-религиозный процесс, конфессии, ценности, пандемический кризис, общественное участие

## ACADEMIC DISCOURSE ON RELIGION

**Mikhail Yu. Smirnov**

Pushkin Leningrad State University, Department of Philosophy  
St. Petersburg, Russian Federation

## Sacred and Profane in Academic Discourse and Social Practice

The concepts of sacred and profane are widely used in both religious and secular discourses. In religions, these concepts have a specific doctrinal interpretation. In sociology of religion, where these concepts have been applied since the sociological theory of E. Durkheim, their sociological meaning is not identical to their confessional meanings. Usually in religions, the highest sacredness has a supernatural instance (God). At the same time, sociology points to sacralization as a universal socio-cultural constant. Sacred manifests itself in various spheres of individual and society life, not only in religions. This enables the comparative analysis of different forms of the sacred.

Sociology of religion reveals religious elements (sacred) in secular culture as well as secular elements (profane) in the contents of religious processes. There are also some kind of hybrid phenomena that combine sacred norms and practices with imitation practices, lending sacred importance to profane subjects and relationships. The phenomena of quasi-religions and parody religions can serve as examples of this. The sacralization of political attitudes and concepts of secular ideologies require special attention. Sacred can act as a significant form, filled with meanings that are implied, but do not have a clear articulation (for example – spirituality, patriotism, traditional values). In mass perception, the fact of belonging to the sacred is more important than the knowledge of its meaning. It can be said that the intentions of the social unconscious are expressed in various modes of the sacred.

**Keywords:** sacralization, sacred and profane, quasi-religions, sociology of religion

**Mirko Blagojević**

Institute of Social Sciences  
Belgrade, Serbia

**Sergei Lebedev**

Belgorod State University  
Institute of Social Sciences and Mass Communications  
Belgorod, Russian Federation

## Religious Inequalities and Pro-Orthodox Consensus in Post-Soviet Russia<sup>2</sup>

This paper is dedicated to the theoretical analysis of the religious phenomenon of modern post-Soviet Russian society, using the example of the so-called pro-Orthodox consensus. The pro-Orthodox consensus became relevant in the 1990s and endured until the end of the 2000s. In the context of major changes in late modern societies, the religious structure became increasingly complex, while social reflexivity gained more autonomy. Sociologists and other scientists introduced the concept of the “reflexive attitude towards religion”. This concept means that in late modernity an individual conceives a sum of socially significant manifestations of everything implied and incorporated in the concept of “religion” and its derivatives. This attitude towards religion is not correlated with religious practices, religious belonging and religious experience as such. On the contrary, it is possessed by any person regardless of his/her inclusion in the religious context or his/her own religious identification. The result of such a religious structure is the fact that, in the world of late modernity, the epicenter of religious inequalities lies in the symbolic and communication sphere related to religion, and its relationship with social institutions such as culture, education, ideology, morality, and family.

The authors present the idea that those who “gain” most from the emerging religious inequalities are those who present themselves as supporters or opponents of certain religious initiatives, groups or symbols. Therefore, special significance lies in cultural and symbolic types of capital which are now not concentrated in the circles of active believers but spread widely among a broad mass of sympathizers of certain reli-

<sup>2</sup> “This paper was written under the Institute of Social Sciences Research Program for 2022, supported by the Ministry of Education, Science and Technological Development of the Republic of Serbia”.

gious trends. The authors attempt to correlate the mentioned types of religious/denominational capital with new sorts of inequalities: inequalities on social networks and so-called situational (trend-related) inequalities. On the basis of this, the authors suggest the criteria for evaluating the vitality (sustainability) of modern religious feelings, including short-term (the general public's support for certain religious initiatives), medium-term (self-identification with the denomination(s) of socially prestigious social groups) and long-term sustainability (shaping the image of future from the perspective of a particular religious position).

**Keywords:** pro-Orthodox consensus in post-Soviet Russia, religious inequalities, religious situation, reflexive approach to religion, modern social changes

**Vladimir Bakrač**

University of Montenegro, Faculty of Philosophy  
Nikšić, Montenegro

## The Role of Religion and Church in the Post Socialist Transformations of Montenegrin Society

The paper deals with the role of religion and church in the post-socialist transformations of society in Montenegro and focuses on the period from the 1990s to 2021. According to sociological expertise, the secularization and atheization of the society, conducted by the then political regime and harmonized with Marxist reflections about religion, were in force until the 1990s. This was followed by a period of desecularization of society and revitalization of religion and religiosity. Accordingly, the role of the church and religion in this republic has been changing. Namely, the church has had an increased role in the socio-political circumstances in Montenegro. We analyze the role of the church and its reflection on the socio-political reality through three historical determinants: the period from 1990 to 1998, marked by a symphony between church and state. This was followed by the period from 1998 to 2008, when a cooperation was observed, with a dose of caution and, finally, the period from 2008 to 2021, which was marked by cooling of the relations between church and state in Montenegro, culminating in the Law on Freedom of Religion, as an essential point of disagreement between the church and the then policy and ruling political establishment.

**Keywords:** religion, church, policy, secularization, desecularization, socialism, Montenegro

**Danijela Gavrilović**

University of Niš, Faculty of Philosophy  
Niš, Serbia

## Religiosity and Cultural Practices in Serbia

The connection between religiosity and cultural practices is a relatively rare topic in sociology. Serbia is a divided society in many ways, and by connecting and analyzing these two phenomena, some symbolic divisions in our society can also be recognized.

The text deals with the relationship of religiosity (levels and types) with cultural practices (activities of cultural participation in everyday life, popular and elite culture). The analysis aims to identify certain types of cultural consumers, depending on the level and type of their religiosity. The present study is an exploratory one, with a primary objective of determining the extent to which the level and type of religiosity affect the type of cultural practices that the respondents exhibit. Our findings indicate that specific religiosity profiles are correlating with the participants' cultural habitus.

**Keywords:** religiosity, level of religiosity, cultural practices, symbolic struggles, Serbia

**Ruzhica Cacanaska**

Ss. Cyril and Methodius University in Skopje, Institute for Sociological,  
Political and Juridical Research  
Skopje, Republic of North Macedonia

**Gjoko Gjorgeski**

Ss. Cyril and Methodius University in Skopje, Orthodox Theological Faculty  
"Saint Clement of Ohrid"  
Skopje, Republic of North Macedonia

**Ivan Blazhevski**

Ss. Cyril and Methodius University in Skopje, Institute for Sociological,  
Political and Juridical Research  
Skopje, Republic of North Macedonia

## Census Reflections on the Topic of Religion in Macedonian Society

Nineteen years after the previous population census, in the period from 5 to 30 September 2021, a population census was conducted in the Republic of North Macedonia, which the competent institutions claimed it to have been conducted in accordance with all international standards. The announcement of the census results was followed by numerous reactions and disagreements regarding the accuracy and objectivity of the data. Thereby, the confusion in the presented data on religious affiliation was immediately noticeable, particularly among the members of the Christian religion, i. e. the registration of 13.4% of the population as Christians without stating their denomination. This raised the question of the adequacy of the applied census methodology, as well as the applicability of the obtained data.

In order to give a clear overview of the inconsistencies and irregularities in the data on religious affiliation, this paper is divided into two parts. In the first part, an overview of the relevant international acts and recommendations for the population and housing censuses is given, as well as an overview of the methodological approach and the formulation of the questions related to religious affiliation in the censuses of the neighboring and other countries. The second part of the paper pre-

sents the views of representatives of the religious communities in Macedonian society regarding the data on religious affiliation in the census. To meet this objective, analysis was applied in both cases, with the first part analyzing the guidelines from the international acts on censuses and their application in the census methodology in Macedonian society, as well as in the census methodology in other countries. On the other hand, the second part is a thematic analysis of the responses from the semi-structured interviews conducted with representatives of the religious communities in Macedonian society.

**Keywords:** census, methodology, religion, religious affiliation

**Alexander Kalgin**

Free University of Berlin, SCRIPTS Cluster of Excellence  
Berlin, Germany

### **Orthodox Christianity and Government Career Preference Among Russian Students: Does Public Service Motivation Mediate the Link?**

This study attempts to assess the link between Orthodox Christian religiosity and the government career preference in Russia, as well as the role of public service motivation (PSM) as a mediator of this relationship. PSM has been previously shown to predict public sector career preference among Russian students, whereas the link between religiosity, PSM and public sector career choice have not yet been studied in Russia. We use primary data from a student survey conducted at a Moscow-based university (N=804) to show that Orthodox Christian religiosity is positively linked with declared government career preference among students. PSM performs weakly as a mediator, accounting for only 13% of the total effect. We also find that within the public sector, religiosity is only associated with choosing the government, but not wider budget sector organizations. Church attendance matters: frequency of attendance is strongly positively linked with government career preference.

**Keywords:** religiosity, Russia, motivation, civil service, public service motivation, career choice

**Zlatiborka Popov Momčinović**

University of East Sarajevo, Faculty of Philosophy  
Sarajevo, Bosnia and Hercegovina

## **Bosnia and Herzegovina: [N]either a Secular State [n]or Religious Society**

In Bosnia and Herzegovina, religion plays important role in different spheres, which is a phenomenon that occurred as an outcome of war in the 1990s and transition from the socialist system. The presence of religion in education system, and the close relations between religious leaders and politicians lead to the dominant perception of Bosnia and Herzegovina as a non-secular, or at least quasi secular-state. The vagueness of the very Constitution, which is a part of the Dayton Peace Agreement, and some aspects of the Law on Freedom of Religion and Legal Status of Churches and Religious Communities contribute to the disagreement among scholars on the issue, as well politicization of the question, especially on the occasion of some controversial events. Also, the people tend to be more and more religious, and to have a high level of trust in religious institutions. In this paper, different aspects of both phenomena will be analyzed and discussed, based on the content analysis of (political) messages of religious leaders, politicians and civil society activists, including the interviews with prominent theologians from all 4 traditional churches and religious communities in Bosnia and Herzegovina.

**Keywords:** Bosnia and Herzegovina, secular state, religiosity, religion and politics

**Emil Hilton Saggau**

Lund University  
Lund, Sweden

## **A National or Religious Symbol? – Transreligious Celebration of St. Jovan Vladimir in South East Europe**

The breakdown of communism in South-Eastern Europe made it possible for several rituals devoted to St. Jovan Vladimir in Albania, North Macedonia and Montenegro to be revived. These rituals are closely entangled with the rising national movements of the countries and the local Orthodox Church. Each national movement and church have claimed the saint as theirs, and turned him into a center for the public celebration and rituals. However, all rituals include various local Muslim and Christian groups that partake in the celebration. This trans-religious character is assessed and discussed in this paper, because it raises the question, whether the saint is celebrated mostly as a religious or national memory – or a combination. After communism the collective memory concerning the saint has seemed to be caught in the midst of a negotiation between national and religious institutions and groups, and this paper tries to unfold this.

**Keywords:** Inter-religion, Nationalism, Pilgrim, Sacred sites, Jovan Vladimir

**Светлана Рязанова**

Пермский федеральный исследовательский  
центр Уральского отделения РАН  
Пермь, Российская Федерация

### **Городские религиозные сообщества как реакция на затяжную модернизацию: Покровская обитель г. Перми**

Объектом исследования стала одна из религиозных общин Прикамья (Западный Урал), возникшая в ходе религиозного ренессанса в России как православное сообщество под руководством религиозных активистов. В ходе своего развития сложившийся приход получил название Покровская обитель и постепенно эволюционировал от сообщества православных верующих, окормляемых группой священников, в общину нового типа, обладающую одновременно и чертами т.н. «исторических сект», и новых религиозных движений. На смену руководству со стороны православного духовенства приходит подчинение женщине – лидеру харизматического типа, претендующей на прямой контакт с богом и координацию всех аспектов жизни в общине. Посещение храмовых служб вытесняется внутренними семинарами, посвященными изучению получаемой лидером «свыше» информации, и специальными медитативными практиками, направленными против врагов общины. Формируется специфическая система наказаний тех, кто не вписывается в жизнь обители. После потери статуса принадлежности к Пермской митрополии и ряда судебных разбирательств руководство обители делает ставку на развитие светских проектов патриотической направленности с целью показать лояльность общины по отношению к обществу и государству.

**Ключевые слова:** современная религиозность, городские сообщества, Покровская обитель

**Marko Mandić**

**Neven Cvetičanin**

Institute of Social Sciences  
Belgrade, Serbia

### **Religion as a Source of Soft Power: An Example of Serbian Orthodox Church**

The role of religion has always been influential in the field of politics, both national and international. This influence is increasingly, perhaps more than ever before, felt in the contemporary world. Religious actors and subjects have been significant forces in political and social matters in and between various states and nations. Although hard power is becoming more relevant than it has ever been in the 21<sup>st</sup> century, the concept of soft power cannot be ignored in the research of modern international politics. The authors claim that the use of soft power as a foreign policy instrument is more efficient for states and nations that are depicted as small and medium powers in international relations, due to its low cost. The use of religion as a source of soft power will be examined on the activity of Serbian Orthodox Church in the promotion of interest which are perceived as vital to Serbian national interest in general. The authors find that Serbian Orthodox Church as a community, enjoys high level of trust among Serbian people across different states, especially in the Balkans, and is therefore capable of non-coercive influence in social and political area among nations.

**Keywords:** religion, Soft Power, Serbian Orthodox Church, Serbia, National Interest



**Сергей Трофимов Викторович**

МГУ имени М.В. Ломоносова, Факультет журналистики  
кафедра социологии массовых коммуникаций  
Москва, Российская Федерация

## **Между свободой киберпространства и ярмом постсекулярного мира: религия в современном западном обществе.**

Время пандемии 2019 – 2022 внесло жесточайшие ограничения на перемещения и непосредственную коммуникацию не только в международном масштабе, но и в рамках отдельной страны, региона, города, общины, семьи. В этот период многие религии, в том числе ранее не рассматривавшие среду интернет в качестве важной области религиозной деятельности, были вынуждены так или иначе активно использовать эти средства. Происходило это как со стороны религиозных авторитетов и властей, так и, часто инициативно, со стороны простых верующих (мирян). Освоение дискуссионных возможностей социальных сетей, виртуального присутствия на богослужениях в других городах и странах оказало воздействие на паству многих христианских конфессий и других религий.

Открытый таким образом «ящик Пандоры» киберпространства был в рекордные сроки освоен, в момент, когда офф-лайн пространство одновременно оказалось лимитировано. Впервые за несколько десятков веков существования христианства в Европе, публичная религиозная деятельность, противостоящая болезни (и мору) – как то: публичные молитвы и литургии, крестные процессии и другие формы – были запрещены светскими властями, которые вынесли их за рамки действенных мер и явным образом противопоставили деятельности по профилактике и лечению новой инфекции, хотя во многом эти усилия властей были административными и политическими, а не руководствовались в полной мере научными медицинскими и смежными исследованиями, результаты которых не были доступны вследствие внезапности бедствия и новизны и недостаточной исследованности вируса.

**Ключевые слова:** социология религии; религиозные практики; постсекулярный мир, киберпространство, свобода совести

**Маркин Кирилл Васильевич**

**Иван Забаев Владимирович**

Православный Свято-Тихоновский гуманитарный университет  
Научная лаборатория «Социология религии»  
Москва, Российская Федерация

## **Три концепта трансцендентного в социологии религии Томаса Лукмана**

В докладе обсуждаются проблемы социологии религии Томаса Лукмана. Из литературы следует, что к лукмановской социологии религии предъявляются по крайней мере три претензии: (1) «терминологический релятивизм» - феномены, которые в социальных науках не имеют религиозных коннотаций, такие как мировоззрение и идентичность, названы Лукманом религиозными; (2) «универсализм» - слишком широкое функциональное определение предполагает, что как религию можно описать вообще любой значимый феномен (футбол как религия, телевизор как религия, наука как религия и т. д.); (3) «индивидуализм» - религия «локализуется» в частной сфере, тогда как эмпирический материал, к которому апеллируют постсекуляристы, скорее подтверждает теорию десекуляризации и возвращение религии в публичную сферу (Casanova 1994). Предполагается, что эти претензии частично снимаются либо позиция Лукмана становится более убедительной, если мы эксплицируем его теорию трансцендентного. Так, мы можем обнаружить, что Лукман использует как минимум три концептуализации трансцендентного: (1) антропологическая трансцендентность – представляется близким к физиологическому свойству сознания как дорефлексивный опыт «отстраненности» от ощущений, присущих физиологическому организму; (2) феноменологическая трансцендентность - в общем виде предполагает, что сознанию человека даны его собственные границы, а религия возникает при попытке их преодоления; (3) социологическая трансцендентность - описывается как попытка установить новые границы сакрального.

**Ключевые слова:** Томас Лукман, невидимая религия, трансцендентность, религиозный опыт, социальная теория

**Mirjana Dokmanović**

Institute of Social Sciences, Centre for Legal Research  
Belgrade, Serbia

## On Significance of Morality and Spirituality in the Contemporary World

This article argues that the increasing crises, conflicts and paradoxes in the contemporary world are consequences of the prevailing social and economic paradigm based on profit maximization, the pursuit of wealth and power, short-term self-interest, and disregard of long-term consequences. There is also a worldwide moral crisis. The lack of moral values, particularly among those at leadership positions, fuels conflicts, destroys environment, and jeopardize the future of next generations. The so-called Western civilization and corporate culture nurture the scientific mechanistic conception of the essence of nature and a human. However, the narrow, mechanistic and reductionist perception of reality has been proven inadequate to solve complex and interconnected global problems.

Many people recognize a misbalance in this materialistic world and turn to spirituality in searching for deeper values and human essence. This article explores issues such as: what does it mean for a modern Western man to be spiritual? How does spirituality relate to religiosity? How can spirituality strengthen moral values in society? How can spirituality and morality advance justice and fairness in international relations? Is spiritual intelligence essential in facilitating responses to the current crisis? The aim of the article is to contribute the scholarly debate on these issues.

**Keywords:** spiritual intelligence, spiritual capital, transhumanism, moral principles, ethics

**Nebojša Radovanović**

Milan Đ. Milićević Elementary School, Belgrade, Serbia  
Digitizer Ltd, Belgrade, Serbia

**Bojan M. Tomić**

University of Belgrade, Institute for Multidisciplinary Research  
Belgrade, Serbia

## Ethical and Religious Challenges within Metaverse<sup>3</sup>

The current crisis has pointed out weaknesses and raised issues concerning the religious situation in the newly formed circumstances – the conditions of pandemic, war, isolation. The Internet with its growing influence on social patterns, and the metaverse as a proposed unique virtual world which is assumed to be the future of the global network's development, represent a new space for these challenges. Given that there is still no ethical consensus on virtual world issues, this paper discusses possible implications of interactions in the virtual reality of the metaverse. Based on the current factual situation and assumptions, an analysis of the dichotomous relationship between the actual religious rites practice in the physical world and the expected virtual religious practice in the metaverse, was performed. Theoretical bases have been laid for further considerations of the influence of the metaverse phenomenon on religious behavior/practice, and on individual and social life, as well as for considerations of the responses that religion should give to the topical, set challenges. It was concluded that, under certain conditions, the metaverse can be an opportunity to respond to some of the challenges that religious communities face.

**Keywords:** metaverse, religion, Internet, pandemic, challenges

<sup>3</sup> This work was supported by the Ministry of Education, Science and Technological Development of the Republic of Serbia (Contract No. 451-03-68/2022-14/200053).

**Александр Желтобородов**

Харьковская государственная академия физической культуры

Кафедра гуманитарных наук

Харьков, Украине

## Постлиберальная политическая теология и дехристианизация общества

Политическая теология представлена как отдельная область богословской науки, её развития и формирования основных направлений. Определены основные направления развития современной теополитической мысли, среди которых главная новая политическая теология, теология освобождения и публичная теология. Выявлено, что эти три течения развивали свои концепции в рамках искусственного разделения между сакральным и светским пространствами, в то время как радикальная ортодоксия ставит своей целью преодолеть это разделение. Подчеркнуто, что радикальные ортодоксы выстраивают свои концепты в парадигмах постсекулярной философии и постлиберальной теологии, тесно взаимодействуя с представителями этих течений. Рассмотрена программа переосмысления и реинтерпретации традиции представителями этого богословского течения, которые уделяют особое внимание трудам Платона, Августина, Фомы Аквинского и Дунса Скота, а также обращаются к представителям католической «новой теологии». Выявлено, что радикальная ортодоксия таким образом истолковывает традицию, переводя ее на язык постмодернистской современности.

Показано, что радикальная ортодоксия развивает «онтологию причастности», которую переосмыслил Милбанк, подчеркивающий гармоническую связь всего творения с Богом. Радикальные ортодоксы отмечают центральную роль для христианского мировоззрения сакраментальности, литургии и религиозной эстетики, отмечая важность познания Бога всеми органами чувств. Характерной особенностью радикальной ортодоксии является всесторонняя критика модерна и либерализма, радикальная ортодоксия считает, что церковь должна играть для общества роль культурного критика и быть инициатором общественных трансформаций. Представите-

ли радикальной ортодоксии стремятся выстраивать современный дискурс в парадигме постсекуляризма, преодолевая миф об автономии светской рациональности. Милбанк отстаивает идею восстановления роли теологии как метода дискурса, задача которого состоит не только в осмыслении, но и в критике и легитимации всех общественных знаний. Его ключевой тезис состоит в том, что в корне секулярных социальных теорий лежит насильственная онтология, а её генеалогию можно проследить в истории политико-философских идей Нового времени, от Томаса Гоббса до Фридриха Ницше. Милбанк доказывает, что именно концепт секуляризма, с характерной для него насильственной онтологией, способствовал усилению власти государства, которое приобрело роль единого инструмента установления мира между перманентно конфликтующими индивидами. Но, с другой стороны, в результате образования этого светского пространства произошло превращение государства в инструмент насилия.

Выделены три основные группы оппонентов концепций Джона Милбанка, одни выступают в защиту секулярности, что чревато потерей нейтрального пространства для диалога, вторые критикуют отстаивание радикальным ортодоксом христианства как единого верного метанаратива, что, по мнению оппонентов Милбанка, открывает путь для тоталитарного догматического насилия, а третья группа пытается найти более конструктивную позицию между радикальным отрицанием секуляризма и их поддержкой. В контексте продолжения линии мнения второй группы, отмечена амбициозность взглядов Милбанка, в которых оправданно усматривается опасность тоталитарности христианского дискурса. Более взвешенный подход к решению этой проблемы усматривается в возможности сохранения мировоззренческого плюрализма и возможности выражения различных мировоззренческих позиций в публичном пространстве.

Рассмотрен предлагаемый Милбанком концепт построения убедительного мифа о врожденном миролюбии человека, призванный преодолеть нигилистический метанаратив современности, для которого характерна насильственная онтология. Согласно Милбанку, такая замена нарратива может способствовать минимизации насилия. Сущностные аспекты его концепта можно подытожить в

трех основных составляющих: во-первых, практика милосердия и прощения; во-вторых, примирение, единство между различиями и практика добродетели; в-третьих, оптимистичный взгляд на человека и его природу, что обуславливает возможность мирного сосуществования людей.

Представлен более взвешенный взгляд на природу человека, учитывающий склонность человека к насилию, эксплуатации и неприимости, так и проявления милосердия, любви и общей заботы об общем благе. Предложено приобщить рациональную составляющую этого аргумента, отстаивающую эффективность христианской практики примирения на основе исторических данных.

**Ключевые слова:** посллиберализм, постсекулярность, трансцендентные ценности, публичное пространство, политическая теология

**Mariana Maksimović**

**Milan Blagojević**

Institute of Social Sciences

Belgrade, Serbia

## Religious Beliefs, Social Values and Business Culture

The last decades of the 20th century and the first of the 21st century have been full of crises. Since the oil crisis in the 1980s, crises have become more frequent globally. Some of them included the Asian crisis, world economic crisis 2007-8, crises caused by various types of infectious diseases, then the COVID 19 pandemic, and finally the gas crisis and inflation crisis, which we are currently experiencing. Also, the crisis of the relations between the USA and China which is on the rise, and that of the relations between the USA and Russia which is returning to the geopolitical scene, have intensified and represent a great challenge for the countries and their international relations. Also, all these affects the peace in certain regions, the existence of people, as well as their social and economic status.

Historically, religion has played a major role in shaping states and their societies. Also, religion influenced the development of many social values, and was translated into labor relations and business culture. There are countries where religious values are woven into business culture and work ethics. These are, for example, Japan, whose business culture originated under the influence of women, and Germany, whose business culture has been based on Protestant ethics. These are connected by discipline, dedication to work, precision and accuracy, and the fact that these countries do not allow religious beliefs to be relativized, or reduced to populist phrases, so as not to lose the essence and significance for human existence.

**Keywords:** crises, religion, business culture, social values, industrial societies, work ethic

## RELIGION AND SARS-CoV 2

Željko Pavić

Emma Kovačević

Juraj Jurlina

Josip Juraj Strossmayer University of Osijek

Faculty of Humanities and Social Sciences

Osijek, Croatia

### Interactive Effect of Religiosity and Online Health Information on Vaccination Attitudes

During the time of the COVID-19 pandemic, vaccination attitudes have become one of the most important public health issues, while their determinants have also become a widely researched topic. The main goal of the paper is to explore the connection between religiosity, Internet use and vaccination attitudes, i.e. to determine possible interaction effect between Internet use and religiosity. The data were collected by means of an online survey on a sample of the Croatian general population (N = 822), and were analyzed with hierarchical linear regression. The results showed that religiosity and the frequency of finding health information on the Internet were positively connected, while the general Internet use was negatively connected with vaccination conspiracy beliefs, as one of the strongest expressions of vaccine hesitancy. Additionally, there was a significant positive interaction between religiosity and finding health information on the Internet, with more religious persons showing stronger impact of Internet health information on vaccination conspiracy beliefs. The results are framed within the general relations between religion and science/technology as partially competing worldviews, as well having in mind the theories of media effects and the social uses of media technologies.

**Keywords:** religiosity, vaccine conspiracy beliefs, media, Internet, health information

**Dragana Radisavljević Ćiparizović**

University of Belgrade, Faculty of Philosophy  
Belgrade, Serbia

## Pilgrimage and Religious Tourism in Serbia during COVID19: A Case Study of Monastery Tumane

Opening part of the paper will deal with pilgrimage and religious tourism in the world during COVID 19. The year of 2020 will be remembered, among other things, for all the famous places of pilgrimage being shut down during religious holidays. The most frequently visited holy places in the world: Lourdes, Jerusalem, Mount Athos, Mecca... all maximally reduced the number of religious visitors at the time. The subject of this research is a case study of the Tumane: monastery, one of the most visited monasteries in Serbia today. With the arrival of a young brotherhood led by abbot Dimitrije in 2014, this ancient sacred place experienced an unbelievable transformation and ascent. Monastery Tumane has relics of saints (saint Zosim and saint Jakov), a miraculous icon of the Holy Mother, and a healing water spring, so it is mostly known for its miracles. Along with the organized pilgrimages, mediatization of religion has undoubtedly helped this monastery to become one of the most visited monasteries of the Serbian Orthodox Church in recent times. Numerous testimonies of the faithful about miracles (healing of terminal illnesses, prayers for giving birth...) can be seen on social media, YouTube, and also in a recently published book about the monastery. If we follow the monastery's official web page, Facebook page, the official site of the Serbian Orthodox Church, as well as the newspaper articles, we can conclude that the pandemic has not drastically influenced the faithfuls turnout, nor further promotion of the monastery Tumane.

**Keywords:** Monastery Tumane, Pilgrimage, Mediatization of religion, COVID 19, Serbia

**Miloš Jovanović**

University of Niš, Faculty of Philosophy  
Niš, Serbia

## Symbolic Struggles over Communion in Serbia During the Pandemic

Receiving Holy Communion in Serbian Orthodox Church (implying the use of the same spoon for consummation and disregard of physical distance) during lockdown enacted due to the COVID-19 pandemic in 2020, spawned intense and highly polarized public reactions. Debates that emerged vividly portrayed the symbolic struggles or "culture wars" pertinent to society in Serbia. The framework for considering these disputes was Bourdieu's theory of *classification struggles*, along with Lamont's conceptualization of *symbolic boundaries*.

Qualitative content analysis was used as a method for interpreting the emerging conflicting discourses of "healing" vs. "health detriment properties" of the Eucharist. Focusing on the news web portals, including on-line comments, as well as Facebook and Twitter posts, an attempt was made to typologize narratives and arguments that were used for legitimizing ones cultural, i.e. (anti-)religious position regarding the participation in the Holy Communion and thus violating the enforced health protection regulations.

Two highly polarized blocks were observed, characterized with mutual accusations – of ignorance, disrespect, primitivism, blasphemy, backwardness, servile submission – and ensuing insults and ridicule, flooded by moral resentment. These disputes were permeated with the questions of "good" or "righteous" life, especially of what and whose (non-)religious culture should be the dominant one.

**Keywords:** Symbolic struggles, Serbia, Holy Communion, Serbian Orthodox Church, COVID-19

**Marko Galić**

Student of the MA program "Religion in Society,  
Culture and European Integration"  
University of Belgrade, Serbia

## Religious Conversion as a Crisis Coping Mechanism During the COVID-19 Pandemic Period

Since the pioneering sociological studies of religious conversion, we have been able to see the emphasis on the close connection between the conversion itself and previously experienced negative experiences of converts, while some of the most prominent authors today in the interdisciplinary field of religious conversion studies agree that conversion is usually preceded by some form of a crisis. Once faced with the crisis, whether personal in nature, or a reflection of a collective disaster, individuals may find themselves facing a range of coping mechanisms through which they might seek to make crisis as acceptable as possible, or to resolve it completely. Although these coping mechanisms represent a fairly wide range of different, more or less adequate, options, in modern psychology there is fairly visible trend of studying religion and spirituality as adequate coping mechanisms. An analysis of numerous empirically based studies that collected life narratives of individuals who had experiences with various forms of traumatic experiences, from existential crises to drug addiction, showed that the religious coping mechanism significantly contributes to post-traumatic growth, which led some to discuss the positive role of religion and spirituality in dealing with traumatic events and crises. In this paper, specifically, we will analyze the way in which religion has managed to prove itself as an adequate coping mechanism for dealing with crises during the COVID-19 pandemic, and the increase in religiosity in the lives of individuals who experienced moments of crises during that period of time.

**Keywords:** religion, conversion, COVID-19, crisis, coping mechanism

**Владимир Коваленко**

Лаборатория Россияведения, евразийства и устойчивого развития  
Санкт-Петербург, Российская Федерация

## Государственно-религиозный диалог и религиозные праздники в медиа: на примере исследования пяти регионов России во время пандемии

Статья опирается на результаты крупного исследовательского проекта «Государство и религия на Северо-Западе: социологический анализ», который был проведен СЗИУ РАНХиГС в 2020 году, и, был направлен на разработку и внедрение междисциплинарной методологии анализа религиозной ситуации в Северо-Западном Федеральном Округе. В статье приводятся результаты исследования взаимоотношения государства и религиозных институтов в сети Интернет по 5 регионам Федерального Округа. В статье приводятся теоретические наработки в ракурсе изучения медиатизации религии, делается вывод о многоярусной структуре современной коммуникации между государством и религиозными организациями в сети Интернет, а также, о значимости символа и религиозного праздника в общественной публичной сфере. Главной категорией анализа выступает исследование поздравления с религиозным праздником как способ легитимации религиозно-общественных событий. Акцент в исследовании медиа сделан как на различных регионах, так и совокупность факторов по Северо-Западному Федеральному округу в целом. Методами исследования выбраны методы качественного и количественного контент-анализа, которые адаптированы к исследованию данных в сети интернет. В ходе исследования делается вывод о самых популярных инфоповодах в СМИ и медиа религиозных институтов и органов власти, а также, о форматах публикаций.

**Ключевые слова:** медиатизация религии, государство-религиозные отношения, Интернет, поздравления с праздником, Пасха



## RELIGION, SOCIAL CONFLICTS AND ECOLOGY

Nataliia Saltan

Gennadiy Goncharov

Kharkiv State Academy of Physical Culture

Kharkiv, Ukraine

### Transformation of the Religious Component of the Domestic Political Conflict

The religious component and its manifestations in the public space are considered in this paper. The authors turn to desecularization tendencies, and also dwell on the possible use, or non-involvement of the religious factor, in order to de-escalate the conflict. Using an interdisciplinary methodology based on the synthesis of sociology, anthropology and conflictology of religion, the effectiveness of the instrumental-constructivist approach is proven, indicating the resource nature of the conflicts with a religious component, as well as both destructive (through manipulation of the ethno-religious factor and increased religious competition and a conservative path) and constructive influence (through peacekeeping, social service and common projects with civil society) of the religious component on social dynamics.

It is noted that the close combination of nationalist and religious rhetoric contributes to the strengthening of the identity of various social groups, which leads to an escalation of conflict and the division of society into friends and foes, which manifested itself in the Ukrainian context, and served as a factor in the escalation of social confrontations. At the same time, the authors note that in recent years, cooperation has become closer and has led both to an increase in the credibility of religious institutions, and to individual socio-political conflicts across the borders of the intersection of social and religious sphere. A study of the specifics of post-secular concepts in the context of Ukraine is proposed to be carried out, using the markers of desecularization processes in Ukraine through an analysis of the convergence with secular institutions and religious norms; revival of religious practices; return of religion in the public sphere; restoration of religious content in various cultural subsystems, including art, philosophy and science; religion-related changes in the social substratum. However, the issue of desecularization requires additional research to determine future trends.

**Keywords:** religious component, religion and conflict, armed conflict, desecularization, religious peacemaking

**Yuliia Semenova**

**Olena Orlenko**

**Svetlana Chervona**

Kharkiv State Academy of Physical Culture

Kharkiv, Ukraine

## Religion and War: Philosophical and Anthropological Aspects

The article deals with the transformation of the role and attitude of various world religions to war. In various historical epochs, religion acted as the initiator of religious wars, and offered moral justifications for massacres. At the same time, religious organizations and public religious figures were taking on peacekeeping missions of smoothing out and overcoming armed conflicts. In the sermons of various denominations there have been calls for the protection of faith, and traditional values from the interference of strangers. And these have not always been peaceful calls. In connection with the current situation in Europe and the real threat of war, many moral and ethical issues require philosophical and religious reflection.

**Keywords:** war, religion, moral and ethical principles, duty, suffering, sacrifice.

**Nonka Bogomilova**

Bulgarian Academy of Sciences

Institute for Philosophy and Sociology

Sofia, Bulgaria

## Ethical Standards of Religion in the Light of the Global Crisis (Consumerism, Ecology, Conflicts)

The paper argues the ethical code/standards of religion as the core of its anthropological essence. The main aspects of the contemporary global crisis, among them consumerism, ecological problems, and conflicts/wars, are described in the light of the main religious values: humility, poverty, love of one's neighbor, compassion. A conclusion drawn implies that the majority of societies and peoples of Late Modernity, and especially its political and economic elites, do not accept the ethical messages and the values of religion as respectable forms of regulating spiritual and practical attitudes. The results of sociological surveys are applied to support the thesis.

**Keywords:** religion, ethical standards, humility, poverty, love of neighbor, compassion, consumerism, conflicts, ecological crisis

**Mihail Beilin**

Belgorod State and Research University  
Belgorod, Russian Federation

## Environmental Consciousness in the Context of Polyconfessional World View Pluralism

One should understand the impossibility of solving environmental problems by technical means only and the need for worldview changes, since the problem of ecology and environmental protection, especially acute for humanity today, is not a consequence of technogenic development, or the introduction of various technologies. The problem primarily lies, in human, and his understanding of the essence of life and creation, his system of values, and this is directly related to the spiritual dimension of life. In our time, human life is imbued with pronounced individualism. The modern consumer society, in which a person lives in a comfort zone where, his needs, aspirations and ideas of happiness, hides the danger of losing one's true dignity and being deprived of one's fundamental right - the right to exercise one's own freedom and save life. The problem of ecology consists, first of all, of the individualism and egoism of a person, which provoke him to see and perceive himself as the absolute owner of everything that surrounds him. Therefore, the individual treats nature and the surrounding world as a means to achieve one's own goals, not paying attention to the fact that nature and the world are a home both to them and to others, and they exist according to their own laws.

An important role in solving environmental problems is given to the Church, which was one of the first among public institutions to deeply understand the environmental problem and intensify its actions in the field of preserving God's creation – nature, calling, first of all, for a deep cultural change and the formation of a new ecological consciousness of the faithful and all of the humanity. Modern philosophers and theologians have made many attempts to scientifically comprehend the problems of the socio-ecological teaching of the Christian Church, and these efforts comprehensively illuminated the content of the socio-ecological teaching of Christianity in overcoming the environmental problems of mankind. However, they have not provided a satisfactory answer to a number of issues that need to be addressed due to the excessive consumer lifestyle of a human. The consumerist character of the relation-

ship between human and nature and the insufficient development of methodological principles for its implementation are manifested in the course and nature of social changes, leading to the spread of negative processes in social relations.

One of the fundamental moral signs of the environmental problem is a lack of respect for life and its Creator, manifested in environmental pollution, depletion of natural resources, ill-conceived development of science and technology, focusing only on the subjugation of nature and the desire to own it without thinking about the consequences. Human does not want to realize that he is a created being, and everything that is around him is also created, i. e. given by God to human for responsible management. A person sees and considers himself the absolute owner of everything that he can reach. This is how the consumer mentality works, implying the desire to "have", and as much as possible, instead to "be". Science alone cannot solve environmental problems, because the human community demonstrates an inability to respond productively to the most acute problems, frivolity, narcissism and irresponsibility. Therefore, it is necessary to eliminate internal causes, the most important of which, according to the teachings of the Christian Church, is the crisis of human faith, spirituality and morality.

The essence of ecological sin dates back to the first people of the world. The first disobedience to God was manifested in Paradise by Adam and Eve, who ate the forbidden fruit and "infected" the spiritual and bodily nature of their personality with the virus of sin, rebelling against God and His creation. It was the original sin of the selfishness of our first parents that caused disorder in creation; that is why a person cannot relate to creation "with love and wisdom", but only with selfishness and consumer interests.

**Keywords:** environmental problems, human, values, individualism, consumer society

**Milena Škobo**

Sinergija University, Faculty of Philology  
Bijeljina, Bosnia and Herzegovina

## Ecology and Religion – An Ecocritical Reading of Literary and Religious Texts

According to the scholars advocating a “deep ecology” standpoint, the root of the ecological crisis is to be found in monotheistic religions (i.e. Western Christianity), as they established a system of dualisms based on the binaries of male/female, soul/body, culture/nature, heaven/earth, man/nature. The aim of this paper is to shed more light on the importance of ecological reformation of Christian tradition in the context of the challenges posed by a growing threat of environmental destruction in modern times, or, in other words, the need for retrieving the ecological wisdom embedded in religious and religiously inspired literary texts using an ecocritical approach for the purpose of addressing global environmental concerns. After providing a brief overview of the history of ecocriticism, its basic concepts and close relationship with religion (their mutual engagement with nature), we will endeavor to identify and analyze religious and literary texts inspired by religious teachings, dating from the early period to the modern times, in order to show that the aforementioned system of dualisms needs not have been seen as a means of sharpening the gap between the radical ecologists and radical anthropologists but as a reminder of the fact that people should avoid the risk of being entrapped within any ideology chain that obstructs their true spirituality and humanity.

**Keywords:** ecocriticism, Christianity, ecotheology, literature, nature, climate change

**Vladan Stanković**

Institute for Political Studies in Belgrade  
Belgrade, Serbia

## Technological and Ecological Issues in the Social Learning of Catholic Church and Russian Orthodox Church

*The topic of the paper* points to some of the leading issues of the post-modern age through the official documents of the two largest Christian churches today. This paper's *subject of research* is the analysis of technological and environmental issues in the official documents of the Catholic Church (CC) and the Russian Orthodox Church (ROC). The research is *spatially* related to official documents: Social teaching (Economic and Social doctrines), Epistles (encyclicals) and other official documents of both churches; in the time range from 2000 to the present days (XXI century). In a world affected by unpredictable technological revolutions and acute environmental problems, there is a need to look at the whole process from a religious-ethical point of view. There is still little research in the modern scientific database that raises the *problematized question*: „What are the leading Christian churches' views on the growing ethical issues in the field of technological innovation and environmental protection?” Therefore, the *basic premise* is: traditional Christian churches view technological and environmental problems as the Conscience of Mankind, keeping the man in the strict center of occurrence. The paper uses a set of methods: observation, content analysis, comparative approach, generic method and cross-culture method, and through logical methods. In this paper, the author examines the views of the two largest traditional Christian churches, explores their moral views on complex technological and environmental issues, and provides a *scientific contribution* concerning the relationship between faith and scientific ethics, religion and development. Religious-ethical questioning of the technological progress and the need for environmental protection, in itself, point to the *social significance* of the conducted research.

**Keywords:** technology, ecology, Catholic Church, Russian Orthodox Church, science, ethics

## RELIGION AND FAMILY

Ana Čović

Oliver Nikolić

Institute of Comparative Law in Belgrade

Belgrade, Serbia

### The Influence of the Crisis of Religion on the Weakening of Patriarchal Family

Christians today have three opposing views on the biblical relationship between husband and wife. These views range from Christian egalitarianism, which the New Testament interprets as a doctrine of complete equality of responsibility between men and women in marriage, to a call for a “return to complete patriarchy” which is based on male domination and authority in marriage. Whether patriarchal and religiously supported relations have led to the inferior position of women and inadequate position of children in family relations of the traditional patriarchal family, in which negative events within the family are hidden from the outside world, is always a topical question. On the other hand, some early church fathers valued family less, as celibacy and freedom from family ties were considered a more desirable choice. Deviation from traditional values, understandings, norms and reformism of modernists significantly influenced the patriarchal family understanding of family relations and the institution of marriage. Is it an attack on the very essence of Christianity, as it is often stated, or are we witnessing a natural, evolutionary process, from which religions are not exempt?

**Keywords:** religion, marriage, family relations, patriarchy, Christianity

Елена Пруцкова

Иван Павлюткин

Православный Свято-Тихоновский гуманитарный университет  
Москва, Российская Федерация

## Имеет ли религия значение для брачных отношений? Сравнение важности качеств брака среди религиозных и нерелигиозных россиян

Попытки выделить различные типы семей и модели брака производились с момента зарождения социологии семьи и продолжают в настоящее время (Le Play, 1982; Widmer, Kellerhals, Levy, 2006; Duranton, Rodríguez-Pose, Sandall, 2009; Camarero, 2014; Alesina, Giuliano, 2014; и др.). Можно предположить, что происходящие во многих странах процессы ослабления и деинституционализации брака приводят к изменениям относительной важности различных аспектов брачных отношений (Van de Kaa, 1987). На основании данных всероссийского онлайн-опроса, реализованного в 2020 г. (квотная выборка, репрезентативная по полу, возрасту и типу населенного пункта, 2502 респондентов; доступ к онлайн-панели предоставлен компанией «Tiburón Research»), рассматривается вопрос о связи важности различных аспектов брачных отношений с религиозностью и социально-демографическими характеристиками. Респондентам задавался блок вопросов о том, что важно в браке. При помощи факторного анализа были выделены пять ценностных факторов (61% объясненной дисперсии): общность, открытость, равенство, справедливость, независимость. Для религиозных людей (верующих, посещающих религиозные службы) более важны такие факторы, как общность, открытость и равенство, в то время как люди нерелигиозные больше ценят независимость. На основании данных о реализации данных ценностных аспектов в браке респондента мы отвечаем на вопрос о том, ценят ли люди в большей мере то, чего им не хватает, или же, наоборот – то, что они имеют. Линейные регрессионные модели включают также различные социально-демографические характеристики.

**Ключевые слова:** стили брака, качества брака, семейные ценности, общность в браке, религиозность

Татьяна Крихтова Михайловна

Православный Свято-Тихоновский гуманитарный университет  
Лаборатория Социологии религии  
Москва, Российская Федерация

## Внемедицинские практики родовспоможения: количественный анализ

В докладе будет рассказано об исследовании внемедицинских репродуктивных практик современных россиянок, выявленных в ходе всероссийского опроса «Отношение к семье и семейной жизни». Сегодня репродуктивная медицина в России оценивается как достаточно эффективная и доступная, тем не менее, лечение и другие специальные методы не всегда приводят к желаемому результату. Часто женщины, не имеющие возможности повлиять на медицинские процессы и не имеющие достаточной компетенции, начинают использовать дополнительные методы, которые, по их мнению, должны помочь забеременеть и выносить ребенка. Это могут быть народные приметы, нетрадиционная медицина, обращение к специальным психологам, а также религиозные практики. В последнем случае у женщин формируется т.н. «имплицитное богословие материнства», в котором выражаются их собственные представления о значении ритуалов в контексте их проблемы. Религиозные и магические практики обычно не отменяют медицинского лечения, а выступают в роли дополнительного усилия. В докладе будут представлены данные количественного опроса, с помощью которых мы попытались ответить на вопрос, взаимосвязаны ли такие религиозные практики с методами лечения, количеством уже имеющихся детей и типом брака. Наличие одних практик также влияет на другие. Нам удалось выявить несколько кластеров практик, выбор которых зависит от уровня религиозности, образования и удовлетворенностью жизнью.

**Ключевые слова:** Православие, гендер, магические практики, медицина, количественный опрос

## OTHER TOPICS

**Лидия Газнюк**

Белгородский государственный национальный университет  
Белгород, Российская Федерация

### **Феминистическая теология и трансформация гендера**

Наиболее существенное влияние на содержание гендерных отношений оказывает религия. Она является социальным институтом, который сохраняет и воспроизводит традиционные гендерные установки. Религия существует благодаря воспроизведению религиозного опыта через религиозные традиции, передающие и отражающие социальные стереотипы. Религия структурирует смыслы социального действия и, соответственно, общественного взаимодействия, влияет на распределение социальных ролей в обществе, а также определяет ценности и нормы. Религиозные догмы могут долго оставаться неизменными. В социуме закрепляется религиозная модель общества, которая все же подвергается дальнейшим трансформациям в процессе социального развития. Весьма ярко выражается смысл половой дуальности в свете основных положений христианской антропологии. Как и всякий дуализм вообще, дуализм полов формирует определенный конфликт между ними. Причина подобного конфликта кроется в нескольких обстоятельствах, к которым можно, в частности, отнести неравенство – инспирированное либо культурными паттернами, либо спецификой определения социальных ролей.

Гендерные отношения, функционирующие в рамках конкретной культуры, подвержены тенденции к трансформации, если в самой культуре тоже происходит ряд изменений. В ходе истории можно проследить замену одних гендерных отношений на другие. Как звено социокультурных связей религия позволяет понять способ жизнедеятельности общества. Рассматривая вопрос о влиянии религии на статус и роль женщины, следует отметить, что исследования пола наталкивают на определенные выводы: личность формируется в процессе обыденного общения и взаимодействия с окружающей средой. Культура определенного общества воспринимается человеком не как нечто внешнее, внешне навязанное, а состоит из моделей соответствующего поведения, которые формируются в процессе коммуникации и постоянно укрепляются. Вопрос



о влиянии культуры, в частности такого компонента, как религия, на формирование и изменение социального статуса и роли женщины является, прежде всего, исследованием основания появления и существования этого вида стереотипов, представляющих образцы поведения мужчин и женщин, которым они должны следовать. Благодаря этому моделируется тип нравственных отношений между мужчинами и женщинами, характерный для определенной культуры. Следует обратить внимание на то, что феминные стереотипы лучше «прижились» в тех культурах, традиции предполагающих поклонение божествам и святым женского пола и в таких культурах женщины обычно могут участвовать в религиозных церемониях.

Феминистическая теология включает в себя четыре модели, которые призваны дать ответы на вопрос о гендерном неравенстве. Среди них, в частности, следующие:

1. Ревизионистская модель, основанная на либеральной критике религиозных традиций, а также фаллоцентрических лингвистических структур. Ее главная цель – движение против сексизма в сфере гендерных отношений; 2. Реформистская модель, тяготеющая к выявлению антипатриархальных мотивов и идеалов в базе самих религиозных феноменов; 3. Революционная парадигма, выступающая против так называемых «старых» религий, где в центре находится Бог-мужчина, и предлагает создать альтернативную «новую» религию с центральной Богиней-женщиной; 4. Реджектионистская, или модель «отторжения», которая имеет целью описать женский религиозный опыт – в отличие от мужского опыта. По мнению адептов данной модели, феминизм в поле религии расширяет границы терпимости и веротерпимости.

Ключевые вопросы, интересующие представителей этих направлений, следующие: критика религиозных традиций; интерпретация священных текстов с позиции гендерного равенства; вопросы женской духовности; введение женщин в церковную иерархию.

**Ключевые слова:** гендерные отношения, религиозное мировоззрение, трансверсальный характер, феминистическая теология, культура общества.

**Zorica Mršević**

Institute of Social Sciences

Belgrade, Serbia

## On Two Neighborhood Churches

There are two churches located at less than a hundred meters distance, the Holy Mother's Shroud - the Orthodox and St. Anthony - the Catholic. The church of imposing architecture dedicated to St. Anthony was built in honor of that great preacher, one of the most respected Western Christian saints. The desing of this Belgrade church was made by the prominent Slovenian architect Josip Plečnik (1872–1957). There is also a monumental "leaning" bell tower, 52 m high. The sculpture of St. Anthony made of bronze, placed against the wall above the main altar, is the work of sculptor Ivan Meštrović, and is 2.75 m high.

The Church of God's Holy Mother's Shroud in Belgrade is a Serbian Orthodox Church and a cultural monument. The church was conceived in a modest monastic style because, according to the original idea, it was supposed to be the church of a nunnery. It was consecrated to the God's Holy Mother's Shroud on October 14, 1933.

Neither of these churches, built almost simultaneously, was damaged in the Second World War. The message of the Franciscans of the Church of St. Anthony implies that the Orthodox and the Catholic Church are but one church, and that their views are a little different, but mostly the same. The surrounding population obviously shares this attitude.

**Keywords:** God's Holy Mother Shroud, St. Anthony, Red Cross Belgrade's area, Christian interconnection of believers

**Svetlana Janković**

Center for Encouraging Dialogue and Tolerance Čačak  
Čačak, Serbia

## From the Monastery of the Mother of God of Gradac to the Church of the Ascension of the Lord - the Shrine of Čačak

On its turbulent historical path from the monastery of the Mother of God of Gradac to the Church of the Ascension, the church in Čačak is the only one of the four royal monasteries (Studenica, Đurđevi Stupovi, and Hilandar) that was a mosque three times (in the 16th, 18th and 19th centuries). It was built in the 12th century and since the endowment, the church belonged to the royal house (prefect Stracimir, a brother of Stefan Nemanja). The structure has two bell towers, with this being the symbol of the ruler's endowment in medieval Serbia of the Nemanjić dynasty. Since its construction, the church has been changing its architectural appearance, and its reconstructions were at times better, and sometimes less skillful. The Saracen arches in the domed space were built in the period when this edifice was a mosque, and have remained to this very day. The church was destroyed, devastated, damaged in bombings and wars, reconstructed several times, yet it has never stopped carrying out its mission. The Church of the Ascension of the Lord is not only a precious cultural and historical monument and a great shrine for Orthodox Christians, but also a treasury in which many relics and church treasures have been stored (relics of King Dragutin, bells from 1454, icon of the Virgin Odigitria from the end of the 16th century and ancient manuscripts). The church in Čačak has always been the center of the gathering of the Orthodox believers in this area, the center of the city's worship, and a source of inspiration and spiritual strengthening in times of troubles and crises. It still carries out its mission of being a parish church and gathering Orthodox people into the community.

**Keywords:** royal monasteries, endowment, relics, icon, manuscripts, parish church

**Dejan Petković**

Student at MA program "Religion in Society, Culture and European integration"  
University of Belgrade, Serbia

## Results of Qualitative Research of the Buddhist Community in Serbia

The paper presents the results of the qualitative research on the Theravada Buddhist Community in Serbia, conducted in 2022 for the purpose of writing master thesis "Theravada Buddhist Community in Serbia: History, Status, Work and Community" within the religious studies course at the University of Belgrade. The focus of the master's thesis is communal ethnography, while at the same time, the research investigates the reason for "approaching"<sup>4</sup> Buddhism. Additional issues of interest covered by the research inculcate the community itself in the context of modern, secular society in which the process of counter-secularization is evident, and the search for a new religious experience in modern Serbia. Apart from studying the true members of the community, another target group of the research involves "seekers", i.e. the individuals in search of a religion and meaning, who visit some of the meditation centers, a Buddhist monastery, or enroll in Buddhist courses for a short time. Buddhism can be considered a new and alternative religion in Serbia and is studied as such. Accordingly this is the first research of its kind on either Buddhism, any other Eastern religion in Serbia.

**Keywords:** Buddhism, Approaching/Conversion, New religion, Seekers, Ethnography

<sup>4</sup> Conversion is an inadequate and rough term for Buddhism, since this religion can be practiced simultaneously with other religious affiliations, or simply be considered a philosophy of life.

**Ирина Соина**

Харьковская государственная академия физической культуры

Кафедра украинского и иностранных языков

Харков, Украина

## **Язык религии и религиозный опыт прочтения сакральных текстов**

Доказывается, что методология философско-религиоведческого исследования языковых аспектов изучения религии базируется на понимании языка религии как ее концептосферы, как онтосемантического измерения бытия. Такое исследование должно быть феноменологическим, поскольку раскрывает онтосемантику религии как производную от религиозного опыта. Этот опыт анализирует религиоведческими средствами специфику религиозного языка как фиксатора и условие получения религиозного опыта. Этот опыт невозможно адекватно изучить в рамках чисто лингвистических стратегий.. Осмысления теоретико-методологического потенциала проекта лингвистического религиоведения понимается как составляющая дисциплинарной структуры академического религиоведения. Академическое религиоведение эксплицирует собственный объект исследования на основе методологии лингвистики и философии языка. Такое концептуальное понимание позволяет заполнить в религиозном комплексе лакуны философских и лингвистических исследований языковых явлений. Найдено понимание принципиальных различий между лингвистическими и религиоведческими исследованиями языка религии (лингвистическим религиоведением), которые лежат в плоскости разной концептуализации понятия «язык религии». «Язык религии» имеет в этих подходах разный эпистемологический статус, обуславливающий специфику научного дискурса лингвистики и религии. Уточнен процесс формирования концепции религии и средств её анализа в рамках аналитической философии религии и в её конфессиональном варианте – реформированной эпистемологии, направленной на выявление эпистемологического статуса положений религиозной веры. Исследовано понимания функций языка в когнитивных процессах вербализации религиозного опыта; найдены теоретические основы изучения онтосемантического процесса вербализации

религиозного опыта личности и фиксации духовного опыта общества внутри отдельных религиозных традиций.

**Ключевые слова:** язык религии, священные тексты, символически закодированная информация, религиозные теории и практики, сакрализованные религии.

## Authors' email addresses

Arsić, Ivana: iarsic@idn.org.rs  
Bakrač, Vladimir: bvladimir@t-com.me  
Beilin, Mihail; mysh\_07@mail.ru  
Blagojević, Mirko: blagomil91@gmail.com  
Blazhevski, Ivan: ivan.blazevski@isppi.ukim.edu.mk  
Nonka, Bogomilova: nonka\_bogomilova@mail.bg  
Cacanoska, Ruzhica: ruzica-c@hotmail.com  
Cvetičanin, Neven: nevencveticanin@gmail.com  
Cvitković, Ivan: ivo.cvitkovic@yahoo.co  
Čović, Ana: a.covic@iup.rs  
Chervona, Svetlana: nesveta@ukr.net  
Djurić, Jelena: jelena.el@gmail.com  
Dokmanović, Mirjana: mirjana.dok@gmail.com  
Galić, Marko: galicmarko61@yahoo.com  
Gavrilović, Danijela: danijela.gavrilovic@filfak.ni.ac.rs  
Gazniuk, Lidiia: lgazn@mail.ru  
Goncharov, Gennadiy: gonchar09@meta.ua  
Gjorgeski, Gjoko: gjgjoko@gmail.com  
Janković, Svetlana: svetlana.jankovic.cacak@gmail.com  
Jovanović, Miloš: milos.jovanovic@filfak.ni.ac.rs  
Jurlina, Juraj: jjurlina@ffos.hr  
Kalgin Aleksander: akalginall@gmail.com  
Kovalenko, Vladimir: vl.worlvl@yandex.ru  
Kovačević, Emma: ekovacevic1@ffos.hr  
Krihtova, Tatiana: krihtova@gmail.com  
Kuburić, Zorica: zoricakuburic@gmail.com  
Lebedev, Sergei: serg\_ka2001-dar@mail.ru  
Mandić, Marko: mandic1612@gmail.com  
Markin, Kiril: markink20@gmail.com  
Matić, Zlatko: zmatic@bfspc.bg.ac.rs  
Mtchedlova, Elena: HMTchedlova@mail.ru  
Mršević, Zorica: Zorica.mrsevic@gmail.com  
Nikolić, Oliver: o.nikolic@iup.rs  
Orlenko, Olena: helen.m.orlenko@gmail.com  
Pavić, Željko: zpavic@ffos.hr  
Petković, Dejan: dejanpetkovic7520@gmail.com  
Popov, Momčinović Zlatiborka: zlatiborka.popov.momcinovic@ff.ues.rs.ba  
Pruckova, Elena: evprutskova@gmail.com  
Radisavljević, Ćiparizović Dragana: dcipariz@yahoo.com  
Radovanović, Nebojša: nebojsa.radovanovic@gmail.com

Ryazanova, Svetlana: svet-ryazanova@yandex.ru  
Saggau, Hilton Emil: emil.saggau@ctr.lu.se; ebs@teol.ku.dk  
Saltan, Nataliia: nataliiasaltan@gmail.com  
Semenova, Yuliia: semenova.yuliia.a@gmail.com  
Smirnov, Mikhail: mirsnov@yandex.ru  
Soina, Irina: soinairina2003@gmail.com  
Stanković Vladan: vladan.stankovic@ips.ac.rs  
Škobo Milena: milenanikolic86@yahoo.com  
Tomić, Bojan: bojantomic@imsi.rs  
Trophimov, Sergei: troph@mail.ru  
Zotova, Ana: anazotova@gmail.com

The Forum for Religious Issues (FOREL) is a research group from the Institute of Social Sciences in Belgrade. It creates and implements religious research projects, both independently and in collaboration with other specialized scientific institutions in the country and abroad. FOREL's core activity is the scientific, theoretical and experiential exploration of the religious phenomenon in its many manifestations. FOREL 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, FOREL informs the scientific and the general public about its findings at international scientific meetings and organizes international scientific conferences, roundtable discussions and forums.