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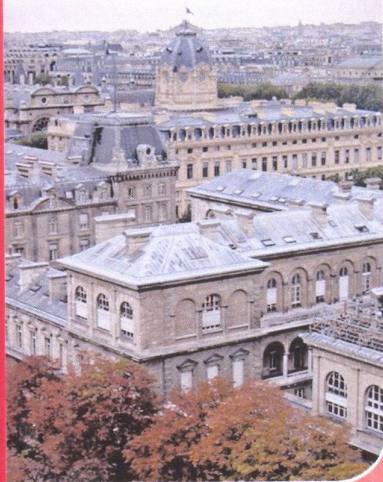
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Следует учитывать и то, что, когда сами теоретические понятия представляют собой понятия, которые являются, в определённой степени, первичными по отношению к фактам, то эти понятия будут коррелировать с фактами по процедуре су-перобобщения. Устанавливая место подобных социальных фактов в самой системе координации между различными социальными явлениями данного уровня, следует обратить внимание на то, что на первое место выходит не само описание сущности этих координационных явлений, а установление некоторой определённой системы координации, которая бы в итоге установила такие отношения между фактами, которые образовали между собой систему, позволяющую социальному субъекту с помощью темпоральной референции относить их к той социальной общности или социальным слоям, входящим в интересы данного исследователя.

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RELIGIOUS SITUATION IN THE CIS COUNTRIES (FOR EXAMPLE, RUSSIA AND UKRAINE) AS A THREAT TO RELIGIOUS CONFLICTS

The religious situation in the CIS countries undergoes major changes. Feature of life in post-Soviet society has recently become a significant increase in the number of believers, as well as the growth of sympathy for religion. Some experts believe that this is a return to the lost values. Others see in this process people's desire to overcome

with religious moral and social issues of modern society. Others also regard this as a temporary phenomenon, prone to fashion.

Sociological studies of the religious situation in Russia and Ukraine show that in recent years it has changed significantly. To the question: «Do you believe in God?» in the mid 90-s number of people that responded positively was three times more than 10 years ago. This represented 30% of all respondents. During the same period the number of confirmed atheists declined from 25 to 10-12%. An increase was noted in the population with prestige of religious organizations and the process of the formation of new religious organizations, there is a thirst for religion from people who previously felt indifferent to it.

The democratic reforms of recent years are due to the restoration of historical justice to religious organizations. Their social and legal status is recognized. Orthodox churches and other churches are having their places of worship and other property returned. Legal framework to solve this problem in Russia is the order of the President of the Russian Federation «On the transfer of religious organizations, religious buildings and other property» of April 23, 1993 and Resolution of the Government of the Russian Federation «On the order of transfer to religious organizations under federal ownership of religious property» dated by March 14, 1995. As to the conditions of transfer of houses of worship and other religious property, the President stipulated the need to «take into account as much as possible the interests of culture and science, their access for the tourists, sightseers and all citizens. « In accordance with it the government decree provides for the transfer of the places of worship to the Church and other movable and immovable property for exclusive use together with cultural institutions.

In recent years, according to the data of State Property Committee of Russia, in accordance with its resolution, only the Russian Orthodox Church got about 500 monuments. The actual number is probably higher, as in many regions there are cases of transferring religious monuments, bypassing the Ministry of Culture and the State Property Committee of Russia. However, in the church environment prevailing belief is that the church must be returned to the absolute everything it ever owned, and it should be complete and absolute owner of the property. Of course, it would be a serious simplification to perceive the difference between the positions of the state and the Orthodox Church in matters of use of the property of religious purpose only in material interests. At the heart of such contradictions are fundamental differences in the positions of the ideological secular government and the church. If the church is considering the construction of the temple and other works of architecture or fine arts in accordance with their functional purpose as carriers of «holy», the secular government comes from a broader understanding of their common cultural values, which should be available not only to believers, but also to a non-religious part of society. This position of the government looks more appropriate and fair. According to sociological studies, the number of unbelievers among the Russian population is approximately 40%.

Besides the importance of changes in the spiritual realm of modern life, attention is drawn to a number of negative aspects associated with religious boom. Thus, religion is often used by certain political forces for their own selfish purposes. On the other

hand, the fascination in unconfessional mysticism is growing (especially in the youth). The sectarian rivalry can be seen, foreign religious associations intrude into our spiritual life which have enormous financial opportunities.

How can we explain the increased interest in religion? Modern researchers distinguish the following reasons or factors:

1) First of all, it is the political and legal changes that have led to the elimination of existing for decades formal and informal restrictions and administrative persecution of the faithful. After progressive laws on freedom of conscience were taken and religious organizations came out of semi-clandestine state, and the faithful were given the right to practice their faith freely, without fear. This is confirmed by believers and religious figures, operating both in Russia and Ukraine.

2) Public confusion and the deterioration of economic and environmental situation of most of the population, political instability and ethnic conflicts have an impact on society. All of this creates in people distrust in the statements of politicians. Many of people have a sense of fear, the future seems to be unpredictable. As a result, disappointed in real life and in countless promises, people turn to find a way out of the current conditions of life referring to the authority of religion and the church.

3) To a large extent this contributes to a rapid abandonment of the ideals and values that society used for more than 70 years. The resulting spiritual vacuum had to be filled out with a system of ideas and values that have centuries of history and are time-tested. Surveys conducted among the intelligents, Surveys have revealed typical position for many of its representatives emanating from the illegality of the hard opposition of scientific knowledge of religious faith. Rational scientific knowledge and religious feeling based on the valuable approach to reality complement each other forming a unity.

4) A significant factor in increasing religiosity – is the need to overcome the lack of spirituality, moral crisis that have engulfed the whole of society. People accustomed to live honestly, are increasingly turning to religion and the Church as a bastion of moral values. Corruption, speculation, alcoholism, drug addiction that are present in our society interfere with normal life and contribute to the fact that many of them seek to compensate these defects with appeal to universal values preached by the Church, such as compassion, kindness and attention to others. They see the barrier in these humanistic values from the norms and habits, which, like rust corrodes the soul, produces immorality, cruelty, despair and fear.

5) Historical tradition is of great importance in enhancing the religiosity.

In these difficult times people are turning to the church as to a reliable social force that is able to help people survive in the difficult conditions of modern life.

6) The most important reason for the increased interest in religion is the raise in the national consciousness that causes people cravings for the national values including religious. According to a survey, more than 60% of citizens believe that religion is necessary for the preservation of national identity. Also, religion brings closer representatives of various nationalities who hold a particular faith. So, Orthodoxy unites

large and small nations living in the CIS countries. Islam brings together the culture and life of Tatars, Bashkirs, many Caucasian peoples, etc.

Along with the positive, there should be noted a number of adverse events associated with the spread of religious ideas and views in the society. First of all we are talking about not considered actions in relation to the religion of some politicians. For example, the presence of many public figures has become fashionable to be in the temple with candles in their hands. On the other hand, priests become almost mandatory persons on all sorts of receptions, presentations, meetings, festivals, etc. Many of them seek to impose religious views on pupils, students, soldiers. Religious organizations often try to solve political problems which is not typical for them to do. Here we can assume only one opposition – consistently to separate the government from religious questions. This is particularly necessary in a multi-religious society, when various religious organizations are represented in the CIS. In a society there should be a respect to the principles of equality of all religions, as well as the rights of nonbelievers.

Let us try to forecast the possible development of religiosity in the Russian and Ukrainian societies. Experts believe that in the coming decades religiosity of the population should stabilize – the number of believers should be approximately 30%. The experience of other countries shows the legality of such a forecast, which shows that the communion of the people to any worldview is a very complex process and it can not be carried out artificially. This confirms the process of Christianization of Russ, when the development of Christianity was spread from X to the XVI century. However, the massive impact of atheism on all sectors of society for 70 years did not lead to the elimination of religion in these countries.

Religiosity will maintain active work of the clergy at a certain level. representatives of foreign religious organizations with significant material resources (media, big money, the availability of funds, etc.) will be very adventurous in this field

A national factor will play a significant role in the fate of religion. On the one hand religious organizations will play a calming role in international conflicts and on the other hand, they will contribute to incitement of conflicts due to destructive forces..

Questions of personal faith and unbelief will be solved in a calm, balanced way and not by force, but in a natural way. People will pay more attention to authentic spirituality and will not reduce their religious interest to the external form (wearing crosses, attending church services, etc.)

Both Russia and Ukraine, despite the significant number of religious population are largely secularized countries. Therefore it is necessary to realistically assess the possibility of religion and the church, as a social and moral revival is possible only with the joint efforts and cooperation of public and religious organizations. For the normal development of society, it is essential to take into account both the common interests of the people and the interests of certain groups despite their ideological foundations, we can not be intolerant of dissent, aggressiveness. Fundamentalist approach is very dangerous in the relationship between humans. Culture of citizens provides a

broad outlook, a peculiar set of philosophical and moral beliefs and loyalty to the worldview of others.

History shows that if entice people to follow only one worldview, then it comes to a confrontation and various conflicts. Often religious intolerance and lack of civilized relations between religious faiths lead to social tensions. In many regions of the world conflicts between different religious systems often resolved by violent means, carrying grief to people. Let us recall the struggle of Christianity with paganism, the confrontation between Christians and Muslims clashes between people of different Christian organizations – Catholics and Protestants, Orthodox and Catholics. Evidence of this – the Crusades, the Massacre of St. Bartholomew, persecution of Protestants in tsarist Russia, opposition between Catholics and Protestants in Ulster Catholics and Orthodox in Croatia, etc.

Unfortunately, in Russia and Ukraine religious contradictions manifest themselves more distinctly, it is a dangerous trend. For example, some Christians in Ukraine – Uniates took away temples from other Christians, there is a struggle between the Ukrainian Orthodox Church (UOC) and the Ukrainian Autocephalous Orthodox Church (UAOC), between the Orthodox Moscow Patriarchate and the Kiev Patriarchate.

Against this background, rivalry between the Catholic Church and the Orthodox escalates, the power of missionaries from foreign Protestant organizations is growing, splits among believers are compounded. Many of the actions of religious figures are generated by political considerations. The bulk of the faithful is not interested in such a confrontation. Ensuring culture relations and tolerance, loyal relation supporters of religion and non-believers – are prerequisites of civil concord and genuine revival.

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