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Abstracts

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Anatoliy M. Alekseev-Apraksin, Boris R. Erokhin

Network Paradigm in Buddhist Studies

Expansion of Buddhism in modern societies tends to take forms, which researchers often define as global transnational networks. It opens the way of studying Buddhism from the standpoint of network analytics. The novelty of this approach is to shift the focus from studying objects to analyzing their connections and relationships using the “graph theory” as the mode of description. This method successfully develops in many modern fields of science (mathematics, physics, biology, sociology, psychology) and even pretends to be a new interdisciplinary paradigm. The usage of network approach for Buddhist studies is furthermore substantiated due to the fact that Buddhism regards the phenomenal world in terms of coherence and interdependence. Network narrative is found in Buddhist notions of karma, in transmission of teaching, in logical constructions and terminology. Contemporary research of social networks allows to study the topology of religious organizations, to identify their structure, interconnection, and scope, to conduct comparative studies of various communities, to ascertain the density of connections and the level of clustering, to estimate the life cycle of a network, its dynamics and specifics that induces its quality changes. Such an approach opens up new perspectives of religious studies that may alter many established ideas.

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Anatoliy M. Alekseev-Apraksin, Dr. Habil., Professor of the Higher School of Media Technologies at the St. Petersburg State University of Industrial Technologies and Design, Associate Professor at Department of Cultural Studies, Philosophy of Culture & Aesthetics St. Petersburg State University. Scientific interests: Theory and history of culture, interaction of cultures, Buddhist art and philosophy, West-East, Author of more than 80 publications.

Boris R. Erokhin, Lecturer of the Karmapa International Buddhist Institute (New Delhi, India), Post-graduate researcher of the Institute of Orientology of the Russian Academy of Science (Moscow), Buddhist Studies, Competitor PhD submission to the Institute of Oriental Studies of the Russian Academy of Sciences; English – Tibetan - Russian - English Translator, wrote the script, oversaw, and participated in all phases of video pre- to post-production for *Transparent Lama* documentary (Dir. A. Novikova, 2007); consulted the content of the scenario, assisted in choosing locations for shooting, and arranged interviews for the projects: *Rebirth*, REN-TV, 2008 (Dir. A. Miloslavov), *Salvation* (Dir. I. Vyrypaev, 2009); Information and content filling for different exhibitions in Russia, such as *The Treasure of Tibet*.

Anna Alieva

Religious Life in Beyond-Parish Brotherhoods and Methods of Studying It

The 20th century was a very tragic time for Russian society and for the Russian Orthodox Church. Owing to the consequences of the revolution and the Second World War Russia lost more than 50 million people.

Ecclesial life was almost destroyed, and religious education suffered the same fate. Thus, the image of an Orthodox believer in society was that of an uneducated, strange person, wearing strange clothes, removed from real life and real people, full of superstitious beliefs.

After the fall of the Soviet regime, religion in the former USSR became free to develop in many ways and without restraint. However, it mainly focused on restoring the official structures of different religions and faiths. For Orthodoxy, this meant and still means an emphasis on reviving parishes and monasteries, diocesan structures and seminars providing education for the clergy.

At the same time, an interesting phenomenon has reappeared in the church, what we would term 'beyond-parish (or inter-parish) brotherhoods', as a specific manifestation of religiosity in the post-Soviet environment.

Anna Alieva, PhD in Sociology, Senior Lecturer, St. Philaret's Christian Orthodox Institute. Research interests: sociology of religion, qualitative methods in social research, Christian movements, orthodox small groups, education, religious education, church history.

Liudmila Artamoshkina

White Kerchiefs Against Atheism

For 70 years the official religion of the Soviet power was atheism. How did it happen that not only was the existence of the Orthodox Church officially allowed but real faith was preserved outside official institutions as well as beyond the borders of state ideology? What were the ways of passing religious traditions from generation to generation? What were the main features of “people’s faith” phenomenon?

The report given considers some of the traditions that emerged in the Soviet period. They are metaphorically designated as the “White Kerchiefs” phenomenon. The report was made on the basis of field research materials. Both theoretical approaches to the analysis of suchlike materials and possible methodological foundations are defined here. The author introduces the idea of “biography type” and deals with the concept of “topology of cultural memory”.

Liudmila Artamoshkina, PhD, Professor, Saint-Petersburg State University, Faculty of Philosophy, Department of Culturology, Research manager “Memory of generation in the current situation of crisis of historical consciousness”. Scientific interests: cultural memory; biographies in the context of culture; oral history; semiotics of the city; cultural communication.

Michał Gierycz

**On The “New Paradigm of Catholicity” And Its Possible
Consequences for the Socio-Political Role of the Catholic Church**

In the last years some influential cardinals, like Pierre Parolin or Blaise Cupich, publicly claimed that Pope Francis introduces in his teaching the “New Paradigm of Catholicity”. In light of those claims the proposed contribution firstly presents the very sense of the “New Paradigm of Catholicity” according to its interpretation of cardinal Blaise Cupich and cardinal Pierro Parolin. Secondly, it discusses its possible impact on the identity and socio-political role of the Catholic Church.

Michał Gierycz, PhD, habil., political scientist, Head of Division of Cultural Foundations of Politics at the Institute of Political Science, Cardinal Stefan Wyszyński University in Warsaw. Research interests: relations between religion and politics, European Union, morality policy, political anthropology. Selected publications: *Europejski spór o człowieka. Studium z antropologii politycznej* (Warszawa 2017), *“United in Diversity”: The Church’s Experience and the European Union’s Identity Motto* (Bolzano 2008).

Irina Gordeeva

The Religious Roots of the Pacifist Movement in the Russian Empire and the USSR in the 20th Century

Pacifism as an ideology is based on a fundamental rejection of violence in international, social, and interpersonal relations. History of pacifism goes back for hundreds of years and alongside with many other contemporary social and political phenomena has religious roots. In the 19th century, the ideas and values of pacifism expanded beyond the boundaries of the small number of peace-making sects, becoming secularized and growing into social movements. After WWI, pacifism grew into a formidable political force in Europe and America. Russian pacifist movement followed the same in the 20th century with some peculiarities.

In my presentation I am going to trace two waves of the pacifist movement in the Russian Empire and the Soviet Union: one of the first third of the 20th century and the second one of the late Soviet period. The Russian pacifist movement emerged at the end of the 19th century as an outgrowth of the Tolstoyans' socio-political self-determination. This movement clearly expressed itself in the public sphere and was well known among contemporaries because of its humanistic ideas and active participation in solving socio-political problems of the time. It was suppressed in the 1930s and re-emerged in the late Soviet period with the same agenda and the new social base.

I am going to examine the collaboration of the Tolstoyans with different religious groups in the process of the formation of the pacifist movement. I am also exploring the connection of the grassroots peace movement of the 1970s and 1980s with religious groups, their values and practices. Besides, I'll generalize the trends in the process of formation and developing of the pacifist movements and their secularization.

Irina Gordeeva, PhD in History, Lecturer in St. Philarets' Christian Orthodox Institute, Moscow, Russia; 2000 Russian State University for the Humanities, Moscow, Russia, Thesis Title "The Communitarian Movement in Russia in the last quarter of the 19th century". Research interests: Peace Studies, Tolstoy's ethical-religious teaching, Tolstoyans, alternative communities, pacifism, nonviolence, conscientious objection, civil resistance, Christian anarchism, religious and secular nonconformity and utopianism, peace movement, new social movements, Soviet hippies, Soviet dissidents, samizdat, detent from below, public diplomacy, transnational movements, cosmopolitanism, civil society, Human Rights, grassroots ecumenical movement, archives of the new social movements, antinuclear activism, transnational histories.

Laine Kristberga

The Appropriation of Religious Context in Latvian Performance Art in the Period of Late Socialism

The paper will focus on the artistic and social strategies of Latvian performance artist Andris Grinbergs. One of his first happenings *The Wedding of Jesus Christ* (1972) was implemented as a non-traditional wedding of Grinbergs and Inta Jaunzeme, who “assumed the personae of Christ and Mary Magdalene” (Svede 1994), whereas the title was borrowed from rock opera *Jesus Christ Superstar*, thus making the performance “more contemporary” (Grinbergs 2011: 255). According to Grinbergs, the title did not have any religious implications, because he was against religion as a dogma and violence against human free spirit, thus the iconic image of Christ served as a mere decoration (Grinbergs 2011: 255). However, the act of appropriation manifested through allegorical application of the religious icon and, in fact, the denigration of the symbolic value could be found blasphemous in Christian contexts and anti-ideological in atheist contexts. As Svede points out: “*The Wedding of Jesus Christ* was successful on a number of levels: religion made into modern spectacle within the atheistic state [...] and religion made apocryphal through joyful eroticization” (Svede 1994). Moreover, this performance and the resulting accompanying images also place Grinbergs in the history of mediatized performance art, since the image of Christ was appropriated as early as 1898, when American photographer Fred Holland Day presented himself as Christ in a photographed performance *The Seven Words*. Such games of representation within the photographic medium acknowledge the symbiotic relationship between photography and performance resulting in intermediality, as well as emphasize the subversion, re-invention and innovation that are integral components of appropriation in the artistic discourse.

Laine Kristberga, Mg Philol, Mg Art, PhD candidate in Art History, assistant researcher at the Institute of Philosophy and Sociology of the University of Latvia. Her research interests: art and politics in the Soviet period, media theories, critical discourse analysis. Laine Kristberga has graduated from the University of Latvia with a Master’s Degree in English Culture and Literature (2004) and from the University of London (Birkbeck) with a Master’s Degree in the History of Film and Visual Media (with distinction, 2009). Currently Laine Kristberga is defending her doctoral dissertation on performance art as intermedial appropriation at the Art Academy of Latvia. Laine Kristberga is an author of numerous publications in Latvian and English, including in such publishing houses as *Cambridge Scholars Publishing* and *Routledge*. Laine Kristberga is a lecturer at several universities of Latvia teaching Arts, Media, Critical Thinking, Visual Anthropology, etc.

Solveiga Krūmiņa-Konkova

Liberation Theology and Marxism: the Explanation of Some Myths

The liberation theology is one of the most prominent cases where socio-political and religious ideas have been intertwined so tightly, that have given the opportunity to define its activities as both a religious and a socio-political movement.

The paper will give a brief insight into the history of liberation theology, with more attention to the early stages of its formation, the documents adopted at the Medellin Conference, and to the book of the same title by one of its founders Gustavo Gutierrez.

The paper will also highlight the attitude of liberation theology and its representatives to the Marxist ideology and relations with the left wing movements in Latin America.

Particular attention will be paid to attempts by the Soviet regime to shape the notion of liberation theology as a Marxist movement and to turn this movement towards a direction desired by the foreign policy of the Soviet bloc states. The materials on the “Berlin Conference of European Catholics” from the Archive of the Representative of the USSR Religious Affairs Council in the LSSR will be used in this topic.

Solveiga Krumina-Konkova, PhD in Philosophy, is a leading researcher at the Institute of Philosophy and Sociology of the University of Latvia. Her research interests: philosophy of religion and history of religions in the Baltics. For several years she has studied relations between the KGB (Soviet secret service) and the Church in Soviet Latvia.

Joanna Kulska

Religion as a Source of Peace: Contribution of Religious Factor to Conflict Resolution and Peacebuilding

While involvement of different religious actors into conflict resolution and peacebuilding has had a long tradition, recognition of the role played by those actors in the public sphere, including the area of politics, is quite new phenomenon which is not yet widely acknowledged. Similarly, the concepts of reconciliation and forgiveness rooted in the theological approaches to peace are being discussed and recognized as important new developments within the secular discourse. The emergence, in the period of the last two decades, of the subfield of religious conflict resolution and peacebuilding within the secular peace and conflict studies can be perceived as the symptom of the religious-political nexus, the relation being increasingly discussed as one of the elements of the “global return of religion”. This development should be seen as the sign of the more pluralistic, more holistic and more objective approach to the mutual relations between religion and politics. These two spheres treated as separated and even more, “mutually exclusive” for many centuries are now showing the potential of bridging for the sake of both the believers and non-believers.

Joanna Kulska, PhD, Assistant Professor at the Institute of Political Science of University of Opole where she also holds the post of the director of trinational Polish-German-French Europa Master Program and Erasmus program coordinator. She has graduated from Warsaw University (International Relations) and University of Lodz (Knowledge of Culture). She received her Doctoral Degree from the Faculty of Journalism and Political Science of Warsaw University based on the doctoral thesis published in 2006 entitled *The Holy See in International Cultural Relations from John XXIII to John Paul II*. She was the fellow of John Paul II Foundation in Rome (2001) and The Kosciuszko Foundation in New York (2015) conducting her research at the University of Chicago. In 2017 she was the guest professor at the Institute of Political Science at University of Mainz within Polonikum Program. Her main area of interest are international cultural relations and more specifically the changing role of religious factor in international relations with the special focus on religious peacebuilding as well as the evolution of contemporary diplomacy.

Joanna Kulska, Anna Jagiełło –Szostak

**The Role of Religion in the Reconciliation Process and
Peacebuilding: the Case of Bosnia and Herzegovina (Ahmići,
Trusina, Bradina)**

Bosnia and Herzegovina is the young post-conflict and ethnically divided state on the map of Europe. It is also one of the well-known examples of perceiving the conflict mainly through the prism of religious divisions. In the area of research many questions arise. What is the role of religion in conflict and in peacebuilding? Why is religion politicised? Can religious dialogue be perceived as a factor of reconciliation among quarrelling ethnic communities in BiH? Part of this article will be devoted to the family survivors stories of Bosnians, Croats, and Serbs. Each three ethnic groups were suffering during events that took place in the first part of the 1990s: massacres in Ahmici, Trusina, Bradina.

Additionally, the authors focus on the role of institutions such as the Inter Religious Council in Sarajevo and Maximilian Kolbe Foundation and their contribution to reconciliation and peacebuilding. In this regard the purpose of the article will also be conceptualizing the issue of religious peacebuilding in the wider context of peace and conflict study emphasizing the widely present pattern of unobjective and unbalanced perception of the role of religion in contemporary conflicts and conflict resolution.

Joanna Kulska, PhD, Assistant Professor at the Institute of Political Science of University of Opole

Anna Jagiełło –Szostak, PhD, Assistant Professor, University of Wrocław, Faculty of Social Sciences, Institute of International Studies, Section of Eastern Studies, Wrocław, Poland. She studied and was participant of trainings: at the University of Novi Sad, University of Belgrade, American University in Washington. She was also a visiting lecture at the University in Graz (2018), Universidad Autonoma de Madrid (2017); University of Vienna (2016) and Metropolitan University in London (2015). She writes articles focused on the successor states of the former Yugoslavia, ethnic and migration policy, ethnic conflicts, foreign and security policy of Southeast European countries, human security.

Krišjānis Lācis

The Concept of True Knowledge in the Struggle of the Total State Against the Church: Case of Søren Kierkegaard and Carl Schmitt

Many dissidents of Eastern Europe have returned to the concept of truth as the counterweight for the all-encompassing politization and control of the total state, emphasizing not only “living in truth” in the understanding of morality, but also juxtaposing genuine knowledge to the lies and illusions of the total state. Thus, the Church as a historically founded institution and representative of genuine knowledge has earned the admiration of dissidents and jealousy of the total state. In order to highlight the meaning of genuine knowledge and its role in the opposition between the Church and the total state, the most outstanding theoretician and critic of the total state in the 20th century Carl Schmitt has been engaged in a conceptual dialogue with, according to Schmitt, the most radical liberal critic of the 19th century society and politics - Søren Kierkegaard. Both authors indicate that the state and the political in their claims for totality will clash with the Church when it comes to the question of genuine knowledge. The juxtaposition of Kierkegaard and his reader Schmitt will help to find out the role of knowledge in discussions on subjectivity/objectivity, private/public, individualism/collectivism, action/contemplation, neutrality/activity in the circumstances of the total state.

Krišjānis Lācis, Mg.phil., assistant researcher at the University of Latvia. Research interests: Søren Kierkegaard, epistemology of morality, Confessionalism, Lutherism, philosophy and theory of political conservatism, collisions of religion and philosophy, Christianity and political theory and epistemic assumptions.

Aleksei Lokhmatov

Theory in Action: French Personalism in the Intellectual Landscape of the Post-War Poland

The French philosopher and the founder of Personalism Emmanuel Mounier claimed in the mid-20th century: “Communism and Christianity reinforce each other like Jacob and the Angel, with a rigor and brotherhood-in-arms that infinitely surpass the struggle for power”. Having coined the concept of “involvement” into the current social processes, Mounier claimed: “It is not we who have invented socialism. It was born of man’s suffering and his reflections on the disorders that oppressed him.” Personalism, with its aspiration for “the spiritualization of the social processes,” had confirmed Catholic intellectuals in protecting the Christian values in front of the challenges of the modernity.

After World War II, Polish Catholic intellectuals, who were interested in Mounier’s concept before and during the war, found themselves in a completely new situation. The socialist regime, which was established under Soviet domination in the Polish Republic, started to struggle against Catholic influence on the public space of the post-war Polish state. It provoked an active discussion among Polish Catholic intellectuals who decided to take part in the public discussion under the new political and social conditions. Personalism seemed to be an apt conceptual frame for the interpretation of the new realities.

There were two significant centers of attraction for Catholic intellectuals in Poland which were involved in the discussion on Personalism immediately following World War II: the Cracow group around the journal “Tygodnik Powszechny” and Boleslaw Piasecki’s crew of intellectuals in Warsaw. Both centers had completely different intellectual genealogies and understood Personalism in different ways. In my presentation, I will cover the debates on the implementation of Personalism’s ideas in the Polish Republic immediately following the war and will formulate several theoretical judgments concerning the problem with the religious interpretation of the socialist regimes.

Aleksei Lokhmatov, PhD-Student, EU-Research Fellow, a.r.t.e.s. Graduate School for the Humanities University of Cologne, Cologne, Germany. Selected publications: Pol’skaia katolicheskaia intelligentsiia i ideologiia marksizma: Stanovlenie «otnoshenii» (1945 – 1948), *Clio-science: Problemy istorii i mezhdistsiplinarnogo sinteza: Sbornik nauchnyh trudov*, vyp. VII. M.: MPGU, 2016, pp. 186–193. Pol’skaia katolicheskaia intelligentsiia v 1945 – 1948. Politicheskoe i dukhovnoe samoopredelenie, in: I. Aleshkovskii / A. Andriianov / E. Antipov (ed.): *Materialy Mezhdunarodnogo molodezhnogo nauchnogo foruma ‘Lomonosov-2016’*, M.: MAKSS Press, 2016 [electronic resource].

Mārtiņš Mintaurs

A Pastor in Politics. Andrievs Niedra (1871–1942) and the Construction of Latvian Nationalism in 1905–1915

The paper is focused on the activities of Lutheran pastor Andrievs Niedra, one of the founders of Latvian neo-nationalist movement at the turn of the 20th century. Combining elements of both political conservatism and economic liberalism in his views, Niedra became to represent the so-called Latvian neo-nationalism, trying to combat a widespread popularity of social-democratic ideology then. Niedra's role as an ambiguous writer and a popular pastor made him a politician sharply criticized by both Latvian nationalists stressing upon the anti-German sentiment and Latvian left socialists. Yet it was the first example in the modern Latvian society of the age in question when the identity of pastor and nationalist merged to shape a particular political action.

Mārtiņš Mintaurs, PhD in history, National Library of Latvia/University of Latvia. Research interests: history of Latvia in the 19th and 20th century, the cultural heritage protection issues, and history of ideas.

Irina Paert

**The Blood of Martyrs and the Making of the Estonian Orthodoxy:
1917-1919**

On 13 January 1919 several prisoners kept by the Commune of the Working People in the cellar of the Tartu Credit Bank were shot by the explosive bullets so that the bodies could hardly be recognised. Among the mutilated bodies was one of Orthodox bishops Platon (Kulbush) who was elected by the representatives of Orthodox parishes in Estonia and consecrated as the first bishop of Estonian ethnic stock. Violence towards the clergy was the trademark of the communists who came to power in Russia as a result of the October takeover in 1917. The pro-communist parties in Estonia and Latvia had implemented similar policies towards religious organisations and exercised violence towards the clergy. This paper will focus on martyrdom understood not only as a religious but a political category. Violent deaths were, on the one hand, normal in the turmoil of the war and revolution, but on the other hand, they have received a high semiotic status. The making of the new statehood had been comprehended in the terms which were short of religious metaphors. We would like to explore this religious, political and cultural context in which the Estonian Orthodox church had formed itself. And we would like to comprehend it through the prism of the murder of Bishop Platon.

Irina Paert, PhD, Senior Researcher, Department of Theology and Religious Studies, University of Tartu. She is author of “Old Believers, Religious Dissent and Gender in Russia in 1760-1850” (Manchester, 2003), “Spiritual Elders: Charisma and Tradition in Russian Orthodoxy” (DeKalb, 2010) and the editor of the collective volume “Orthodoxy in the Baltic: religion, politics and education, 1840-1930” (Tartu, 2018, in Russian). She is currently coordinating a research project “Orthodoxy as Solidarity: Popular and Conciliar practices in the Riga diocese and Estonian church in 1900s-1930s”.

Robert Parkin

How Świebodzin Got its Statue: Reflections on Sacred Spaces and Religious Tourism

In 2010 Świebodzin, a small town in western Poland, acquired a statue of Jesus Christ large enough to rival in size the much more famous statue of Christ in Rio de Janeiro, Brazil. However, not being associated with any miracle, it does not attract large numbers of visitors, and those who do come to see it appear to be tourists as much as religious pilgrims. The statue was the personal project of a local priest, now deceased, whose activities in building it generated controversy within the local community. The paper also situates the statue in the contexts of both local identity in this part of Poland and the wider community formed by the Catholic Church in the country, whose hierarchy has sometimes shown itself sceptical of this project. It is argued that the statue and the circumstances of its creation and existence raise questions about just what we mean by such concepts as sacred space and pilgrimage, as well as exemplifying contemporary Poland as a post-secular society.

Robert Parkin, PhD, Emeritus Fellow, School of Anthropology and Museum Ethnography, University of Oxford; Dr Phil in Social Anthropology, University of Oxford 1984. Research interests: anthropology of Europe and South Asia; religion, kinship, ethnicity and nationalism; history of French anthropology.

Nadežda Pazuhina

Discovering the Alternative Past: Christian History on the Pages of Old-Believers' Periodicals in Latvia

Up to the beginning of the 20th century, religious practices of Old Believers in the Russian Empire took place in a form of “underground” existence in circumstances of strong external pressure from state authorities. After the manifesto of Nikolas II (1905) the Old Believers gained legitimate status, since 1920, in the independent Latvia Old Believers became a legitimate alternative to other religious congregations. In this situation, the Old Believers were forced both to maintain their position in society, and to ensure the links with “faith of ancestors”.

During the interwar period there was a need for new instruments that could help to restore the religious values and the sense of uniqueness of Old Believers' cultural identity. The inability of the new generation of Old Believers to follow the tradition was seen as the key problem, but often – the complete ignorance of the tradition. Being aware of this situation, in the 1920s and the 1930s the educated Old Believers tried to sum up “native ancient” heritage and return it to active usage. One of the ways was Old Believers self-representation in the periodical media as real keepers of values of the Russian culture. This instrument of mental experience translation was used also during the Soviet period (in a very limited form) and became again popular at the turn of the 20th and 21st centuries. In publications of Latvian Old Believers' periodicals the narrative about significant common past is built. This imaginary return to the times of schism and history of the “Old Belief” creates the basis for drawing parallels with nowadays.

Nadežda Pazuhina, Dr. art., senior researcher at the Institute of Philosophy and Sociology (University of Latvia). Research interests: religious studies, history and culture of the Orthodox Old Believers in the Baltic States, history of the Russian minority in Latvia, theoretical approaches to the study of religion and culture.

Ivan Petrov

Christian Seminar: An Attempt to Comprehend the Persecution of the Church and Technique of Resistance to Bolshevism

The presentation is focused on the activities of the Christian Seminar organized by Aleksandr Ogorodnikov, a young dissident and human rights activist. The author will also consider the materials of magazine *Obschina*, published by seminar members in the mid-1970s. The main task is to determine the ideology of the Seminar members, their role in the struggle for the rights of believers in the Soviet Union, to determine the place of the Orthodox Church in society, to disclose the facts of persecution and repression against the Orthodox clergy and active laity both in the 1960s and 1970s, and during the “Leninist” and “Stalinist” persecutions of the Church. An attempt will be made to determine the place of the Christian seminar in the dissident movement, to show its proximity to the liberal wing and its distancing from radically nationalist, pro-monarchical and other right-wing forces. The author will specially examine the authorities (including security services) attitude to the Seminar – the reasons of the arrests of its members and leaders. The report is composed basing on the materials stored in the archive of the historical-educational and human rights society “Memorial”.

Ivan Petrov, Candidate of History, Saint-Petersburg State University, Institute of History. Research interests: Russian Orthodox Church, Dissident movement, World War II, Antibolshevism.

Boris Philippov

Exiting the Socialist System: the Problems of Churches in the Post-Soviet States

For Churches that operated for decades under Socialist regimes, once these regimes crumbled, the way forward was not limited to restitution of Church property or new Constitutions that would officially regulate the relationships between the Church and the State. These issues were largely dealt with legislation in the first 10 to 15 years after the fall of Socialist regimes. But the real issue that most of the Churches still struggle with is how to deal with the consequences of their adaptations to living under Socialism. The destruction of the Church infrastructure and the absence of independent religious press (Poland was an exception to this rule) led to severe psychological deformation of the clergy. It means that today for the clergy that adapted to life under socialism it is almost impossible to find a common language with a democratic society with its freedom of religion and freedom of expression. They idealize the past (different past in every country) and completely ignore the present and all of the changes that happened to their respective societies. Life under the socialist system changed the morality of the clergy and this is not restricted to the widespread facts of cooperation between the clergy and the state secret services, but also includes the facts that priests had to adapt to life under communism and socialism, meaning they had to learn how to give bribes, how to lie, how to adapt to the dominant ideology and how to rationalize such behaviour. The clergy that successfully adapted to such life began to operate in a way that is completely irrelevant to the modern society and its challenges.

The third part of the presentation will focus on the personal experience of speaker who has over 20 years of experience in teaching at the St Tikhon's Orthodox University. The speaker will discuss the Orthodox university as a new form of education for both the future clergy and secular youth in the new social conditions.

Boris Philippov, PhD of History since 1970, professor of History department at Saint Tikhon's Orthodox University since 1995. Taught History in Pedagogical Institutes in Ryazan and Orel from 1974 to 1991. Senior research associate at the Institute of information and social sciences (INION) of USSR from 1991 to 1994. Chief of the research laboratory at the Institute of national problems of education at the Ministry of Education of Russian Federation. Field of scientific interests: Christian churches in the modern world, Eastern policies of the Vatican. Article on the topic of the lecture: *The Church and the State After the Fall of the Soviet System: Problems and Solutions*. Published at the Annual Theological Conference almanac by Saint Tikhon's Orthodox University, issue #25, 2015.

Rasa Račiūnaitė-Paužuolienė

The Reciprocity of Religious Movements of Lithuanian Diaspora and the Role of Religious Institutions in the Post-Secular England Society

In order to understand the current religious processes, it is necessary to examine the reciprocity of religious movements and the role of religious institutions. The main aim of this research is to analyse the reciprocity of religious movements of the new wave Lithuanian immigrants and the role of religious institutions in the post-secular England society. The research focuses on Christian movements of Lithuanian immigrants in England, which came to the UK after the accession of new countries to the EU on 2004.

Since the European Union enlargement in 2004, over a million mobile central eastern Europeans have found employment in Britain (Ciupijus, 2011, p. 540). “During the 22 years of independence about 30% of population left Lithuania and that mainly concerned youth and qualified specialists. The shortage of jobs, low salary, disappointing opportunities of self-realisation and career, ineffective science and education system” were the main reasons of emigration from Lithuania. (Rakauskienė, Ranceva, 2012, p. 246)

The paper examines the role of Christian Church in global integration and socialization processes, especially in the diaspora life. This paper also describes the perception of religious identity of new wave Lithuanian in the UK. To fulfil this problem, a survey of fifty respondents was undertaken, using stratified random sampling.

The main source of this work derives from ethnographic material gathering in the UK and Lithuania in 2017 according the project “Cultural and Religious Identity of Lithuanians in England“ (Reg. No. SA-1) co-funded from The Council for the Protection of Ethnic Culture.

Rasa Račiūnaitė-Paužuolienė, PhD in Ethnology, Assoc. Prof. at the Department of Cultural Studies, Vytautas Magnus University. Internships: at the Institute of Social and Cultural Anthropology, Oxford University (UK) in 2012, 2001, at the Institute of Folklore and Ethnology in Bulgarian Academy of Science in 2017, 2010. Field research works: in Lithuania, Latvia, Poland, Belarus, Bulgaria, the UK. Rasa has above 70 scientific publications and 2 monographs; expert of international research data base 'Lituanistika' in Research Council of Lithuania and at the Ministry of Education, Youth and Sports of the Czech Republic; a member of the Royal Anthropological Institute of Great Britain and Ireland (RAI) and EASA. Scientific research interests: religious anthropology, gender studies, urban anthropology, visual anthropology.

Māra Kiope, Inese Runce

Secularization in the Soviet Latvia: Tendencies, Methods and Experiments

The Soviet society has been analysed from the viewpoints of planned economy as well as Collectivism. Meanwhile, the very core of transformations, which were realized by political means, is linked with an unprecedented historical aim to generate a New Soviet Human Being. The dominant feature of this human being stipulated that the godliness of the human being should be annihilated. The atheist propaganda, which was connected with the political repressive measures, was the main instrument of the anthropological transformation. The atheist humanism lexicon declared “the aim of atheism is to help the people to understand the meaning of one lifetime on the Earth and to mobilize their will for the happiness on the Earth”.

At the beginning in Latvia the Soviet atheist politics was implemented as part of repressive Stalinist Soviet regime. Afterwards the atheistic propaganda methods had been changing from the level of anti-clerical anecdotes to the methods of scientific atheism.

One of the permanent methods of atheistic politics during all the periods of soviet atheistic regime in Latvia was *declericalization* as one of the ‘means of expanding atheism in the society as the process of secularization in the USSR’. This method was widely applied in the entire spectrum from persecution of clergies to the fake news of personal evidences of apostasy, compromising and forced cooperation.

Although a special attention was paid to the national question in Latvia, Atheism politics was aimed at the same time to the solving of the so-called national question liberating every nation in the Soviet Union from the religious forms, which are characteristic for every national group.

Gradually the features of scientific atheism were elaborated in the Soviet Union during the *Khrushchev* era. In 1966, the group of Scientific Atheism research was founded at the Institute of History of the Latvian SSR, but simultaneously it appeared to be the beginning of religious science in Latvia. The strategy of atheist propaganda to prepare competent lecturers and the network of the Knowledge Society of the Latvian SSR provided the way of transmission of meaningful information about religion among the intellectuals.

A special strategy to promote the scientific materialistic world-view by involving the sensual sphere of the human being was the implementation of new Soviet secular traditions and rites instead of the religious ones. Indeed, the theoretical gnoseological arguments against the religion as the distorted reflection of the reality in accordance with Lenin’s formula were too sophisticated for ordinary people. The atheism could reach greater impact by involving the sensual sphere of the human cognition structure as the Church has demonstrated it during thousand years thus having a huge impact on the human minds by the rites. They were organized around the life cycle of people. The question remains about the character of these rituals: Are these new life-cycle ceremonies primarily a novel anti-religious measure, designed to provide a temporary substitutes to wean people from religious ritual? Or are they to be seen as the natural symbolic expressions of a secular faith with all the consumerist trappings typical of an advanced industrial society?

Māra Kiope is senior researcher, Institute of Philosophy and sociology of Latvia University; full-staff professor of Philosophy, Riga Higher Institute of Religious Science affiliated to Lateran Pontifical University, *Dr. Phil.* From Latvia University in History of Philosophy with Thesis *The Possibility of the Truth Experience in Linguisticity*, (comparing the ontology of the language of Aquinas and H-G Gadamer); *Mag. Sc. Rel.* from Riga Higher Institute of Religious Sciences affiliated to the Lateran Pontifical University Rome. Scientific interests are in sphere of philosophy of religion, cognitive phenomenology, spiritual life, existential Thomism. Kiope has an experience in political, environmental and Christian journalistic.

Inese Runce, PhD in History, senior researcher at the Institute of Philosophy and Sociology (University of Latvia). She has graduated from Rēzekne University College/Faculty of Humanities, Fordham University Graduate School of Religion and Religious Education (NY/USA) and University of Latvia (Faculty of History and Philosophy). Now she is a leading researcher at Institute of Philosophy and Sociology/University of Latvia, lecturer in the Baltic history, cultural, religious and ethnic studies at the Faculty of Humanities/University of Latvia. The research and expertise fields: the relations between the State and Church, history of Church in Latvia, regional and religious studies, Jewish studies, history and cultural studies of Latvia and the Baltic States.

Svetlana Ryzhakova

Animism vs. Hinduism Today: Theoretical Turn and Ethnographic Practice. Case Study of Possession and Performance in India

“Hinduism reconsidered” is already a known trope in the anthropology of Indian religions; it stresses and explores highly discursive character of the very term “Hinduism”. “Animism reconsidered” is also very much part of academic discussions today. On the one hand, certain animistic elements survived in practice of almost all “great” religions. On the other hand, some areas of South and South East Asia are still home for small ethnic groups with exclusively local, animistic traditions, with less or no impact of world religions. The ethnographic studies of those cultures were very much engaged in a new gaze to the theory of animism. The ethnographic material of Indian traditions, which include possession and ritualistic performance, where arriving of deity to human world been celebrated, will help us to figure out the context of both definitions.

In this paper I will discuss the “Animism – Hinduism” opposition in two perspectives: as a set of practices, and as an outlook, which separates different approaches to what could be called a religion. As classifications “Animism” and ‘Hinduism’ stands for the religious identities of the particular ethnic groups, “tribal” or “cast”. The content of both can be highly loose. One can put the problem of “Animism” / “Hinduism’ and an opposition between gods vs. spirits, which is never clear and easy to distinguish, and which is also a matter of classification. Then, while Hinduism is supposed to be gods / goddesses based religion, Animism is a spirit-ruled agenda and related to an animated landscape. As interpretation – in case we assume, both can be the segments of one religious reality. Animism can be observed as a supplementary part of Hinduism (as well as Christianity and any other religion), not exactly as a separate “faith”, religious denomination, but as a certain agenda, attitude, relation and behaviour. In this case, we should rather discuss the core idea of animistic approach, which is a bond between living beings, environment and the behaviour of any agent. The idea, that events or moods are caused by spirits, that there is no distinction between human and non-human agents. This is very much an issue of the contemporary discourse of Animism – not as a distinct “religion”, but as a certain mode of interaction.

Svetlana Ryzhakova, PhD, leading research fellow in Institute of Ethnology and Anthropology, Russian Academy of Science, Moscow; member of Indian Anthropological Society, member of European Association of Cultural Anthropologists. She teaches ethnography of South Asia and history of Indian religion in Russian State University for Humanities. Her research interests are related to ethnography of South Asia and performance studies, as well as Baltic cultures.

Galina Sedova (sister Euphrosyne)

Life of the Riga Diocese during the Stalin Period (1944-1952)

The subject of a report is devoted to repressions of clergymen and laymen of the Latvian Orthodox Church during the post-war period. The main sources were judicial and investigative files of the former archive of KGB of Latvian SSR.

Galina Sedova (sister Euphrosyne), Mg. theol., PhD Student, University of Daugavpils. Research interests: history of the Latvian Orthodox Church of the latest period.

Natalia Shlikhta

**Adaptability as a Survival Strategy under Communism:
Reconsidering the Approach of the Russian Orthodox Church**

The focus of my paper is on the Russian Orthodox Church's attempt to survive in the Soviet state through adaptation to its socio-political reality. The very term "adaptability" operates at two closely related but nevertheless distinct levels. The first is the level of pronouncements and symbolic actions. Therefore, my research is a case in the study of church *prisposoblenchestvo*, condemned by critics as a form of "ideological mimicry" for its "conciliatory approach" to hostile – atheist – ideology. Such an exclusively negative usage of the term, as I demonstrate in the first part of the paper, oversimplifies our understanding of this complex phenomenon not allowing to correctly interpret its role in church life through the Soviet period.

Another level of adaptability is practice. "Practical adaptability," as argued by Glennys Young (1997) and William C. Fletcher (1965; 1977), was an important technique enabling the Church to survive in the Soviet state. Thus in the second part of the paper I examine actions and positions by clergy that ran against the regime's effort to limit church activities to ritual performance and thereby isolate the Church from society, which was seen as an effective means of its destruction.

Chronological focus of the paper is the 1940s–1960s and spatially my research covers the dioceses of the Ukrainian Exarchate of the Russian Orthodox Church. Research findings allow to draw wider assumptions regarding Soviet socio-political and socio-cultural space after World War II.

Natalia Shlikhta, PhD in History, Associate Professor and the Chair of the History Department at the National University of "Kyiv-Mohyla Academy," Ukraine. She was awarded a PhD in History by the Central European University (Budapest) in 2005; participant of several international projects on ecclesiastical history and oral history. Fields of interests: history of the Church under communism and on-political history of Soviet society. Major publications: monograph *The Church of Those Who Survived. Soviet Ukraine, mid-1940s–early 1970s* (2011) (in Ukrainian) and a textbook on *History of Soviet Society* (2010, 2015 (2nd ed.)) (in Ukrainian).

Margarita Shilkina

Beyond-parish Brotherhoods in the Russian Orthodox Church and Exemption From the Communist Ideology

The paper is focused on the experience that highlights the liberalisation from the communist indoctrination by turning to ecclesiastical life. In the Russian Orthodox Church it is related to the beyond-parish brotherhoods from the 1920s up to nowadays. The author will especially focus on the brotherhoods founded in the 1920s.

Turning to a human being and the rebirth of personality was the most important condition of the post-Soviet society. Attempts to restore the public and state institutions turned out to be unproductive. A crucial role was played by the beyond-parish brotherhoods, which anticipated genuine return to the ecclesiastical life and service to the God and people, opened the church as the road of faith and life and not as the identity feature of the culture (national) or politics.

The paper reveals how a statement about the repentance and rebirth of the Soviet man was possible, what kind of inner criteria provided an opportunity to formulate such conclusions about any particular individual. On the other hand, historically continuous existence of the “Soviet man” also poses another question: is it possible to destroy a man to such an extent that it becomes impossible to return?

One of the sources is the in-depth interviews with people, who worked in the official positions of the Party or read lectures in the so-called ideological faculties, but in the 1990s restored faith and got rid off the communist world perception.

Margarita Shilkina, PhD, Senior Lecturer, Dean, Department of Religious Studies, St Philaret’s Christian Orthodox Institute, Moscow, Russia. Research interests: state-confessional relations, history of the Church.

Bülent Sönmez

Faith, Value, and Violence

We have to descend to the origin of the terrible events we call violence or terror. The most important step in solving the problem is to try to understand the issues we are confronted with in a basic and sincere way using scientific methods. Terrorism is a phenomenon that affects the whole world today. It is not possible to know where and how it will appear. It is very easy to link religion with a sector or with a worldview. There are those who judge easily. This situation has negative effects on both the world peace and human relations. People are faced with this issue in the following way: those who benefit from it, those who suffer from this, those who unknowingly supported it. I will try to reveal the true perception of what is particularly harmful to those who do not know it. It is impossible to make the wrong decisions at the future point of humanity. Therefore, there is firstly a basic task of psychologists, sociologists, philosophers, scholars, academics to diagnose correct facts.

Violence is based on beliefs, ideas, and values. All people have some beliefs. We can divide the beliefs in ethical beliefs, judicial beliefs, and absolute beliefs. We must research which belief is harmonious with humanity. If it is not harmonious, it can be hazardous to the human and human environment. The violence rises on beliefs and values. However, it is said that the values change from public to public.

We have to distinguish between values and value judgments. Values do not change and are common to all people, whereas value judgments can be transformed into a structure that can be removed from the value as well as fed from the values. The value must be interpreted according to the basic principle of the universe.

Bülent Sönmez, PhD, Professor, Izmir Katip Çelebi University, Philosophy department, Religious Philosopher and Logic expert. Completed his undergraduate and doctoral studies at Seljuk University. He was a teacher in National Education and he worked as head of department at Dicle University for a long term. He did work as a lecturer at the Universities of Vienna, Šiauliai University and the University of Latvia. Selected Publications: *Modern Western Thought of Christianity and the Perception of Religion*, 2008; second edition, 2014; *Human is a Religious Entity*, 2017. *Current Issues in Moral Philosophy-2, Violence and Discrimination*, 2018.

Bianca Maria Speidl

Resilience as Advocacy for European Islam Today

Islam is Europe's second largest religion and Muslims are the fastest-growing population demographically (Pew, 2017). It is estimated that 25,8 million Muslim immigrants lived in Europe in 2016, representing 4,9 % of the continent's population, but by 2050 their number is expected to double and reach 11,2 % or more (Pew, 2017). Due to the distinct character of the population growth the average age of Muslim residents is much lower than that of indigenous Europeans (Pew, 2017). However, there is no accurate data on the exact number of Muslims in Europe, as legal regulations in many Member States prohibit the collection of data on ethnic and religious grounds. Hence, neither does Eurostat - which collects statistics from Member States' authorities - contain data on the religious affiliation of European residents (Pattachini et al, 2015:176). The procedural rules of the census as defined by the EU law do not require the assessment of ethnic, religious or linguistic distribution of the population. In this way, Western societies already hosting large Muslim communities may not be aware of the likely assumption that the growing Muslim communities will strive for greater social and political influence in the near future. For Muslims living in the West as a minority, the respect for Islamic law and the urge to preserve the primacy of Islamic identity or to make it compatible with the requirements of citizenship pose many challenges. Resilience, perceived as the adaptation to the Western, liberal political and social framework however, offers a wide range of solutions to the discrepancy between the sharia and the secular structure. The organisation that uses the given framework with great success in Europe is the Muslim Brotherhood, which has reinterpreted its ideology and tools in a way that best serves the advocacy of Islamic values and principles with no overt opposition to the norms of western liberalism. In what follows, some examples are provided from the spheres of ideology and practical politics that illustrate that fundamentalism and flexibility are not mutually exclusive, moreover, their careful and minute combination can offer a case study of resilience.

Bianca Maria Speidl, PhD, Migration Research Institute and Pazmany Peter Catholic University Budapest, Hungary. Bianca Speidl got her MA(s) in Arabic and History in 2015 and earned my PhD at the Institute of Arab and Islamic Studies, University of Exeter, UK. Her dissertation was about the concept of force and power in Shiite Islamist discourse, she was supervised by Robert Gleave. Bianca Speidl spent 3 years studying in Tunisia (1999-2000), Syria (2002-2003) and Lebanon (2013). She returned to Syria returned every year until 2010. She am involved in anthropological as well as philological research on Muslim communities in Europe and Christian communities in Syria. Speidl was the chief curator of the Exhibition on jihadist persecution of Christian displayed in the Hungarian National Museum as well as in New York and in Rome. She is a senior analyst at the Migration Research Institute and a lecturer of Arabic at the Pazmany Peter Catholic University, Hungary.

Dalia Marija Stančienė

Inter-Confessional Dialogue in the Post-Secular Society

According to Jürgen Habermas, in the post-secular society, believers and unbelievers “have cognitive reasons to take seriously each other’s contributions to controversial subjects in the public debate”.¹

During debates concerning the EU Constitution in 2003, Holy See underlined that the Constitution has to define the status of confessions and their communities based on the Christian values on which Europe was based. The relevance of issue was confirmed in October 2017 by The Paris Statement of European intellectuals *A Europe We Can Believe In*² which claimed that “In order to recover our political and historical agency, it is imperative that we re-secularize European public life”. To the Bishops of the Episcopal Conference of Lithuania during their “Ad Limina” visit, Pope Francis maintained that “alongside the tireless proclamation of the Gospel and of Christian values, constructive dialogue with all should not be forgotten, even with those who do not belong to the Church or who are far removed from the religious experience”.³ The report will show that inter-confessional (confessions vs unbelievers) dialogue protects the post-secular society from the erosion of values and cultural relativism.

Dalia Marija Stančienė, PhD, professor and senior research fellow at Klaipėda University, editor-in-chief of the journal of religion, philosophy, comparative cultural studies and art *Logos*. Research interests: history of philosophy, philosophy in the middle ages, metaphysics, phenomenology, philosophy of culture and media, philosophy of religion, social ethics.

¹ Jürgen Habermas, *Prie-political Foundations of the Democratic Constitutional State?* In Joseph Cardinal Ratzinger (Pope Benedict XVI) and Jürgen Habermas, *Dialectics of Secularization. On Reason and Religion*. Translated by Brian McNeil, C.R.V., San Francisco: Ignatius Press, 2006, p. 47.

² <https://thetrueeurope.eu/a-europe-we-can-believe-in/>

³ http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150202_ad-limina-lituania.html

Ojārs Stepens

The Heritage of the Totalitarian Control: The Problem of the KGB Heritage in the Cultural Sector of Nowadays Latvia

The totalitarian control of the societies in the Baltic States during the Soviet occupation regime was directed towards cultural sector as well. This area was of particular importance for Soviet authorities due to its immense potential for ideological controlling of the population and for spreading propaganda. Hence cultural sector became one of the main targets of KGB. Consequently, infiltrating KGB informants and agents into cultural institutions was developed as one of the most effective instruments for the totalitarian control.

After the collapse of the Soviet regime and the restoration of the independence of the Baltic States the public discourse turned into a battlefield for the dispute on the necessity of lustration, respectively, on researching the information on the former KGB agents and collaborators and making their names public. Due to the outstanding role of the public figures representing the cultural sector, the news of their relation with KGB has become a heated discussion object, leading towards memory wars. In the case of Latvia these lustration issues related to memory wars have become excessively violent due to the recent claim for publishing the names of the former KGB agents. The proposed paper analyses several aspects of those clashes.

Ojārs Stepens, Mg. Hist., Mg.Art. in Cultural studies, 1995 – 2014 worked at the Museum of Occupation of Latvia. Since 2016 Stepens has been working as a researcher at the Government Commission for the KGB Research at the University of Latvia.

Evgenia Tokareva

Catholics in Russia: Facing the New Political Regime (1917-1921)

In the first years after the Revolution uncertainty prevailed in the Catholic Church in Russia. Despite the fact that the first laws directed against the Church gave rise to protests among the Catholic clergy, this opposition must be assessed in the context with similar events that took place in Europe in the 19th century and the early 20th century. The resistance of the clergy intensified, when terror started in Russia. As regards religion, the pressure of the state onto the Church increased in the second half of 1918. In this period repressions directed at the Catholics started, mostly directed at the superior clergy of the Catholic Church, as well as at the clergy, which were situated close to the front. Several clergymen were detained as hostages during the conflict years between the USSR and Poland. Many of them died during the war. The Vatican was poorly informed about the events in Russia. The attempts to defend the Catholic and Orthodox clergymen were not successful.

Evgenia Tokareva, PhD in History, graduated from the Moscow State University's M.V. Lomonosov in 1977 (Historical Faculty), was post-graduate student at the Institute of Universal History, Soviet Academy of Sciences; works in the Institute of Universal History, Russian Academy of Sciences since 1978. Leading Researcher, Professor, Head of the Center for the History of Religion and the Church. Member of the WAC Expert Council on Theology; Corresponding member of the Pontifical Committee of Historical Sciences; Responsible editor of the continuing publication *Russia and the Vatican*; Member of the editorial board of the quarterly peer-reviewed scientific publication *The State, Religion, Church in Russia and Abroad* (<http://www.religion.ranepa.ru/>); Member of the Scientific Council of the review *Annali di Storia dell'educazione e delle istituzioni scolastiche*, Milan, Italy (<http://www.bs.unicatt.it/ase/Annali/>). Page on the portal Academia.edu: <https://igh.academia.edu/EvgeniaTokareva>

Dmitriy Weber

Religion and Individual in Russian Mediaeval Studies in Russian Empire in the beginning of 20th Century

The report is focused on a number of Russian studies devoted to the study of the medieval religiosity of the person. As a rule, the development of this direction is associated with the Annales school, which in the 20th century had serious influence on various historical directions in Europe and beyond. In the framework of this article, attention is focused on the research work of Guerrier, Karsavin, Kudryavtsev, and Bicilli. In the domestic historical science of that time, the term “mentality” was absent. In exchange, such concepts as “consciousness”, “religiosity” are repeatedly met. The researchers sought to explain not only the formation and significance of this phenomenon in the context of social history, but also paid attention to the cultural specifics of this phenomenon, in particular, referring to the symbolism of the medieval individual’s thinking. Some of the Russian historians of medieval European history of the late 19th century and early 20th century have made a significant contribution to the work on the subject. The interest in an individual in history emerged in Russian medieval studies of the time. It is important to note that in analyzing the religiousness of an individual, Russian scholars focused on the views of certain outstanding personalities, as a rule, those of the elite, the chroniclers and the theologians. Further development of research in this direction was interrupted by political events and the later formation of a new historical pattern. Russian science returned to this problem only in the 1980s.

Dmitriy I. Weber, PhD in History, Assistant, Department of religious philosophy, Institute of Philosophy, Saint Petersburg State University. The main interests are concentrated in two spaces: the first is the religious history of the Baltic region in the times of Middle Ages and Reformation; the second is the study of religious processes in Russian historiography at the turn of the 19th and 20th centuries. Attention is paid not only to Russian, but also to the *Ostsee* - German and Polish historiographic traditions.