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THE ROLE OF RELIGIONS IN POST-SOVIET COUNTRIES AND EXAMPLES OF THEIR RELATIONS WITH STATES

Giorgi Pareshishvili

PHD Student in Political Sciences

Advisor to the rector at Caucasus International University

Caucasus International University

Georgia, Tbilisi

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ABSTRACT

It should be noted that the constitutional requirements for the regulation of freedom of religion and the issues of determining the relationship between the church and the state were not highlighted in the Soviet system. From the declaratory point of view, the constitutions of this country were partially similar to the constitutions of the West, which allowed their reception in the constitutions of national states even after the communist regime. In the communist space, the freedom of religion was considered from atheistic positions, and Ro-Gortz Luchterhandt in his work "Development of religious legislation in Eastern Europe" would say: the communist system is a state system hostile to religion. The hostility to religion began with a claim to science. This was also supported by the anti-religious and atheistic understanding of freedom of conscience. Freedom of conscience was not a legally guaranteed autonomy for each individual to choose according to custom and religious responsibility in favor of what is truly known. It rather meant freedom of conscience from religion. Because of such doctrines, religion was displaced from public life into private life..

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Research questions:

1. After the collapse of the USSR, what kind of relationship was formed between the state and religion in the post-Soviet countries?
2. What is the attitude of the post-Soviet states towards religions at the level of the constitution?

Theoretical and methodological foundations of research.

Theoretical/practical importance of the work; The results of the research will be theoretically interesting and practically useful for interested persons. The issues raised in the research topic are still quite relevant today and not yet studied, which is why they are the subject of many interpretations by different parties.

Methodology and research design.

According to the goals and objectives, different research methods will be used. I think I will use qualitative research. Qualitative methods are interdisciplinary and widely used in almost all social sciences: sociology, ethnography, psychology, history, etc.

Based on the content and topic of the issue, qualitative research is the most relevant in order to study the historical past that exists in the world in terms of relations between religions and states. The mentioned method will help us to study and analyze the issues in many ways.

In general, qualitative methods can be characterized as methods through which the data obtained cannot be subjected to quantitative analysis for various reasons. One of the main virtues of qualitative methods is that these methods allow us to see and describe the world through the eyes of the research subjects. Qualitative methods make extensive use of information gathering tools such as informal interviews and observations. These methods combine many research techniques. These are, for example: 1. In-depth interview; 2. Biographical interview; 3. oral history; etc.

I will use an in-depth interview.

As it is known, interview is one of the most widespread means of gathering information. Depending on its structure and type of questions, the interview can be structured; partially structured and unstructured. In-depth interview and its variants are used not only in social sciences, but also in many related fields: journalism, criminology, biographical science, marketing, etc. Despite the different approaches, in all these cases this method is united by the fact that it aims to obtain detailed, deep and consistent information from the respondents about their life experience, on the basis of which it will be possible to determine certain public regularities, and in some cases — to make general conclusions. The purpose of the in-depth interview is to understand the most detailed opinions of the respondents regarding the subject under study; So "how?" and why?" Questions are the most common and useful in this type of interview.

Content analysis will be used in qualitative research. Content analysis involves summarizing and presenting written data, their main content and information provided. More precisely, content analysis is defined as a set of precise and consistent procedures for detailed analysis, study, and justification of the content of written data. During content analysis, the given text is analyzed, reduced in volume, separated and presented in a summarized form. This is done by means of pre-existing categories and topics identified in the process of working on the text and aims to generalize or check the theory.

Depending on the topic and scope of the research issues, the mentioned methods will be quite effective, because the reduction, analysis, and summary of texts and information will help me to form the work perfectly and present it in an interesting way. There is quite a lot of material throughout history that presents the relationship between states and religions. Due to the scope of the issues, we focus on Islam and Christianity.

There are several issues to consider when considering the reliability of the texts and their content analysis in the mentioned method, and in the analysis of qualitative data, in fact, different means are used for this, for example; Voluntary and involuntary evidence, documents may be limited, selective, partial, biased, non-neutral and incomplete, since they were created for a completely different purpose than research, the text may not be verified or it is impossible to verify it, etc. Although inductive approaches may be ruled out in the early stages of content analysis, this does not mean that they will be ruled out in the later stages as well, since it is possible to inductively draw themes and interpretations from the data, rather than – however, from categories or pre-existing theories.

In general, relations between states and religions do not represent a narrow understanding of the issue, and it is accompanied by a number of factors, taking into account the mentioned methods, and not, for example, quantitative or other.

Using the approaches and methods presented in the research, taking them into account in the conclusion, will help us to present the studied issue in a diverse and interesting way, so that not only the scientific community, but also readers interested in the topic in general can understand and correctly perceive the issues.

The role of religions in post-Soviet countries and examples of their relations with states.

It should be noted that the constitutional requirements for the regulation of freedom of religion and the issues of determining the relationship between the church and the state were not highlighted in the Soviet system. From the declaratory point of view, the constitutions of this country were partially similar to the constitutions of the West, which allowed their reception in the constitutions of national states even after the communist regime. In the communist space, the freedom of religion was considered from atheistic positions, and Ro-Gortz Luchterhandt in his work "Development of religious legislation

in Eastern Europe" would say: the communist system is a state system hostile to religion. The hostility to religion began with a claim to science. This was also supported by the anti-religious and atheistic understanding of freedom of conscience. Freedom of conscience was not a legally guaranteed autonomy for each individual to choose according to custom and religious responsibility in favor of what is truly known. It rather meant freedom of conscience from religion. Because of such doctrines, religion was displaced from public life into private life. Institutionally, this meant that state authorities They did not allow religious content in their activities, which created the basis for the expulsion of citizens personally oriented to religion from leadership positions and even professions. In a functional sense, the principle of separating the church from the state meant the secularization of all spheres of the state and society. The nation-states created after the collapse of the totalitarian regime recognized the Western model of the separation of religion and state, but since these countries are characterized by churches with great traditions, it is not surprising that acute conflicts arose in the process of forming new states. Next to the separation of the state and the church, there are systems with a peculiar synthesis, subordinate to the state and elements of separation, the model of concordats (Poland, Georgia). The problem was compounded by the teachings of new religious organizations that came from different countries after the communist regime. The attitude towards them found a peculiar reflection in the laws on religion, which limit the freedom of preaching.

In Ukraine, the relationship between the state and the church is regulated by a similar law. It also includes the rules for the return of religious buildings. The congregation in Ukraine began to separate from the Moscow Patriarchate. The Uniate Church, banned in 1946, was resurrected, at the same time, the Ukrainian Orthodox Church declared itself autocephalous (currently known as autocephalous by the Archbishop of Constantinople, New Rome and Ecumenical Patriarch). In response to this, the Patriarch of Moscow, in 1990, granted the status of an "autonomous Orthodox Church" to the Patriarchate of Kyiv. Along with Orthodoxy, traditional religions in Ukraine include Catholicism and Judaism. Other religious organizations, in order to obtain official status, need to comply with the rules of registration established by the state, which do not enjoy property rights similar to traditional religions. in the field of social or other types of assistance from the state.

The constitutions of the Baltic states also recognize "freedom of conscience, belief and speech"; membership of churches or religious associations is voluntary; there is no state religion. In 1990-92, special laws were issued on the return of property to religious organizations. In Lithuania, as in most Catholic countries, the communist Until that period, the independence of the Catholic Church was partially guaranteed by the Concordat.

According to Article 16 of the Constitution of Belarus, the relationship between the state and religious organizations is regulated by law, taking into account the influence they have had on the spiritual, cultural and state traditions of the Belarusian people. At the same time, the Constitution prohibits the activity of a religious organization if its activity violates the sovereignty of the Republic of Belarus, its state structure or civil harmony, as well as prevents citizens from fulfilling their state, public, family obligations or harms their health and morals. This model of the constitution is close to the state religion model, but the law "On Confession and Religious Organizations" cannot ensure the protection of the principles of the state religion, because it does not say anything about the protection of people's consciousness from the influence of other non-traditional religious teachings. This law is built on the basis of freedom of religion and equality and, accordingly, It is against the mentioned article of the Constitution.

In Turkmenistan, as well as in Kazakhstan, a law on religious organizations has been adopted. The government imposes significant controls on religious activities and organizations. As required by law, only Sunni Muslims and Orthodox Christians were registered. Unregistered organizations include Baha'is, Baptists, Adventists, and Pentecostals. Their religious activity is a private activity and they do not enjoy any benefits from the state. So, the legislation of the post-Soviet space in the field of the relationship between the state and religion is in the process of formation.

Now as for Russia, the Constitution of the Russian Federation strongly emphasizes the fact that Russia is a secular state and no religion can be established as a state or mandatory (Article 14), and the constitution also states that religious associations are separate from the state and equal. This is an actual entry in the constitution, and in fact, the religious situation in the Russian Federation is quite difficult. As is known, "jehovah's wisse and followers of other non-traditional religions are victims of special aggression. Muslims also face problems because they often become victims of both ethnic and religious

conflicts. There are Nazi groups in Russia that attack people who do not belong to the Slavic ethnic group. This mainly applies to Caucasians as well as black citizens. The main goal of these groups is to cleanse Russia of "arrivals". Often there is no response from the law enforcement agencies to prevent similar attacks on civilians by the Nazis. Despite the constitutional reservation, the Russian state directly supports the Orthodox Church both politically and financially. Special attention is paid to dioceses abroad. The Russian Church includes the Orthodox Churches of Japan, Finland, Ukraine (partially), Belarus, Kazakhstan and a number of other countries. In many cases, the Russian state exerts political pressure on the mentioned countries by using the religious side. Russian monasteries and parishes in the Holy Land of Jerusalem are under special attention from the Russian state. Every year, large funds are allocated by the state to strengthen the Russian Church not only in Russia and in those archiepiscopal regions where it is represented as superior, but also in the territories of Western countries where its jurisdiction does not extend; In this case too, the Russian Church often appears as a strong pillar of Russian state policy in its subordinate dioceses.

It is noted that a residence intended for the Patriarch was opened in the Kremlin on the initiative of the President of Russia. Active involvement in political processes is also common on the part of the Russian Patriarchate. It should also be noted that from the Russian Federation's side, the de facto Abkhazia and the so-called Abkhaz Republic after the recognition of South Ossetia, the Russian Church did not openly recognize their so-called "Independence" was the statement made by the late Patriarch Alexi and he noted that the borders of the Georgian Church are indestructible and indivisible, partly the same policy was continued by His Holiness Kirill, but we must add here that he met the self-recognized presidents of Abkhazia and Samachablos more than once. Unlike the state, the Georgian Church tries to maintain peaceful and diplomatic relations with the Russian state and the Church. Article 24 of the Russian Constitution states that: everyone has freedom of religion, conscience and belief. Godliness should be performed freely. It is not allowed to force a person to participate in religious services, or to perform religious rituals and to reveal his confession, and it is also not allowed to impose blame or conviction on account of confession and belief. Teaching of religion and ethics is carried out under the supervision and control of the state. The teaching of religious culture and moral education is a necessary part of the curricula of primary and secondary schools. Receiving other types of religious education depends on the individual's desire. It is not allowed to encroach or insult even partially religion, religious feelings and sanctities for personal or political influence, as well as the establishment of basic social, economic, political and legal systems by the state on religious principles. In Russia, in connection with the transition from the Soviet model of separation of state and church to a new model, in 1993, by the decree of President Boris Yeltsin, the property and buildings that were taken from them during the Soviet period were returned to religious associations (churches were turned into clubs, libraries, museums, monasteries - prisons), returned to the Moscow Patriarchate A number of monasteries. Currently, the 1997 Law on Freedom of Conscience and Religious Associations is in force in the Russian Federation, according to Article 4 of which no religion is declared a state religion. Religious associations are separate from the state and equal before the law. The state recognizes only the tax benefits established for religious organizations and provides them with financial or other assistance in the protection of the objects that are monuments of history and culture, as well as in the teaching of general educational disciplines, within the limits established by the Law of the Russian Federation on Education. Religious organizations can open their own schools, and in state schools, at the request of parents, the teaching of religion (for optional subjects) will be allowed. The requirement of the law on the creation of religious associations is interesting. According to Article 6 of the Law, religious associations can be established in the form of religious groups and religious organizations. Creation of such unions is prohibited in state institutions, military units, self-government and municipal organizations. According to the law, a religious association in the Russian Federation will be recognized as an association of Russian citizens and persons legally living on the territory of Russia, which is created for joint confession and is characterized by the following features: confession of faith, worship and implementation of other religious customs; Teaching religion to his followers and their religious upbringing. A religious group, according to the law, is an association of citizens for joint confession without state registration. The assets of such groups are created based on the contributions of their members. Religious groups, if they think of transforming into a religious organization in the future, inform the self-government bodies about the creation of this group. Also, religious organizations of foreign countries can open representative offices on the territory of Russia, but they are not allowed to carry out religious and other religious

activities. The status of religious associations does not apply to them. The law provides for the liquidation of religious organizations through the courts if the Constitution and laws of the Russian Federation are violated. The basis for liquidation can be: 1. Violation of public and state security; 2. Action aimed at the forced change of the constitutional arrangement; 3. Creation of military formations; 4. Propaganda of war, social, racial, national or religious division and propaganda of hatred; 5. Forcing the family to break up; 6. Harming citizens' health and morals with narcotic and psychotropic drugs, hypnosis and other illegal actions; 7. Tendency to commit suicide or refusal of medical assistance for religious reasons when a person is in a life-threatening condition; 8. Forcing members to alienate their property in favor of a religious organization; 9. Inciting citizens to refuse to fulfill civil obligations established by law. The Law of the Russian Federation "On Freedom of Conscience and Religious Unions" establishes 3 categories of religious unions: religious group, religious organization, religious representation. Among them, only religious organizations enjoy the right of registration, which gives them the status of a legal entity under public law. Religious organizations are also equal in carrying out such public tasks as: establishing and maintaining religious buildings and other special objects of worship; at the request of those placed in treatment and preventive institutions, orphanages, homes for the elderly and persons with disabilities, penitentiary institutions, to conduct a religious ritual; to produce and distribute religious literature, audio-video material and other religious items; To carry out charitable activities, to establish cultural and educational organizations and mass media in accordance with the law.

As for Azerbaijan, we can say that everything is fine and we don't have any problems in terms of legislation and constitutional reservation. The Law of Azerbaijan on Religious Organizations establishes the status of traditional religions, provides for and establishes the procedure for registration of religious organizations. The religious activities of citizens of other countries and Azerbaijanis, if they form non-traditional religious organizations, are limited by the registration procedure and the scope of distribution of their printed audio material. Article 18 of the Constitution states that in the Republic of Azerbaijan, religion is separated from the state and all religions are equal before the law. It is also added there that it is not allowed to propagate and spread religion that degrades human dignity and is against human principles, and it is also noted that the educational system is of a secular nature.

According to the legislation of Azerbaijan, only a citizen of the state of Azerbaijan has the right to perform regular religious rituals on the territory of the state. This record created and continues to create great obstacles for representatives of non-traditional religions for Azerbaijan, whose religious centers are located outside the borders of the country (example, georgian orthodox church). Offering regular services to the foreign diaspora in Azerbaijan is often a problematic issue and is possible only after a long diplomatic and political agreement with the state.

As for the Constitution of Armenia, Article 19 states that everyone is equal before the law and the courts. The state ensures the equality of all citizens, regardless of religion, ethnicity, gender, origin of skin color... attitude to religion. It is forbidden to limit the rights of citizens in any way due to social, ethnic, racial or religious affiliation. The Apostolic Church of Armenia is the national church of Armenia. Certain restrictions are imposed on all other religious organizations. In order to grant legal status to religious organizations, the legislation establishes a mandatory registration rule. All the organizations that applied before June 30, 1999 were registered except Jehovah's Witnesses. The authorities refused them registration on the grounds that conversion to their faith is a key element of the activities of Jehovah's Witnesses and thus threatens the security and law and order of the country. Now the situation has changed and significantly amended in terms of democracy and freedom of religion. In the Constitution of Armenia, there is prima article 8, which states that in the Republic of Armenia, the Church is separated from the state. The Republic of Armenia also recognizes the special mission of the Armenian, Apostolic, Holy Church as a national church in the spiritual life of the Armenian nation, its national In the case of the development of culture and the protection of national identity. Freedom of activity of all religious organizations operating in accordance with the law is ensured in the Republic of Armenia. It should be noted that there is a representative of the Russian Orthodox Church in Armenia, but according to the 1995 Church Decree of the Church of Georgia, all Orthodox who live in the territory of Armenia must canonically obey the Church of Georgia. . We should consider this as another step of the Russian state and the church and part of their policy, which, as we have already mentioned, is quite vocal outside the country as well.

The Georgian Church has a centuries-old tradition and legal forms of relations with the state, which is the object of a separate extensive discussion.

In summary, we can say that it is a fact that after the collapse of the Soviet Union, the post-Soviet states, as a result of their choice of free self-determination, connected religion as an integral part of their independent statehood, which is the main component of the state. We have differences at the constitutional level regarding religion in post-Soviet countries, which is due to the politics of their state. At the same time, it should be noted that the different conditions of the states are determined by the public and political tendencies within the state itself towards religion and specific religions, which play a decisive role in the relationship between the state and religion.

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