

society at the level of expert environments, and the presentation of a system of value orientations to society. The term “formation” in relation to identity implies the conceptual view of the state on national values and priorities officially presented to the society. The term “strengthening” in relation to state policy and identity implies the institutionalization of concepts and strategies through various mechanisms for the implementation of state policies, as well as specific social practices. In addition, this term implies the protection of traditional values, worldview, historical memory in the context of countering destructive threats.

The authors conclude that state policy in the sphere of formation and strengthening of Russian identity should be defined as a special activity of the state and society aimed at achieving national consensus and solidarity in relation to national goals, priorities, as well as protection of historical consciousness, traditions and mechanisms of intergenerational continuity that form the basis Russian identity.

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2019.02.002. IGOR KUZNETSOV. VALUE FOUNDATIONS OF INTERRELIGIOUS CONSENT OF ORTHODOX CHRISTIANS AND MUSLIMS OF RUSSIA // “Vlast,” Moscow, 2018, № 6, P. 136–144.

Keywords: interreligious consent, traditionalist value meanings, secular-rational (modernist) value meanings, Orthodox and Muslims of Russia.

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In the article the author substantiates the approach to the study of the values of the Russian society, which allows finding out the common value foundations that ensure interreligious

consent of Orthodox Christians and Muslims in Russia. It is shown on a large number of empirical data that implements this approach that the coordinated perception of the current Russian realities is provided by representatives of different religions in Russia with the same traditional understanding of the basic guidelines of value. The author of the article understands interreligious consent as a coordinated perception and assessment by representatives of different religions of actual realities both within Russia and abroad.

The set of values in the concept of the researcher remains relatively constant in time, and the process of their replacement is reduced to a change in the content of the concepts denoting social values. These gradual changes in the content of a value can be placed between two poles – the traditionalist interpretation of value and the modernist (secular-rational) one. The presented approach was used in the study of the axiological foundations of the consolidation of Russians in the framework of the project 2014–2018 “Resource interethnic harmony in the consolidation of the Russian society: the General and the specific regional variety.”

The modern Russian society cannot be called existing on traditional values. For the most part, Russians are in the process of rethinking value priorities, although there is a relatively large proportion of those who systematically adhere to traditionalist interpretations of certain values.

Comparison of reactions to the standard life situations of representatives of “traditionalists” groups and those who are in the process of rethinking value meanings showed that the reactions of “traditionalists” are more consistent. Moreover, the consistency of views of “traditionalists” can be traced for respondents of different ages, and at the level of different regions, nationalities and faiths.

According to the study, Russians adhere to the “traditionalist” value guidelines in the vision of Russia's place in the world mainly, as well as in the unconditional priority of moral norms over rational considerations. Respondents choose the pole

of “modernism” when it comes to guidelines for economic activity and innovations related to changes in the principles of functioning of the Russian economy. According to the overwhelming majority of respondents, self-identification with the Russians is associated with loyalty (or at least with the manifestation of loyalty) to such values as recognition of a special, different from the European way of historical development of Russia, respect for the established traditions, the priority of moral norms over rational efficiency, the vision of Russia as a great power. These are the “braces” that today consolidate Russian society in its social, cultural and ethnic diversity, according to the research data.

The author considers the question: to what extent these values can contribute to the maintenance of interreligious consent, especially consent between the most numerous religious communities of Orthodox Christians and Muslims in Russia. The researcher believes that the interreligious consent of the Orthodox and Muslims of Russia can be based on common traditionalist interpretations of basic religious values.

The researcher comes to the conclusion that the coordinated perception of the current Russian realities by representatives of different religions is provided by the same understanding of value orientations in Russia. The traditionalist understanding of value orientations ensures a stable existence of the community – not only religious, but also Russian, in which representatives of the community live.

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