

RELIGION AND ETHNOS

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The article reveals content of the concept “religion” and “ethnos”, discovers essential characteristics of religion, and analyzes historico-stadial types of ethnos. The issue about religion and ethnos connection is decided on different stages of history, in various countries and regions. Special attention is concentrated on specification of ethnoreligious conflicts.

Key words: religion, historical types of religion, ethnos, superethnos, subethnos, social conflict, ethnoreligious conflict.

The denoted problem occupies one of the most important research directions in social philosophy, political science, ethnography, ethnology, anthropology, and certainly in religious studies. This is connected with a fact that the given problem directly roots in ontology of individual, group, society, in human existence. Interrelation between religion and ethnos exists from time immemorial, it changes, remaining in the course of history, it appeared in various forms, conditioned particularly by specific nature of various religions and ethnoses. Discussion of the problem supposes first of all revelation of concepts “religion” and “ethnos”.

About five thousand religions are recorded in science (and according to some estimations – even more); the diversity of religious forms caused many definitions of religion; now there are more than 250 definitions (and we can assume that not all were counted). Is not feasible and appropriate to produce the definitions in this context, but it’s possible to select the types of definitions. First of all, theological (or doctrinal, faith educative) and philosophical definitions, pretending to religion essence revelation, are differentiated. The first comprehend religion “from within”, proceeding from the model, which is determined by correspondent religion or confession. Philosophical (secular) definitions aspire to discover religion signs “from outside”, frequently they consciously distance themselves from whatever religion and even assume towards it a critical position. These definitions also bear the stamp of assumptions of one or another philosophical direction – naturalism, anthropologism, materialism, philosophy of life, existentialism, neorealism, analytical philosophy, philosophy of unity and etc. Definitions, formulated on the basis of theoretical positions and empirical material of correspondent sciences, are differentiated. These definitions have a lesser degree of generality in comparison with the “first pair” and appear to be as sociological, ethnological, biopsychic, psychological, linguistic and etc. Definitions are differentiated according to the main approaches and methods, used by researchers. Then definitions happen to be descriptive (description of empirical signs), genetic (revelation of creation and reproduction factors), semantic (analysis of sign expressions and meanings), structuralistic (revelation of invariant structures) and etc. There exists class of definitions, formed on the basis of some aspect, component of religious complex. Interaction models characterize religion as a certain type of human interrelations and mutual relations concerning some objects.

Functional interpretations proceed from the fact that religion can be understood by means of function description, revelation of “special function”. Behavioral explanations consider ritual to be primary in religion (for instance, veneration, obsecration, sacrifice, purification and etc.), certain types of symbolical actions, and some behaviour forms. Consent defini-

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tions proceed from various conscience phenomena (animism; faith in mana; faith in supernature; sacred; sensethinking; feeling of infinity; experience of irrational; fantastic and etc.). Religion's definitions are also built in the line of human-society-universe. In this case definitions appear to be egocentric (by means of different variants of religious experience revelation in the microcosm of an individual), sociocentric (by means of various religious forms assimilation to some social phenomena) or cosmocentric (interpret religion as macrocosm reflection, realizing in the connection context with an individual microcosm). Contracting or expanding religion interpretations are presented in modern literature. According to contracting interpretations, a certain sign, which is peculiar only for some religions (not for all!), is considered to be "general" or even "universal" sign of all religions (some "specific feature" of conscience, "specific cultic action", "specific function" and etc.). Often "specific" and "universal" feature of religion is called "faith in supernature". This characteristic is found in many works on philosophy, history, sociology, political science, legal science, ethnography, ethnology and etc. There is an opinion of a famous Russian scientist - ethnologist V.A. Tishkov in the context of this article. He writes: "It's hard to define what is religion, but one thing is certain: faith in supernature is universal characteristic of the early forms of social life and it is preserved up to this day" [11].

One can hardly agree with admission of "faith in supernature", "specific", "general", "universal" feature of religion. E. Durkheim (1858-1917) clearly demonstrated that idea of "supernature" appeared quite late in history of religion; this idea emerged not so long ago and it supposes an opposite idea. To name some facts "supernatural", one has to already have the idea that there is a natural order of things [4]. Faith in supernature is not peculiar for religious consciousness in developed eastern religious (buddhistic, Taoist and etc.). The division into natural and supernatural is formulated in judeo-christian tradition, but in christianity not all thinkers accept this dichotomy, and as social researches show very often this division "does not reach" an ordinary consciousness of many religious individuals.

Expanding treatments relegate such phenomena to religions: 1) "Any belief system, to which a group of people keep to"; 2) "commerce religion"; 3) veneration of film stars, entertainment stars, outstanding athletes; 4) actions of "fan" groups of sport teams; 5) "cyber-religions", "internet-religions", "internet-churches" 6) "gamereligions" (computer games, games on fruit machines, in casino and etc.). There were and there are attempts to consider religion from the viewpoint of natural sciences, particularly biology and psychophysiology. There are offered religion's interpretations in the quality of psychopathologic phenomena and explanations of it on the basis of psychiatry; depending on "psychiatrists" point of view "diagnosis" was different: maniacal-depressive psychosis, schizophrenia, megalomania, delusion of persecution, self-abuse, compulsion neurosis, emotional and mentality disorder and etc. Comparison of religion with drug addiction join such kind of attempts ("drugs – are religion"; "there exists religion of psychedelism" and etc.), with alcoholism (it is called "chemical religion"). Such attempts did not get scientific justification.

Religion (Latin. religio – etymology of this term continues to be disputable: the most accepted are considered to be variants of Cicero (106-43 B.C.) and Lactantius (about 250 – about 325). Cicero produced the specified term from relegere – go back, return, read again, think over, collect, contemplate; Lactantius supposed that the term descends from religare – knit, tie, bind, fetter) and represents an approach of spiritual and practical world exploration, one sphere of society spiritual life, community, groups, individuals and personalities; it is: 1) necessarily emerging and existing aspect of person and society vital function, having basics, suppositions and factors of emersion and existing in relation to the lack of freedom and dependence, and at the same time giving opportunity to experience protection, liberation from holding circumstances, exit outside limitation, feeling of freedom and fit of energy; 2) a way of expressing person's self-alienation in various fields of life and overcoming of this self-alienation with a help of beneficence, mercy, charity, care, combining disparate individuals in the community, as well as, in terms of psychology and consciousness; 3) reflection and re-

trieval of incoming from “outside” information as about powers, dominating over people, so about relations where person’s freedom expresses; 4) cultural phenomenon, which appears to be a combination of approaches and methods of supplying and realization of person’s existence, which are (approaches and methods) realized in the course of spiritual and material activity and presented its products, transmitted and developed by new generations; 5) social subsystem, which includes a religious complex, which is formed by: a) religious consciousness; b) religious activity – extracultic and cultic, cult; c) religious relations – extracultic and cultic; d) religious organizations – extracultic and cultic. Religion carriers (including subjects) are religious communities, groups, organizations, individuals, persons. Religion performs a number of functions in the life of society, communities, groups, individuals, persons: worldview, compensative, communicative, regulative, integrating-disintegrating, culture-transmitting, legitimate-dislegitimate. It defines “extreme” criteria, Absolutes, from the viewpoint of which a person, world, society are understood, definition of objectives and thinking of sense are provided.

Religious consciousness integrates religious complex and it is characterized by: religious faith, sensual demonstrativeness, characters created by imagination, connection of adequate to reality content with inadequate, symbolism, allegory, interlocutory, strong emotional saturation, functioning by means of religious language. Religious faith is belief: a) in hypostatized (greek. ὑπόστασις – support, basement, essence) creatures, attributed (лат. attribuo – devote, endue, give) features and connections, and also in the world formed by these creatures, features, connections; b) in the possibility of communication with hypostatized creatures, impact on them, getting help from them; c) in verity of relevant ideas, notions, suggestions, views, dogmata, texts and etc.; d) in real commitment of some events, about which texts narrate us, in their frequency, in coming of the expected event, in belonging to them; e) in religious authorities - fathers, teachers, saints, prophets, charismatics, gurus, bodhisattvas, arhats, church hierarches, ministers of religion. Religious faith lives out the whole religious complex and determines the singularity of the process of transcending in religion. Transitions, which are not realized in empirical existence of people from limitation to absoluteness, from disability to power, from life till life after death, from objective reality to other-worldliness, from lack of freedom to emancipation and etc. are achieved with a help of religious faith in terms of consciousness.

Ethnos (greek. ἔθνος – people, tribe) is defined in different disciplines – in ethnography, ethnology, anthropology, sociology, ethnolinguistics and etc., and also by representatives of these disciplines is defined - in different ways. More or less coherent concept of “ethnos” has not yet formed, however in some treatments of this concept peculiar features of this phenomenon are really pointed out. Let’s briefly quote noteworthy treatments. L.N. Gumilyov (1912-1992) believed that “ethnos” is a geographical, natural phenomenon, but not social: “... This is one or another group of people (dynamical system), opposing itself to all other analogous groups (“we” and “not we”), having its own special internal structure and original behavioural stereotype [3]. Behavioural stereotype is understood as stable readiness to act in accordance with standards of relations between group of individuals and between individuals. Scientist believed that the reason of emersion and development of ethnos is appeared to be a passionarity impact, sources of which are not only beyond ethnos, but they are also beyond the Earth. Specially gifted super activists, having special energetic, realize ethnos organization and its reproduction.

Y. Bromley (1921-1990) distinguishes ethnos in a narrow sense and in a broad sense of the word. In the first meaning “ethnos...can be defined as historically constituted on a particular area stable intergenerational group of people, having not only general features, but also relatively stable particularities of culture (including language) and psyche, and also consciousness of own unity and distinction from all other similar formations (self-awareness), fixed in a consciousness (ethnicon)” [2]. The scientist offered to separate terminologically the use of the narrow meaning of the word “ethnos”, and use in such meaning the name “ethni-

cos” (ancient greek. ἔθνικός adjective from ἔθνος). In addition Y.V. Bromley speaks about broad meaning of the term “ethnos”: he means a group of people of a single ethnic background not depending on their territorial location [2]. In this meaning ethnos is understood as ethnosocial organism – ESO. Y.V. Bromley also fixes different taxonomic levels: the highest – metaethnos and the lowest – subethnos and offers to name the representative of ethnos, metaethnos and subethnos with a word “ethnic” [2]. T.G. Stepanenko characterizes ethnos as psychological group and supposes that “...from the point of view of psychologist ethnos can be defined in the following manner. *Ethnos - is a group of people, who aware themselves as its members on the base of any signs, perceived as natural and stable ethnodifferentiating characteristics*” [8]. S.A. Kravchenko defines ethnos as follows: ethnos – “... is a historically formed on a designated area group of people, having one language, peculiar consciousness, feeling “we-group” by contrast with “they-group”, that manifests in peculiarities of life world, culture, and economic management” [5]. E.G. Solovyov believes that ethnos – is “a historically formed social group, differing by its unique characteristics of cultural fund and possessing by ethnic consciousness and group identity. In the domestic social studies under basic types of ethnic groups, as a rule, one should understand tribe, nation, race” [9]. T.I. Alexeyeva considers ethnos to be *social* division of humanity; it’s historically formed on a certain territory stable group of people, characterized by solidarity of culture, language, psyche and consciousness, reflected in self-awareness (ethnicon) [1].

V.V. Pimenov offered component approach to the consideration of ethnos. In the context of this approach “ethnos is considered as historically emerged and evolved complicated self-reproducing and self-regulating social system, possessing complex composition (structure). The structural components of the highest order are appeared to be *components*, which themselves have a complex structure [6]. Among the components author names resettlement of ethnos, spatially- resettlement side: ethnical territory and ethnical borders, compactness and dispersity of resettlement, cultural adaptation to local ecological conditions; reproduction of ethnos as a part of population and demographical structure correspondent to it; productive-economic activity and its character: ethnical composition (structure) of economically active population, labour reserves, customers, workers of different production units; system of social relations, groups and institutes: social strata, classes, castes, institutes and ethnical groups in formations; language and different forms of speech activity: dialect, jargon, literary language, bilingualism, polylingualism; creation, usage and preservation of culture: partition of culture on material and spiritual, popular- folk and professional; way of life or stable stereotype approaches of rhythmical behavior, which realize in customs, social habits, ceremonies, rituals, popular etiquette and etc.; essential sides of psychological perception of own ethnos and of general ethnical world view; collective and individual ethnical consciousness.

The scientist speaks about ethnos cooperation, which can take different form – from flat interethnic contacts to acculturation (partial adoption by one ethnos a culture of another) and assimilation (dissolution of one ethnos in another). Ethnical and interethnic processes manifest as congregative (ethnointegrative) and separating (ethnical differentiation and partitioning). Interethnic stresses (including latent) and conflicts are possible.

G.T. Tavadov gives the following definition of ethnos: “... is historically formed on a certain territory stable group of people, having general features and stable peculiarities of culture (including language) and psychological set, and also awareness of its unity and distinction from other similar formations (consciousness), fixed in consciousness (ethnicon)” [10]. Explaining this definition, G.T. Tavadov refers language, popular art, customs, ceremonies, traditions, standards of behavior, habit to system characteristics of ethnos, in other words components of culture, which transmitting from one generation to another, form ethnical culture with a specific style. Ethnos has ethnical consciousness, “antithesis “we”-“they”” is peculiar for it. It includes the whole combination as biosocial peculiarities of physical and mental make-up, socioeconomic conditions (emersion territory, “place of development”), so household experience and sociocultural factors (language, religious and spiritual traditions). The

scientist supposes that it's incorrect to consider ethnos as strictly social phenomenon, but from the other side, it's incorrect to identify ethnos with biological population [10].

Examined treatments of ethnos contain peculiarities revelation of this phenomenon, emphasize the combination of markers, allowing to differ this group of people from the other. There is no possibility to say pro et contra to one or another treatment, to some or other ethnos specifications in this context. Ethnos – is a stable, multigenerational, appeared on a certain territory on the base of productive (or other) activity, preserving features of general anthropological type, social group, which has such peculiarities as: specific ethnical culture, first of all language, ethnical self-awareness and self-identification, psychological opposition “we” – “they”. Some or other religion or confession acts as a marker in a series of ethnoses. According to the periods of historical development ethnos appeared in different historico-stadial types: generation, tribe, nation, race. Though in the course of history parts of “ethnics” “emigrated” from the territory of ethnoses emersion, there were “migrations of people”, the basic massif of many of these ethnoses was enrooted on the original territories, and the parts of these ethnoses appeared on other territories preserved historical memory about “ancestors’ earth”. Generation, tribe, nation, race, were and are in difficult interrelations with religion. From one side direction of faith evolution, cult, religious institutes in many ways depended on ethnical processes, which conditioned, for example, formation of religions types – genitribal, nationally- racial. From the other side, religion factor influenced on development of generation, tribe, nation, race, religious affiliation could act as one of the ethnos features.

Genitribal religions formed in conditions of primitive communal system. The original religious faiths were mostly general for every given related group of people, but after division of such groups religious faiths developed in a peculiar way for every group of people. Genitribal religions spontaneously grew up from life social environment of generation and tribe, knit with these historico-stadial types of ethnoses and made them sacred. Ancestor worship, expressing genetic unity and blood-related connections, takes a very important place in such religions. Cult of tribal chief, confirming structurally hierarchic unity of a group, is specific for these religions. A system of age initiations is formed here. Fetishistic, totemistic, magic, animistic believes and cultic-ritual actions are also widely spread. The image of one spirit, as a rule, patron of initiation, who acquired features of tribal God, could stand out at the stage of developed genitribal formation from animistic complex. Tribal Gods expressed solidarity of people inside the given group and separation of groups from each other. It is important to note that geni-tribal religions in modern traditions of society essentially differ from religions, emerged and existed in conditions of primitive formation. Modern geni-tribal religions experienced influence of historically formed nationally-racial and world religions. Syncretic systems, where fantastically interlace faiths and religion cults of different historical types, form in some instances. At the present time geni-tribal religions are spread among the people of the South, East and South-East Asia, Malaysia, Australia and Oceania, among the Indians of North and South America and express archaic social structures. With the expansion of tribal organization, formation and development of class society, people and then races, nationally-racial and world religions form and develop. However, more advanced religions assimilate many elements of geni-tribal religions.

Nationally-racial religions assimilated well-known historico-national layers of genitribal religions, but in contradistinction to the latest they formed and evolved in the period of formation and development of class society. They reflected the living conditions (economical, political and etc.) of nationality and then nation and сакрализовывали the given historico-stadial types of ethnoses, their governments, the leaders of these governments (system “caesar divus” – “godlike king”). The carriers of nationally-racial religions generally appear to be representatives of the given ethnos, though under observing the certain conditions individuals of the other ethnical belonging can become followers and get sanction of these religions. These religions are characterized by detailed ritualization of people ordinary behavior in its traditionally developed forms (up to eating organization, following of hygienic rules, household

traditions and etc.) specific ritualism, which complicated or made it impossible to communicate with gentiles, strict system of religious behests and prohibitions, separating representatives of these religions and ethnoses from followers of other ethnoreligious communities. To this type from currently existing religions we can refer Hinduism, Judaism, Confucianism, Sikhism, Shintoism and etc.

World religions - Buddhism, Christianity, Islam - are genetically related to geni-tribal and nationally-racial religions, borrowed many elements of religious faiths and cults of these religions, but at the same time they essentially differ from them. World religions emerged in the periods of great historical turns, the transition from one type of public relations to others. The founder or group of founders, who felt the need for a new religion and realized religious needs of masses, played the main role in their formation. These religions were formed in conditions of "world empires" formation, when there emerged the need to "add" correspondent religions to these empires. Emerged governments covered large territories and included various economical patterns, ethnoses, cultures. In the developed creed, cult, organizations were reflected a way of life of various regions, different strata, classes, estates, castes, tribes, nations and that is why these different communities became the bearers of the new religions. World religions are characterized by strongly expressed proselytism, predatory activity, their propagation has interethnic and cosmopolitan character and it's converted to the representatives of various sociodemographic groups. Equality of men idea is preached in these religions. They reject ritualism, introducing separation, which complicated or even prohibited the communication of supporters of diverse geni-tribal and nationally-racial religions. But various directions of world religions obtained ethnical coloration in the concrete historical conditions; these religions in their ethnical forms tend to identification of ethnical and religious affiliation.

Ethnoreligious communities, where the concretion of ethnical and religious took place, were historically formed. We can refer to ethnoreligious groups, for instance, the Karaites, speaking Karaim language and having ethnicon "Karaites" (Hebrew - reading). Concretion of ethnical and religious is also peculiar for metaethnoreligious and subethnoreligious groups. The presence of ethnoreligious, metaethnoreligious and subethnoreligious consciousness, which is reflected into ethno-meta-subethnoreligious orientations/ attitudes/ values/traditions/ customs/ prejudices in ethno-meta-subethnoreligious unit is characterized for ethnoreligious, metaethnoreligious and subethnoreligious groups; if these "onims" (proper names) are not selected, religionym performs marker functions of ethno-meta-subethnoreligious groups. Metaethnoreligious group, for instance, appears to be mori in Indonesia, they speak mori and call themselves mori. Subethnoreligious group include: a number of groups in Russia - ironitsy and dirortsy in Ossetia, kryashens in Tatarstan, hemshils and yazidis in different regions of RF, the adzharians in Georgia, waldensians in Italy, pomaks in Bulgaria, latgalians in Latvia, setus in Estonia, maronites in Lebanon, druses in Lebanon and Syria, nusayri in Syria, copts in Egypt, ankhara and adere in Ethiopia, azidi in Syria, Turkey, Armenia, Iran, sikhs in India, hui in China, arakans in Southeast Asia, chaps and bani in Vietnam and etc [7].

P.I. Puchkov divided ethnoses into groups according to the degree of contingency with confessions: 1) ethnoses, which are entirely connected with confessional community; 2) ethnoses, which are generally monoconfessional, though, holding to confessions, spread outwards; 3) ethnoses, among which only one confession prevails, but there are also significant groups of representatives of other directions and movements of the same religion; 4) ethnoses, where no one confession distinctly prevails, but all creeds refer to one religion; 5) ethnoses, in the structure of which there are representatives of different religions, but one of them distinctly prevails; 6) ethnoses, where no one religion strongly prevails over the other religions, though, all religions are rather distinctly delimited; 7) ethnoses, which are characterized by confessionalism.

Nowadays a lot of countries are polyethnic and polyreligious, that is why in the system of social relations of these countries interethnic relations have an influence over interfaith re-

lations and vice versa – an influence of interfaith relations over interethnic relations. Interconnection of either relations reflects in approaches of ethnical self-identification and religious identification, particularly, in everyday life religionism and ethnicon are obviously or implicitly appeared to be functionally identical. Ethnical self-identification is expressed not by ethnicon, but expressed by religionism and vice versa.

In monoconfessional ethnos religion can perform ethno-integrating (union of the given language) and ethno-differentiating (separation from other ethnoses) functions, and in polyconfessional ethnos – disintegrant function. Under certain conditions, religion can strengthen the ethnic, national consciousness and at the same (generally it refers to geni-tribal and nationally-racial religions) it can contribute to formation of ethnocentrism, serve as a factor of isolation and separation of the given ethnos from the others. Often religion connects with the idea of ethnical exclusiveness, nationalism, chauvinism, but ethnic strife is strengthened by religious strife.

Ethnic, religious, and ethnoreligious conflicts are especially disintegrative for ethnos and religious community. Such conflicts of more or less acuity were observed in the latest decades in Ulster, Kosovo, Croatia, India, Pakistan, Nigeria, and also in Russia in North Caucasus region. Ethnoreligious conflicts were often the nourishing ground for terrorism. Conflicts in society represent a form of relations among subjects of social activity, the motivation of which is conditioned by different opposing or even contrary needs and interests, value orientations, attitudes, stereotypes, illusion, prejudices.

Ethnoconflicts – are conflicts inside: generation, tribe, nation, race and also between generations, tribes, nations, races, including conflicts between ethnoses of the named historical types; between groups/individuals inside the given ethnos and between groups/individuals of different ethnoses. Religious conflicts can be insidereligious/confessional and interreligious/ confessional. Insidereligious/confessional conflicts emerge on the basis of different understanding of some or other theses of religious/confessional creed, cult, organization or because of status inequality of individuals and separate groups in operational structures. The difference of creeds, cultic practice, and organizational structures manifests in interreligious/confessional conflicts. Intrareligious/confessional and interreligious/confessional conflicts can be connected with various positions, which individuals and groups occupy inside religion/confession, or in different religions/confessions towards some or other events, processes in society – political, legal, governmental or others.

Ethnoreligious conflicts have syncretic character, in a complex interaction ethno conflicts and religious conflicts conjoin in them. Ethnoreligious conflicts can spread in economical, political, cultural and other spheres, in small and large social groups and between them, inside governments and between them, appear to be narrowly local and widely territorial, proceed without using of violence or using means of violence (including military). Accordingly, bases of ethno-religious conflicts emergence can be in different spheres of life: in economy, politics, state legal sphere, moral, art, science and technique, and others; in individual, group and social consciousness and in layers of unconscious. Acting can become individuals, groups, subgroups, mass (crowd).

Genic factors of ethnoreligious conflicts are: 1) inequality, first of all economical, of countries and regions development level, which appears to be a heritage of colonial systems; 2) representatives inequality of some or other ethnical or religious groups in the given country or region; 3) nonrepresentativeness or unequal representativeness of representatives of different ethnoses and religions in various functional areas – economical, political, governmental, cultural and art area; 4) coercion with using of violence mechanisms in imperative relations, oppression of one ethnos by the other; discrimination and segregation of ethnic and religious minorities; 5) restriction of ethnoculture freedom development and first of all the language; 6) changing of ethnodemographic balance in the region as a result of migrators inflow, emergence of “other” ethnical and religious groups on the territories, where historically representa-

tives of the given ethnos spread with their religion. Conflict can be definite inadequate theoretical, political, ideological attitudes, including broadcasted in mass media, herewith, target provocative outbreaks are especially dangerous.

As already mentioned, ethnoreligious conflicts have syncretic character. Confluence of ethnical and religious identities takes place in such conflicts; ethnical and religious constituent can be more affective in these conflicts, and then it's very important not to lose "less strong" component. Ethnoreligious conflicts are involved in "conflicts net" – economical, political, legal, governmental, take in this "net" a definite place, have an effect on various conflicts, can intensify their tension, test their influence and can be "warmed up" by them. Not only one side "responsible" for emersion and behavior of a conflict, but also all sides of ethnoreligious conflicts (as in others) act as factors. Though conflict of sides can be different in concrete situations.

Especially important indicators of ethnoreligious conflicts are their conflict motives. Such motives appear to be: mood of abruption, subtraction, induced by reasons, resulted in conflict (these reasons have already mentioned); belief in superiority of "its" religion, confession, exclusiveness of its "verity", "truth"; belief in predestination of actions for confirmation of "verity", "truth"; illusion of the superiority of own ethnos over the others; indignation by religious freedom violation, rightlessness in relation to "own" religion confession, inequality of own ethnos representatives; injured national and religious feelings; humiliated dignity relative to religious and/or ethnic background; xenophobias, ethnophobias and religiophobias and etc. Nowadays risks of conflict slowly maturate and even burst out in the sphere of religions and ethnoses relation. Dramatic events in Ulster, Kosovo, Croatia, India, Iraq, Yemen, tragic "phenomenon "Charlie Hebdo"" in Paris, sounded in Russia and etc. testify about this. To avoid conflict consequences emersion maximally strict action and expression of meanings and notions, are very important in practical politics and in theoretical discussions about ethnos, religion, and their relations, and also in broadcasting of these discussions in mass media.

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