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WORLD OUTLOOK AND INSTITUTIONAL FOUNDATIONS OF STATE CONFESSIONAL POLICY IN MODERN RUSSIA

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Abstract: The article considers the main components of the mechanism of formation and implementation of the state policy related to religious confessions: worldview-evaluative, normative-legal, institutional-organizational, functional-activity. Based on the matrix developed by the author, an assessment is made of the degree of institutionalization and effectiveness of Russian state policy in the religious sphere. The conclusion is drawn that the salient features of the state confessional policy in modern Russia are: on the one hand, the existence of basic conditions and opportunities for ensuring the sustainable development of all religions without exception to provide citizens with freedom of conscience and satisfaction of religious needs, on the other hand, the presence of ineffective tools for the implementation of state policy in this area. The administrative-managerial system for managing state-confessional relations, both at the federal and regional levels, is not well regulated. This leads to a huge variety of patterns of interaction of power structures with religious associations, the absence of a single vertical of power. There are no general federal body for religious associations, system for forecasting the state of inter-confessional relations, as well as prompt response to the growth of inter-confessional tensions.

Key words: state confessional policy, freedom of conscience, mechanism of formation, implementation, institutionalization, efficiency, Russia.

1. Introduction.

With its unique religious diversity, Russia has for many centuries preserved the inter-religious peace, maintaining a balance of interests of different religious groups. It has been able to develop mechanisms for the integration of religious groups without losing their identity, as well as to develop a model of state religious policy that allows certain positive results to be achieved. However, in the new conditions of democratization of public life, market economy and emerging civil society, in which religious organizations have become increasingly important, the existing model of the said state policy has ceased to meet modern social needs. This, in its turn, requires further improvement of conceptual approaches to the formation of state religious policy, the elaboration of its essential elements.

The mechanism of formation and implementation of the state confessional policy in modern Russia continues to be formed. The state as a subject of policy in the religious sphere exercises the function of regulation in three main directions: political, legislative and administrative. In accordance with this, the mechanism for the formation and implementation of the state confessional policy includes such components as worldview-evaluative, normative-legal, institutional-organizational, and functional-activity. All four components are closely interrelated.

2. Worldview-evaluative component

The worldview-evaluative component presupposes the existence of a conceptual-methodological and theoretical-ideological model of state confessional policies, which is always realized in the area of socio-political interests and directly depends on their development. At present, the most important in the formation of state policy in the religious area is the worldview-evaluative component, which is directly related to the goal setting. Various political actors differently interpret the processes in the religious sphere and then use them and act on them, and therefore they make and implement various decisions, influencing the society through this sphere. The worldview, as it were, "digests" contradicting facts, concepts, evaluations and forms new knowledge in the form of a solution. That is, the role of the worldview is to formulate numerous political views and assessments in the religious sphere as a specific part of objective reality. These representations and assessments are largely the basis for the subsequent development and implementation of decisions in the field of freedom of conscience.

In the XXth century the concept of ideology became so significant that it could not be ignored by researchers of the most diverse scientific fields. The second half of the XXth century is marked by the appearance of the concept of deideologization and re-ideologization. Its echo in Russia was the thesis

"Down with ideology!" (late 1980s and early 1990s) and the opposite thesis "Long live the new ideology of Russia!" (mid-1990s– present time). A number of modern researchers believe that the XXth century was the century of ideology and ideological struggle in different directions, and in the XXIst century the confrontation of ideologies will be replaced by a conflict of civilizations (Huntington 2015). In our opinion, the world events that have occurred in recent decades give grounds to doubt this approach.

As it was already noted, many scholars believe that in today's Russia, overcoming the post-transformation crisis of values, the sociocultural split of society, mass political indifference maybe possible only on the basis of developing an integral worldview, or ideology. In modern Russia, single national ideology, a viable social project that could become the basis for a new social and political integration is missing.

The Russian Orthodox Church claims to participate in the development of the national idea and Russian ideology. Naturally, in the conditions of the revival of Orthodox spirituality and religion, there arose a need and the possibility of cooperation between traditional religious organizations and state structures. However, Russia is a multi-confessional country and a nationwide ideology cannot be based on the values and socio-cultural heritage of only one religion. Moreover, such an approach would undermine the principles of separation of church and state, which underlie the modern organization of society. And, finally, it is necessary to take into account that about 50% of the population of Russia do not consider themselves followers of any religion or belief (Kofanova and Mchedlova 2010, 202).

What is important is that national ideology should create the basis for intellectual and spiritual consolidation of all social groups. In content, it should constitute the quintessence of the spiritual values of people living in Russia, conform to national traditions, be adequate to the requirements of the epoch. In J.T. Toshchenko's opinion, modern ideology should be "multidimensional", i.e. fully reflect the interests of different sectors of society, take into account the ethno-cultural and confessional diversity of Russia. Only in this case it can become the basis of the national self-identification of a citizen of Russia (Toschenko 2007, 50).

A number of researchers propose to use the term "civil religion" (Gofman 2003, Miroshnikova 2004) to denote the totality of explicit and latent sacral values, symbols, orientations, rituals. This term has become quite popular after the publication of an article by the American sociologist Robert Bell "Civil Religion in America" (Bellah 1970). The inventor of this expression was Jean-Jacques Rousseau, who dedicated the last eighth chapter of his treatise "On the Social Contract" (1762) to civil-religious studies. Rousseau emphasizes the socially functional purpose of the civil religion, which consists

in motivating every citizen to love their duties in relation to others (Russo 1969).

According to A.B. Gofman, the creation of "citizenship" in Russian society is an urgent task for modern Russia and it must be carried out "while simultaneously forming, cultivating, developing, preaching the civil religion, partly already existing, but not always conscious and recognizable" (Gofman 2003, 84). In our view, these arguments echo the idea of the need to strengthen the all-Russian civil identity in society and the formation of the Russian civil nation. However, in our opinion, the use of the term "religion" as a nation-wide value system is not correct in a secular multi-confessional society. In this regard, it is preferable to use the concept of secular national ideology.

In today's Russian society and its political establishment, there has not yet been universal understanding of the place and role of religion in social development. Some (adherents of constitutional norms in the field of freedom of conscience) are still trying to maintain a liberal democratic attitude to religion in the country, others (adherents of a return to national and cultural traditions) are aspiring to create an ideology of state development based on traditional religious values. In this context, it seems important to consider the problem of strengthening traditional religious organizations and their relationship with the state. In the opinion of P.N. Besspalenko, there are negative factors in modern Russian society such as mutual alienation of the population and the state, mass political indifference and depatriotization, atomization of society, significant weakening of social solidarity, disillusionment of citizens in the motives of the activities of political forces (Besspalenko 2009, 19).

In solving the above problems, the state can and should, in our opinion, find support on the part of traditional religious organizations. Religions, historically for a long time, served as the ideological and philosophical bases of Russian society as a means for the unification of very different nations within the framework of a single statehood, rooted in the cultural mentality of Russians, focus on the values of inter-ethnic cooperation and solidarity, unity in the face of external danger. Religious institutions continue to play an important role, contributing to the maintenance of the civilizational identity of Russia, the preservation of an original system of spiritual values by Russians. The Russian Orthodox Church, Muslim organizations currently carry out large-scale social activities, seeking to support moral principles in public life, interethnic relations and family.

Thus, for the state structures and the government as a whole, in our opinion, it is necessary to take such a position in relation to traditional religions, in which support and respect would be combined with the desire to draw a clear line between religious realities and secular statehood, religious

teachings and national ideology. Moreover, there are several traditional religions on the territory of Russia, and ideologizing the world outlook of one of them can lead to aggravation of inter-confessional and inter-ethnic relations. On the other hand, political marginalization of traditional religions, which may be the result of excessive distancing of the state from them, as a tendency to form the spiritual and political space of the new Russia, is also dangerous. One can agree with the existing opinion (Kanevskij 2002), in a democratic state the policy of deliberately curtailing any forms of cooperation between the state and religious associations is inadmissible if there is a positive experience of joint resolution of social problems.

Historical experience of the functioning of various models of state-confessional relations in the 20th-21st centuries shows that the state and religious institutions are inherently heterogeneous, called to operate in different ways and in different areas. In pre-revolutionary Russia, the religions of the people of Russia and the state Orthodox Church, along with other components, were the important state-and national-forming elements. These elements cannot be ignored, since this can lead to tensions in state-confessional relations and wider - in the entire civil society. On the other hand, the recognition of religion as an important role in the spiritual life does not mean that the society should be aimed at universal clericalization, at replacing secular standards of behaviour by religious ones (Mukhametzyanova-Duggal 2016), (Mukhametzyanova-Duggal 2017, 104).

3. Normative-legal component

The next important, along with the worldview-evaluative component, is the *normative-legal* one, which includes legislation and all normative and legal acts regulating institutional and civil relations in the sphere of freedom of conscience, is realized with in constitutional and civil-legal relations. Without the normative-legal component, it is likely that the policy in this area will not be carried out continuously and purposefully due to the lack of clear regulatory legal norms.

In our opinion, the constituent parts of the normative -legal component are conceptual approaches to the implementation of the state confessional policy, reflecting the attitude of government bodies towards religious organizations. The model of state confessional politics that has developed in modern Russia has not yet been conceptually formulated, despite several published and proposed draft federal laws and conceptions. Among them are the following ones:

1) the draft federal law "On traditional religious organizations of Russia", proposed by State Duma deputies V.I. Shandybin, V.U. Kornienko, and V. A. Lisichkin in May 1999;

2) the draft "Concept of state policy in the sphere of relations with religious associations in the Russian Federation" of July 27, 2001, developed by the Institute of State - Confessional Relations and Law and the Main Directorate of the Ministry of Justice of the Russian Federation for Moscow;

3) the project "Conceptual foundations of state -church relations in the Russian Federation" of the Department of Religious Studies of the Russian Academy of Public Administration under the President of the Russian Federation of June 8, 2001;

4) the draft federal law "On the social partnership of the state and traditional religious organizations in the Russian Federation", proposed by State Duma deputy A. V. Chuyev in March 2002;

5) the draft developed by the Department of Religious Studies of the Russian Academy of Public Administration under the President of the Russian Federation "Foundations of Russian state policy in the sphere of freedom of conscience and religion: a case of the conceptual approach".

The first and fourth draft federal laws presupposed the legislative establishment of a special priority status for certain religious organizations (primarily the Russian Orthodox Church), which was recognized by experts as not in accordance with federal legislation. The draft concepts (second and third) also presupposed introduction of the term "traditional religious organizations" and priority work with these organizations. Along with their positive aspects, both projects, in defiance of the Constitution of the Russian Federation, actually put believers and non-believers, foreign citizens and citizens of Russia, "traditional" confessions and "non-traditional" ones into unequal positions. The last (fifth) project, on the contrary, was of a secular nature, emphatically neutral, for which it was already criticized by the confessional clergy. All of them have not received development and approval and have come to naught (Nezavisimaya 2001).

We can single out a number of factors that cause the complexity of solving the problem of developing a unified concept of state confessional policy. First, the concept of the Russian Federation's policy as a whole that adequately reflects the content and nature of the political process in it, and, most importantly, would indicate the prospects for the evolution of its political process, is not sufficiently developed. Secondly, the political regime under the existing relations between the state and religious organizations simply can not formally (by adopting the Concept or the federal law) declare preferences for certain denominations (for example, traditional for Russia), but agrees that they occupy a special place due to the historical and cultural tradition.

Another factor is a weak legislative framework in the area of freedom of conscience. The 1997 Law of the Russian Federation "On Freedom of Conscience and Religious Associations" (Zakon 1997) is not devoid of serious

shortcomings, the main of which are the presence of internal contradictions, the inconsistency of its separate provisions with the Constitution of the Russian Federation and international legal documents. Fourthly, there is a historical factor. Relations between the Orthodox Church and the Russian state were built in different historical periods on different principles: alliance; rivalry; the subordination of ecclesiastical authority to the secular authorities, etc. (Ovsienko and Trofimchuk 1995). And, finally, there is no common opinion among scholars not only on the semantic content, but also on the need to formulate the concept of state policy concerning freedom of conscience. Thus, a number of authors - S. Buryanov and S. Mozgovoy - express doubts about the correctness of raising the issue of the formation of the concept of state-religious relations concerning the tasks of implementing constitutional principles about freedom of conscience (Buryanov and Mozgovoy 2001a). Relations of a democratic constitutional state with religious associations, according to S.A. Buryanov, should be built on a common legal base with other public non-profit associations. A secular state, especially multinational and polyconfessional, generally should not have any "special" relations with religious organizations, and consequently such is the concept of these relations (Buryanov and Mozgovoy 2001b). The opposite point of view is expressed by Abdul Nurullayev. He believes that despite the fact that the proposals of scholars and religious figures on the need to prepare and approve the Concept of the state-confessional policy of the Russian Federation at the level of the President of Russia do not find support in the power structures, "it should become a reliable guide for state bodies and public associations in order to ensure strict legality in the sphere of state-confessional relations" (Nurullaev 2002, 7). Thus, the conceptual model of state-religious relations has not yet emerged.

4. Institutional-organizational component

Institutional-organizational component includes organizational-managerial structures in the sphere of implementation of state confessional policy. This component is implemented in the area of political and managerial technologies. The state authorities establish clear and understandable "rules of the game" for other participants and monitor their mandatory implementation.

If the authorities are really interested in adequate representation of their interests in society, one of the most important tasks facing them is the creation and promotion of the functioning of specialized institutions. These institutions must represent and realize the interests of the authorities in the field of freedom of conscience.

In Russia, on the wave of democratic reforms and the destruction of Soviet state structures which exercised total control over the institutions of

civil society, including religious organizations, the Council for Religious Affairs under the Council of Ministers of the USSR and the institution of its commissioners in the field were liquidated. Moreover, the RSFSR Law "On Freedom of Conscience" (1990) banned the establishment of executive and administrative bodies of state power and public functions specifically designed to address issues related to the exercise of the right of citizens to freedom of religion.

Actual self-elimination of the state from issues of practical regulation of the activities of religious organizations in society led to spontaneous development of the religious situation in the country, including the manifestation of negative trends. At the same time, the state and municipal authorities faced the need to solve many problems caused by the rapid growth in the number and intensification of the activity of religious associations (the return of the religious buildings and property seized from them by the state, the land allotment for the construction of new churches, registration, etc.). This demanded the creation of specialized units and positions responsible for links of federal authorities in the subjects of the Russian Federation and in the localities with religious organizations. As a result, the place of the former Council for Religious Affairs was occupied by a number of state and public structures, whose total personnel outnumber the staff of the former Council for Religious Affairs.

Regardless of the nature of the state confessional policy, it should be noted that the very possibility of pursuing any policy is conditioned by the existence of an appropriate state body, a single information space and database, professionally trained specialists, and coordination of the activities of state structures of the centre and regions. At present, this problem is solvable only in the process of strengthening the power vertical and the formation of a single internal policy in Russia.

5. Functional-activity component

And finally, the functional-activity component. When implementing the state confessional policy, the functional-activity component is the priority, because only by means of this or that activity various social and political actors can realize their numerous interests. The functional-activity component of the state confessional policy shows the degree of activity of various actors in the spiritual space. This is the part of the mechanism that drives it, imparting dynamics to the other components. It is evaluated by means of analyzing the principles of state activity, the process of elaborating, adopting and implementing decisions in the religious sphere.

6. Results

The above-considered components of the mechanism for the formation and implementation of the state confessional policy and the criteria for

assessing its effectiveness can be united into blocs: the legal framework, tools and mechanisms for implementing policies on freedom of conscience, the practice of implementing policies in this area, the institutional framework for its implementation, and financial resources. Despite the fact that religious organizations are autonomous self-financing associations, we have included a bloc of financial resources. Based on the matrix developed by us, we will assess the degree of institutionalization and effectiveness of the mechanism for the formation and implementation of Russian confessional policies. At the same time, it should be noted that the assessment of the effectiveness of state confessional policy is a complex problem of the theory of administrative-political management. As the authors of the collective work "Public Policy and Management" claim, "the complexity of this problem is predetermined by the absence in the public sector of a single indicator of results, such as, for example, is profit in the commercial sector" (Smorgunov 2006). Within the framework of Russian practices, assessments of the quality of institutions of executive power are used on the basis of both final and immediate results. There exist analytical reports of institutions of executive power in terms of the effectiveness of their organization, the effectiveness of administration, the rationality of the mechanisms used. However, there are no such developments in the field of confessional policy.

Table 1: Blok "Development of the legislative base"

Development of the legislative base	Presence / absence
constitutional provisions on freedom of conscience and religion, on the attitude of the state to religious associations	+
constitutional provisions for the protection of the rights of religious minorities	-
federal laws defining the status, rights and obligations of religious associations	+
regional laws defining the status, rights and obligations of religious associations	+
federal science-based concept of state policy in the field of freedom of conscience	-
regional scientifically based concept of state policy in the field of freedom of conscience	-

In general, the legal framework governing the activities of religious associations is very extensive. In addition to international legal documents, relevant articles of the Constitution of the Russian Federation, the Federal Law on Freedom of Conscience and Religious Associations, it is necessary to note the existence of 80 federal laws regulating their activities. The imperfection of the legal framework, in our opinion, lies in the contradiction between the separation model of state confessional policy, fixed in the legislation, and the actual system of social partnership between the state and religious associations. Another problem of the legislative level remains a

poorly developed conceptual apparatus that characterizes state-confessional relations.

Thus, in the column of the matrix "presence/absence of constitutional provisions on freedom of conscience and religion, on the attitude of the state to religious associations" we put a sign "+" noting the presence of this indicator. The indicator "presence / absence of constitutional provisions on the protection of the rights of religious minorities" is absent, as they are not recorded and not officially recognized by the state in the Russian Constitution. Such collective rights have ethnic minority (Mukhametzyanova-Duggal and Klyashev 2010, 779).

In the developed matrix, the indicator "presence/absence of federal laws determining the status, rights and obligations of religious associations is marked "+", as the status, rights and obligations of religious associations are detailed in the federal law "on freedom of conscience and religious associations". The following indicator, "the presence/ absence of regional laws defining the status, rights and obligations of religious communities/religious associations" is positive. Almost every region of the Russian Federation has its own laws on freedom of conscience and religion. It is important to note here that the sphere of freedom of conscience belongs to the federal sphere of competence and, therefore, regional laws must comply with and not contradict the federal law on freedom of conscience and religious associations.

Federal science-based concept of the state policy in the sphere of freedom of conscience, at the present time it is missing, and therefore in the graph reflecting the figure we put the "-". The indicator "presence / absence of a regional scientifically based concept of state policy in the field of freedom of conscience" is also marked by the sign "-", as the existing concepts in the regions mainly affect the sphere of ethno-culture policy and ethno-religious factor. In most cases, they are obsolete and require changes and additions.

Table 2: "Institutional basics" bloc

Institutional basics	Presence / absence
special structures in administrative bodies: a department on the right of a ministry, a department (institutions) at the level of a federal level (Ministry for Religious Associations) a similar department at a regional level	- -
interdepartmental coordinating body of the executive power at the federal level	-
consultative body to the head of the region for religious associations	+
the institution of the Commissioner for Human Rights	+
monitoring of interreligious relations	+
media monitoring in the sphere of interreligious relations	+

The institutional foundations of the Russian state's policy in the religious sphere testify to the absence of special structures in the executive branch:

departments on the rights of the ministry, department (institution) at the federal and regional levels (Ministry for Religious Associations); an interdepartmental coordinating body of the executive power of the region.

Existing institutions (the Council for Interaction with Religious Associations under the President of the Russian Federation, the Commission on Religious Associations under the Government of the Russian Federation) generally perform two main tasks: ensure the dialogue of the authority under which they are formed with religious associations; consult this body of government about its activities within its competence and capabilities in the sphere of state-confessional relations. In most regions of Russia, advisory bodies under the heads of the regional religious associations have been established, and in some cases preserved.

In Russia the institution of the Commissioner for Human Rights has been established. The Commissioner prepares an annual report on his activities. In reports, questions of opposition and overcoming of national and religious intolerance are often highlighted. These reports are the subject of consideration in state bodies that take appropriate decisions and measures to eliminate the revealed violations of human rights and freedoms.

Monitoring of interreligious relations in Russian society by the executive authorities, as well as media monitoring in the sphere of interreligious relations, began relatively recently. In 2015, the Federal Agency for Nationalities Affairs was created, which along with other main tasks was entrusted with the task of implementing state monitoring in the sphere of interethnic and inter-confessional relations.

Effectiveness of implementation tools	Effectiveness of implementation tools	Presence / absence
complex federal programmes in relation to different religious confessions; quality of their development; implementation experience	–	–
Special programmes affecting the activities of religious associations (on raising the level of well-being, educational level, etc.)	+	+
special measures for representation of religious groups in the system of state power	–	–

Table 3: "Effectiveness of implementation tools" bloc

In modern Russia there are neither complex federal programmes for different confessions nor experience in their implementation. With regard to the implementation of special programmes that affect the activities of religious associations (on improving the level of well-being, educational level, etc.), it should be noted that for several years the Ministry of Education and Science of the Russian Federation, in cooperation with the universities that are under the authority of the Rosobrazovanie, and religious-spiritual (Islamic) educational institutions developed and implementing a set of measures to create a system for training specialists in the history and culture

of Islam (Makarov and Mukhametshin, 2002). Such activities have been launched since 2005. Among the measures under way there is a programme of joint activities between the Fund for the Support of Islamic Culture, Science and Education and the Islamic Organization for Education, Science and Culture (ISESCO). The Foundation, established on the initiative of the Russian state, has concentrated funds from various sources, including foreign ones, for these purposes. In Russia, there is also a successful presidential programme for the training of cadres for the spiritual administrations of Muslims in secular universities (Muhetdinov 2010, 29).

In Russia, there are no special measures to represent religious groups in the state system. In accordance with the constitutional principle of separation of religious associations from the state, the state does not impose the performance of functions of public authorities, other state bodies, state institutions and local self-government bodies on the religious associations (paragraph 2 of Article 4 of the Law on Freedom of Conscience and Religious Associations).

Table 4: Bloc "Practice of implementation (realization)"

Practice of implementation (realization)	Practice of implementation (realization)	Presence / absence
centres for interreligious communication (interreligious councils, etc.)	+	+
support by federal authorities of religious actions (festivals, religious holidays, etc.)	+	+
support by regional authorities of activities in the religious sphere (festivals, religious holidays, etc.)	+	+
religious media	+	+
the development of religious education and the expansion of knowledge about religion	+	+
non-standard solutions	–	–

In the practical part of the implementation of the state confessional policy, an important indicator is the existence of centres for interreligious communication (interreligious councils, etc.). In Russia, such a structure is the Interreligious Council of Russia, which was established in 1998. In addition to it, in 2004 the Interreligious Council of the CIS was established. The Russian authorities, both federal and regional, support regional authorities for religious functions (festivals, religious holidays, etc.). Orthodox holidays are declared non-working days, in the regions of the greatest spread of Islam Muslim holidays are observed.

According to the provisions of the Federal Law on Freedom of Conscience and on Religious Associations, in particular on the separation of the state and religious associations, state authorities are not allowed to support religious media. In order to meet religious needs, the federal

television broadcasts special programmes that highlight the religious life of the country, primarily Orthodoxy and Islam.

The development of religious education and the expansion of knowledge about religion in Russia are characterized by conflicting tendencies; however, all conditions have been provided for acquiring knowledge about any religious teaching or faith by attending Sunday schools at religious institutions; conversely, the school curricula including religious courses offered by the Ministry of Education present the danger of inter-confessional tensions among students. Thus, the introduction of the subject "The Basics of Religious Cultures and Secular Ethics", raises a lot of well-grounded criticism (Zubets 2010, Kanaeva 2010). Teaching the foundations of one of the four religions (Orthodoxy, Islam, Buddhism, Judaism) in the secular school causes separation of children into groups on religious and confessional grounds and conceals in itself a real danger of inter-confessional clashes.

An analysis of the implementation of the state confessional policy in Russia has shown that, as a rule, non-standard solutions in the practice of state bodies are absent.

Table 5: «Financial basics» bloc

Financialbasics	Financialbasics	Presence / absence
benefits and a simplified tax mechanism to stimulate the economic activities of religious organizations, improve their material resources	-	-

In Russia, there are legal provisions on the need to provide benefits and a simplified tax mechanism to stimulate the economic activities of religious organizations; improvement of their material base. However, in reality they do not work and are ineffective.

In addition to the above mentioned indices of the development of institutional foundations, to the criteria of the effectiveness of state confessional policy maybe referred: the degree of conflict-relatedness of inter-confessional relations; the level of satisfaction of believers with the state's policy towards them; measure of trust of the state on the part of believers; the level of awareness of believers and atheists about the content and effects of the state confessional policy; public opinion on the nature of interfaith relations; the character of evaluation of religious associations and institutions as elements of civil society by public.

7. Conclusion

Summarizing the issues discussed, we should note that at present the worldview-evaluative component is the main factor in the formation of state policy in the religious sphere, as it is directly related to the goal-setting. Without a normative-legal component, the policy in this area will not be conducted continuously and purposefully due to the lack of clear and

obligatory legal norms. When implementing the state confessional policy, the functional-activity component is the priority, because only by means of certain activities various social and political actors can realize their numerous interests.

On the basis of the indicators noted in the matrix, we can state that the normative-legal framework of the Russian state's policy in the religious sphere is quite developed. At the same time, there is no comprehensive scientifically grounded concept of state confessional policy, federal and regional programmes for supporting religious institutional structures. Tools for implementing this policy are of little effect. In its implementation, as a rule, only state-administrative resources are used. There are no non-standard solutions. The implementation of the state confessional policy in Russia does not provide for the existence of special measures to stimulate the economic activities of religious organizations and improve their material resources.

The main features of the policy of the Russian state in regard to religion are: 1) the existence of basic conditions and opportunities to ensure the sustainable development of all religions without exception, to provide citizens with freedom of conscience and meet religious needs; 2) the existence of ineffective instruments for the implementation of the state confessional policy, in particular the administrative-management system of regulation. The presence of a number of problems concerning the state confessional policy in Russia determines the urgency of addressing the problem of improving the existing models of state policy in this area and developing measures to improve its effectiveness.

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