
A B S T R A C T S

Sara Hajdinac

*Religious Identity as the State's Tool in Modification of Public Space and Its Identity:
The Yugoslavian Concept of the Two Squares in Maribor*

In 1934, after several years of struggle, the Orthodox community of Maribor was awarded a lot to construct a new sacral building on General Maister Square (then Yugoslavia Square) in Maribor, at the site of the recently removed monument dedicated to Vice Admiral Wilhelm Tegetthoff. The square boasts a rich symbolic history, wherein the very names of the square have clearly indicated the identity of the city over time. The new government sought to modify public space in accordance with the new state – these spaces had to be given not only a Slovenian, but also a Yugoslavian identity. The first modification was changing the square's name to Yugoslavia Square, after which a Serbian Orthodox church was built in the Serbian national architectural style by architect Momir Korunović (1883–1969), who designed all three Serbian sacral buildings in the province of Dravska Banovina (in Maribor, Ljubljana, and Celje). The Church of St. Lazarus was to be ideologically connected to the monument dedicated to King Aleksandar Karađorđević on Liberty Square, which would provide a clear Yugoslavian identity to the city district.

Keywords: art and politics, Orthodox architecture, identity, Maribor.

Aleksandra Zibelnik Badii

*State of Governance of Religious Communities in Former Yugoslavia and the
Developments of the Bahá'í Community and Jehovah's Witnesses*

Yugoslavia officially recognized major religious communities, including the Roman Catholic and Orthodox Churches and the Islamic community, while around fifty smaller, unrecognized groups also existed by the 1960s. This study examines state laws and the development of two such communities – Jehovah's Witnesses and the Bahá'í community. Despite a legal framework that guaranteed religious freedom, including the separation of church and state and protection from coercion, the reality was shaped by tensions between government policies and religious groups. This analysis explores how national identity, legal compliance, and

ideological alignment with the state influenced the treatment of smaller religious communities within Yugoslavia's broader framework of religious freedom.

Keywords: religious community, church, conversion, Yugoslavia, communism, persecution, acceptance.

Todor Lakić, Boris Vukićević, and Saša Knežević
The Dynamics of Atheization in Postwar Communist Montenegro

This article presents the concept and dynamics of secularization policies and the atheization process in Montenegrin society following World War II. The process of secularization began with the Communist Party's rise to power and had its most significant manifestations until the mid-1950s. In this research, in addition to the specific secularization policies of the communist authorities, an analysis of the relationship of the state, that is, the communist authorities, towards the religious communities in Montenegro is given. Montenegro was the Yugoslav republic in which the process of atheization and secularization took place most intensively in relation to the federal level. The research presented in the article also includes an analysis of the results of the secularization of the three largest religious communities in Montenegro.

Keywords: secularization, communism, Montenegro, religious communities, atheism.

Jadranka Đorđević Crnobrnja
The Prohibition of Women's Veiling in the Region of Gora

This paper examines the application of the Act on the Removal of the Veil (*Zar and Feredža*) in the Gora region in the mid-20th century. Gora is a mountainous area located between the peaks of Šarplanina, Koritnik, and Korab. In administrative terms, it includes the borough of Dragaš and 18 villages.

The Act on the Removal of the Veil came into effect in the People's Republic of Serbia in 1951 and can be seen as an extremely radical step by the communist government. Its application involved the prohibition of wearing garments that

Muslim women used to cover their heads and bodies. With this Act, two ideals of communist governance were promoted – the emancipation of women and the achievement of gender equality. According to the memories of the people from Gora, the Act had a very traumatic effect on many women in the Gorani community. It primarily disrupted the continuity of a centuries-old tradition of wearing headscarves and *terlik*, which also expressed the marital status of women within the Gorani community.

This paper starts from the assumption that the ban on covering represents a strategy for promoting secular political ideologies, while highlighting the limitation of religious freedoms. The Act on the Removal of the Veil is analysed within the framework of a state-imposed process of secularization in the local community.

Keywords: Act on the Ban of Wearing the Veil, Muslims, Gora region, Gorani people, secularization.

Jure Ramšak

The Problem with Courtesy: Wooing the Catholic Church in Late Socialist Slovenia

Particularly in comparison with the neighbouring republic of Croatia, where the ethnicization of religion, beginning in the early 1970s, was rather pronounced, relations between the Catholic Church and state authorities in Slovenia – the northernmost republic of Yugoslavia – remained relatively calm and cooperative throughout the late socialist period. Based on an analysis of a wide range of public and archival documents, this paper demonstrates how Slovenian religious policy was proposed as a sophisticated example of how believers could be successfully integrated into modern socialist society, and was presented as such to Vatican diplomats, international experts, and foreign journalists. Up until 1990, the communication between Party officials and the Church hierarchy conveyed a distinct tone of courtesy, and local priests generally encountered a supportive or at least unobstructive attitude when, for instance, proposing the construction of new churches. At the same time, however, the more independent intellectuals, Catholics and Marxists alike, who urged the Party to abandon its orthodox Marxist-Leninist understanding of religion in favour of a genuine dialogue, were marginalized. Thus, a proper debate about a topic so essential for socialist secular society never took place, and the late socialist religious policy left behind an ambiguous legacy.

Keywords: Church-State relations, Yugoslavia, Slovenia, self-management socialism, civil rights of believers.

Petar Dragišić

Serbian Press and Eastern Orthodoxy in Serbia in the 1980s

The paper examines Serbian press coverage of the resurgence of Eastern Orthodoxy in Serbia during the 1980s. It is based on an analysis of the most influential daily, weekly, and monthly newspapers and magazines printed in Serbia between 1980 and 1990. The research aims to reconstruct perceptions of the revival of religiosity in Serbia during this period and to identify its root causes. The research showed a close causal connection between the change in public perception of religion, that is, the revival of religiosity in Serbia, and the changed political environment in former Yugoslavia in the 1980s. The research suggests that the escalation of tensions in Kosovo triggered the ethnic mobilization of Serbian society and consequently strengthened the influence of the Serbian Orthodox Church in Serbia in the late 1980s.

Keywords: Serbia, religiosity, 1980s, Yugoslavia, Eastern Orthodoxy.

Igor Jureković

Charismatic Christianity as Primal Spirituality? Some Observations from Slovenia

The global emergence of Charismatic Christianity ought to be regarded as one of the most consequential phenomena in contemporary history. With estimates reaching as high as 700 million adherents, Charismatics from various denominations have heralded the emergence of Global Christianity. Their considerable popularity has prompted numerous scholarly analyses aimed at elucidating the factors contributing to the emergence of Charismatic Christianity. Social scientists often elaborate on functionalist explanations, suggesting that the popularity of Charismatics can be understood through varying responses to social modernisation. Such explanations, however, frequently neglect the theological innovations inherent to Charismatic Christianity, which garners greater focus from theologians. Among them, Harvey Cox notably asserted that the widespread appeal of Charismatic Christianity can be attributed to its embodiment of experiential primal spirituality. Cox elaborated on three dimensions of Charismatic Christianity as a manifestation of primal spirituality: primal speech, primal piety, and primal hope. The objective of this article is to elucidate Cox's argument and to examine the advantages of this approach while also offering insights derived from fieldwork conducted among Charismatics in Slovenia. The article posits that Cox's approach

merits appreciation among social scientists, as it identifies unique characteristics of Charismatic spirituality, while also acknowledging its limitations.

Keywords: Charismatic Christianity, primal spirituality, religion, Slovenia, religious change.

POVZETKI

Sara Hajdinac

Verska identiteta kot orodje države pri spreminjanju javnega prostora in njegove identitete: jugoslovanski koncept dveh trgov v Mariboru

Po večletnih prizadevanjih je bilo leta 1934 mariborski pravoslavni skupnosti dodeljeno zemljišče za gradnjo nove sakralne stavbe na takratnem Jugoslovanskem trgu (današnjem Trgu generala Maistra) v Mariboru, na mestu nedavno odstranjenega spomenika viceadmiralu Wilhelmu Tegetthoffu. Trg ima bogato simbolno zgodovino, saj je že z imenom jasno odražal vsakokratno identiteto mesta v različnih zgodovinskih obdobjih. Nova oblast je skušala ta javni prostor preoblikovati po podobi nove države in mu dati ne samo slovensko, temveč tudi jugoslovansko identiteto. Tako je bil najprej preimenovan v Jugoslovanski trg, nato pa je na njem zrastle srbska pravoslavna cerkev. Stavbo je v srbskem narodnem slogu projektiral arhitekt Momir Korunović (1883–1969), ki je zasnoval vse tri srbske sakralne stavbe v Dravski banovini (v Mariboru, Ljubljani in Celju). Cerkev sv. Lazarja je bila zamišljena kot ideološka povezava s spomenikom kralju Aleksandru Karađorđeviću na Trgu svobode, s čimer naj bi ta predel mesta dobil jasno jugoslovansko identiteto.

Ključne besede: umetnost in politika, pravoslavna arhitektura, identiteta, Maribor.

Aleksandra Zibelnik Badii

Status verskih skupnosti v nekdanji jugoslaviji ter razvoj Skupnosti Bahá'í in Jehovovih prič

Poleg največjih verskih skupnosti, tj. rimokatoliške in pravoslavne cerkve ter islamske skupnosti, ki so bile uradno priznane, je v Jugoslaviji v šestdesetih letih 20. stoletja obstajalo okoli 50 manjših verskih skupin, ki niso uživale tega statusa. Avtorica v raziskavi preučuje pravni okvir, ki je v socialistični Jugoslaviji urejal versko svobodo, in razvoj dveh tovrstnih skupnosti – Jehovovih prič in Skupnosti Bahá'í. Čeprav je ustava formalno zagotavljala svobodo veroizpovedi, vključno z ločitvijo med cerkvijo in državo ter zaščito pred prisilo, je v praksi prihajalo do napetosti med vladnimi politikami in verskimi skupnostmi. V članku je razčlenjeno, kako so nacionalna identiteta, pravna skladnost in usklajevanje z državno

ideologijo vplivali na obravnavo manjših verskih skupnosti v širšem okviru verske svobode v Jugoslaviji.

Ključne besede: verska skupnost, cerkev, konverzija, Jugoslavija, komunizem, preganjanje, sprejemanje.

Todor Lakić, Boris Vukićević in Saša Knežević
Dinamika ateizacije v povojni komunistični Črni gori

V članku sta predstavljena koncept in dinamika politik sekularizacije in procesa ateizacije črnogorske družbe po koncu druge svetovne vojne. Proces sekularizacije se je začel s prihodom Komunistične partije na oblast in se najizraziteje manifestiral do sredine petdesetih let 20. stoletja. V raziskavi je poleg konkretnih politik sekularizacije, ki jih je izvajala komunistična oblast, obravnavan tudi odnos države oziroma komunističnih oblasti do verskih skupnosti v Črni gori. Proces ateizacije in sekularizacije je namreč v Črni gori v primerjavi z drugimi jugoslovanskimi zveznimi republikami potekal najintenzivneje. V članku predstavljena raziskava vključuje tudi analizo rezultatov sekularizacije treh največjih verskih skupnosti v Črni gori.

Ključne besede: sekularizacija, komunizem, Črna gora, verske skupnosti, ateizem.

Jadranka Đorđević Crnobrnja
Prepoved zakrivanja žensk na območju Gore

Prispevek obravnava izvajanje Zakona o prepovedi nošnje zara in feredže v Gori sredi 20. stoletja. Gora je hribovita pokrajina, ki se razteza med vrhovi Šar planine, Koritnika in Koraba. Upravno gledano, zajema mestno občino Dragaš in 18 vasi.

Zakon o prepovedi uporabe zara in feredže je v Ljudski republiki Srbiji začel veljati leta 1951 in šteje za izjemno radikalen korak komunistične vlade. Njegovo izvajanje je vključevalo prepoved nošnje pokrival, s katerimi so si muslimanske ženske zakrivala lase, obraz in telo. Z njim je komunistična oblast spodbujala prizadevanja za dva ideala: emancipacijo žensk in enakost spolov. Toda sodeč po spominih ljudi iz Gore, je ta zakon zelo travmatično vplival na številne ženske v goranski skupnosti, saj je prekinil večstoletno tradicijo nošnje naglavnih rut in *terlika*, črnega ogrinjala, ki je v goranski skupnosti označeval tudi zakonski stan žensk.

Izhodišče prispevka je predpostavka, da je bila prepoved zakrivanja strategija za spodbujanje sekularnih političnih ideologij in obenem izraz omejevanja verskih svoboščin. Avtorica v njem razčleni Zakon o prepovedi nošnje zara in feredže v okviru procesa sekularizacije, ki ga je lokalni skupnosti vsilila država.

Ključne besede: Zakon o prepovedi uporabe zara in feredže, muslimani, regija Gora, Goranci, sekularizacija.

Jure Ramšak

Težava z vljudnostjo: dvorjenje Katoliški cerkvi v poznosocialistični Sloveniji

V nasprotju zlasti s sosednjo Hrvaško, kjer je bila etnicizacija religije, ki se je začela v zgodnjih sedemdesetih letih 20. stoletja, precej izrazita, so Katoliška cerkev in državne oblasti v Sloveniji skozi celotno poznosocialistično obdobje ohranjale razmeroma mirne in sodelovalne odnose. Članek na podlagi analize številnih javnih in arhivskih dokumentov prikazuje, kako je bila slovenska religijska politika vatikanskim diplomatom, mednarodnim strokovnjakom in tujim novinarjem predstavljena kot zgled uspešnega vključevanja vernikov v moderno socialistično družbo. Do leta 1990 je komunikacija med partijskimi funkcionarji in cerkveno hierarhijo potekala v izrazito vljudnostnem tonu in na splošno so bili lokalni duhovniki, kadar so, denimo, predlagali gradnjo novih cerkva, deležni vsaj ne-nasprotovanja, če že ne odkrite podpore. Istočasno pa so bili potisnjeni na rob neodvisni intelektualci – tako med katoličani kot marksisti –, ki so partijo pozivali, naj opusti ortodoksno marksistično-leninistično razumevanje religije in se zavzame za pristen dialog. Tako do prave razprave o tej temi, ključni za socialistično sekularno družbo, nikoli ni prišlo, zapuščina poznosocialistične religijske politike pa ostaja dvoumna.

Ključne besede: odnosi med Cerkvijo in državo, Jugoslavija, Slovenija, samoupravni socializem, civilne pravice vernikov.

Petar Dragišić

Srbski tisk in vzhodno pravoslavje v Srbiji v obdobju 1980–1990

Na podlagi analize najvplivnejših dnevnih, tedenskih in mesečnih časopisov in revij, ki so v Srbiji izhajali med letoma 1980 in 1990, avtor v članku preučuje, kako je srbski tisk poročal o ponovnem vzponu vzhodnega pravoslavja v Srbiji v tem obdobju. Cilj raziskave je bil rekonstruirati dožemanje ponovne obuditve religioznosti v Srbiji v osemdesetih letih 20. stoletja in odkriti temeljne razloge zanj. Izsledki študije so pokazali tesno vzročno povezavo med spremenjenim političnim okoljem v nekdanji Jugoslaviji osemdesetih let prejšnjega stoletja in spremembo v javnem dožemanju religije oziroma oživitvijo religioznosti v Srbiji. Iz raziskave izhaja, da je stopnjevanje napetosti na Kosovu konec osemdesetih let sprožilo etnično mobilizacijo v srbski družbi in posledično okrepilo vpliv Srbske pravoslavne cerkve v Srbiji.

Ključne besede: Srbija, religioznost, 1980–1990, Jugoslavija, vzhodno pravoslavje.

Igor Jurekovič

Karizmatično krščanstvo kot prvinska duhovnost? Nekaj opažanj iz Slovenije

Svetovni razmah karizmatičnega krščanstva bi morali razumeti kot enega najpomembnejših pojavov v sodobni zgodovini. S skupnostjo karizmatikov različnih religij, ki po nekaterih ocenah šteje kar 700 milijonov pripadnikov, se namreč napoveduje pojav globalnega krščanstva. Njihova množičnost je spodbudila številne analize, s katerimi znanost poskuša osvetliti dejavnike, ki so prispevali k vzponu karizmatičnega krščanstva. Družboslovci pogosto razvijajo funkcionalistične razlage, v katerih predpostavljajo, da je priljubljenost karizmatikov mogoče razumeti kot enega od raznolikih odzivov na modernizacijo družbe. Pri tem pa pogosto zanemarjajo teološke inovacije, neločljivo povezane s karizmatičnim krščanstvom, ki se jim bolj posvečajo teologi. Med njimi je zlasti Harvey Cox mnenja, da gre vsesplošno privlačnost karizmatičnega krščanstva pripisati njegovemu utelešenju izkustvene prvinske duhovnosti. Cox podrobneje obravnava vse tri dimenzije karizmatičnega krščanstva kot manifestacije prvinske duhovnosti: prvinsko govorno izražanje, prvinsko pobožnost in prvinsko upanje. Cilj tega članka je pojasniti Coxovo utemeljitev in preučiti prednosti takšnega pristopa, hkrati pa predstaviti spoznanja, pridobljena s terenskimi raziskavami med karizmatiki v Sloveniji. Avtor

v članku zagovarja, da bi si Coxov pristop med družboslovci zaslužil večjo veljavo, saj osvetljuje edinstvene značilnosti karizmatične duhovnosti, obenem pa priznava tudi njegove omejitve.

Ključne besede: karizmatično krščanstvo, prvinska duhovnost, religija, Slovenija, religijske spremembe.