



Artículo de investigación

The phenomenon of "Enteo" in the contemporary socio-political life of Russia

El fenómeno del "Enteo" en la vida sociopolítica contemporánea de Rusia
 O fenômeno do "Enteo" na vida sócio-política contemporânea da Rússia

Recibido: 20 de abril de 2018. Aceptado: 10 de mayo de 2018

Written by:

Zoya V. Silaeva*

Nikita I. Fomenko

Kazan Federal University

*Email: silaeva-zoya@mail.ru

Abstract

Relevance of the theme on study of the missionary work and its consequences is based on the fact that success in it is important both for the church itself and for the Russian Federation, because it is through traditional religions they plan to fulfill the task of forming traditional values among the population of the Russian Federation in order to counter extremist and terrorist ideology.

The disintegration of the USSR and the transition of Russian society from informational to post-informational put the Russian Orthodox Church of the Moscow Patriarchate in new conditions, forcing to reconsider its view on missionary work. The question arose before it about the need to develop and implement a new concept of missionary work as a response to modern challenges.

However, despite the attempts made to accomplish this task, it has failed. Realizing the lack of church forces on the field of missionary work, the Orthodox community began to make independent attempts for proclamation of the Gospel. As a result, there have been occurred such phenomena as "God's Will", the movement "Sorok Sorokov" ("A large number"), etc., which began to form independently new methods of missionary work unknown to the church before. The paper reveals the main prerequisites, reasons for the emergence and development of the "God's Will" movement. The influence of this movement on the public life of the Russian Federation as it was developing is examined, and the level of interaction between the Russian state and the Russian Orthodox Church of the Moscow Patriarchate is revealed.

Resumen

La relevancia del tema sobre el estudio de la obra misionera y sus consecuencias se basa en el hecho de que el éxito en ella es importante tanto para la propia iglesia como para la Federación de Rusia, porque es a través de las religiones tradicionales que planean cumplir la tarea de formar valores entre la población de la Federación de Rusia para contrarrestar la ideología extremista y terrorista.

La desintegración de la URSS y la transición de la sociedad rusa de informacional a posinformacional pusieron a la Iglesia Ortodoxa Rusa del Patriarcado de Moscú en nuevas condiciones, forzando a reconsiderar su punto de vista sobre el trabajo misionero. Surgió la pregunta sobre la necesidad de desarrollar e implementar un nuevo concepto de trabajo misionero como respuesta a los desafíos modernos.

Sin embargo, a pesar de los intentos realizados para lograr esta tarea, ha fallado. Al darse cuenta de la falta de fuerzas de la iglesia en el campo del trabajo misionero, la comunidad ortodoxa comenzó a hacer intentos independientes para la proclamación del Evangelio. Como resultado, se han producido fenómenos tales como "La Voluntad de Dios", el movimiento "Sorok Sorokov" ("Un gran número"), etc., que comenzó a formar independientemente nuevos métodos de trabajo misionero desconocidos para la iglesia anteriormente.

El documento revela los principales requisitos previos, razones para el surgimiento y desarrollo del movimiento "Voluntad de Dios". Se examina la influencia de este movimiento en la vida

The topic is chosen for a reason. This movement has a special impact on the consciousness of the youth in the Russian Federation and is a fundamentally new association in the country. Despite a large number of Internet sources, this topic remains still in embryo in scientific terms and requires scientific understanding.

Key words: missionary work, post-informational society, Russian Orthodox Church of the Moscow Patriarchate, territory of pastoral responsibility, non-traditional methods of missionary work, apologetics, Enteo.

pública de la Federación Rusa mientras se desarrollaba, y se revela el nivel de interacción entre el Estado ruso y la Iglesia Ortodoxa Rusa del Patriarcado de Moscú.

El tema es elegido por una razón. Este movimiento tiene un impacto especial en la conciencia de los jóvenes en la Federación Rusa y es una asociación fundamentalmente nueva en el país. A pesar de la gran cantidad de fuentes de Internet, este tema aún está en embrión en términos científicos y requiere una comprensión científica.

Palabras clave: trabajo misionero, sociedad post-informativa, Iglesia Ortodoxa Rusa del Patriarcado de Moscú, territorio de responsabilidad pastoral, métodos no tradicionales de trabajo misionero, apologética, Enteo.

Resumo

A relevância do tema no estudo do trabalho missionário e suas conseqüências é baseada no fato de que o sucesso é importante tanto para a própria igreja quanto para a Federação Russa, porque é através das religiões tradicionais que planejam cumprir a tarefa de formar tradições tradicionais. valores entre a população da Federação Russa, a fim de combater a ideologia extremista e terrorista.

A desintegração da URSS e a transição da sociedade russa de informacional para pós-informacional colocaram a Igreja Ortodoxa Russa do Patriarcado de Moscou em novas condições, forçando a reconsiderar sua visão sobre o trabalho missionário. A questão surgiu antes sobre a necessidade de desenvolver e implementar um novo conceito de trabalho missionário como uma resposta aos desafios modernos.

No entanto, apesar das tentativas feitas para realizar essa tarefa, ela falhou. Percebendo a falta de forças da igreja no campo do trabalho missionário, a comunidade ortodoxa começou a fazer tentativas independentes para proclamar o Evangelho. Como resultado, ocorreram fenômenos como "Vontade de Deus", o movimento "Sorok Sorokov" ("Um grande número"), etc., que começou a formar, independentemente, novos métodos de trabalho missionário desconhecidos pela igreja anterior.

O artigo revela os principais pré-requisitos, razões para o surgimento e desenvolvimento do movimento "Vontade de Deus". A influência deste movimento na vida pública da Federação Russa, como estava em desenvolvimento, é examinada, e o nível de interação entre o Estado russo e a Igreja Ortodoxa Russa do Patriarcado de Moscou é revelado.

O tópico é escolhido por um motivo. Este movimento tem um impacto especial na consciência da juventude na Federação Russa e é uma associação fundamentalmente nova no país. Apesar de um grande número de fontes da Internet, este tópico permanece ainda em fase embrionária em termos científicos e requer compreensão científica.

Palavras-chave: trabalho missionário, sociedade pós-informacional, Igreja Ortodoxa Russa do Patriarcado de Moscou, território de responsabilidade pastoral, métodos não tradicionais de trabalho missionário, apologética, Enteo.



Introduction

The "Enteo" phenomenon entered the modern social and political thought in 2012. That year, in response to the revitalization of the Russian Orthodox Church of the Moscow Patriarchate in all spheres of public life associated with the election of Bishop Cyril (Gundyaev) to the place of the Patriarch of Moscow and All Russia, an upswing in activity occurred on the territory of the Russian Federation among secular citizens who were dissatisfied with the activities of the Russian Orthodox Church (Tourish & Wohlforth, 2002).

Despite a huge choice of various religious movements existing in the post-Soviet period, those citizens carried out actions aimed exclusively against Orthodoxy. For example, a "punk prayer" held in the Cathedral of Christ the Savior by the group "Pussy Riot". But since this event aroused great indignation among believers, the state could not but react and, in accordance with the law, decided to bring the participants of the blasphemous action to trial (Elsanousi, 2017).

The court in the case of "Pussy Riot" was held in 2012; the entire secular public of the Russian Federation decided to actively support the defendants in various ways. Since this court caused a huge resonance in the society, the media widely covered the trial, as well as everything that happened around it (Utebayeva et al, 2003).

During the trial in this case, it appeared that the entire country supported the group "Pussy Riot", except for the official authorities; this opinion was erroneous and evolved because of the lack of people expressing an alternative point of view - the point of view of believers. But such a situation developed only in the first period, and then Orthodox civil activists also began to come to the court building (Jindra, 2011; O'Toole, 1976). The most active among them was Dmitry Enteo (Tsorionov). A movement of Orthodox activists, which later received the name "God's Will", began to form around this man ("God's Will": The blog of the social movement. Social network "Vkontakte").

What is this organization, how did take place its formation, what significance did it have for the social and political life of the younger generation of the Russian Federation and what is today?

Methods

The paper is based on the author's concept of the social and political movement "God's Will" development, based on the collection and examining of socially significant facts available on the Internet, which allowed a comprehensive look at the problem of its origin, evolution and current status to make. The paper is based on structural and functional and systemic approaches, which allow not only to simulate, but also to forecast possible consequences from the activities of similar organizations in the Russian Federation.

Results and discussion

We can say that the "God's Will" movement led by Dmitry Tsorionov, best known to the broad masses as "Enteo", began its formation in the school of Father Daniel, and subsequent events associated with the scandalously known group "Pussy Riot" served only as an impetus for the beginning active actions of Orthodox activists in Moscow.

According to Enteo, during the case on the "punk prayer service", he and the people who shared his point of view helped the state security bodies to suppress blasphemous actions on the part of the supporters to the group "Pussy Riot". Later, the formed core group of Orthodox activists led by him began to conduct actions against the blasphemy of the church, abortion, homosexuality, which became increasingly massive and noticeable.

The first such action was disrupting with force of the LGBT community action in St. Petersburg on 17 May, 2012. This community opposed the adoption of a law banning the propaganda of homosexuality among minors. Also, this movement was seen on the action of "White ribbon revolutionaries", where it was engaged in missionary work and expressing an alternative political point of view among the people gathered for the action ("God's Will": a blog of the social movement. Social network Twitter).

On 1 July, 2013, an action was held at which a standing in prayer was conducted, headed by Archpriest Vsevolod Chaplin, where prayers have been made against "three plagues of modern society: abortion, homosexuality,

blasphemy" ("God's Will": the official website of the movement).

Further, in response to the speeches of the opponents to the "program 200", the movement advocated the construction of a church in honor of Sergiy Radonezhsky on the Khodynka field and several other temples. According to Dmitry Enteo, the construction of the churches is hampered by "a group of Christless white ribbon protesters from the party "Roth-Front". There was a conflict between them, which ended in a fight, and the subsequent submission of applications to the prosecutor's office for members of the party "Rot Front" on charges of extremism for statements about the call for reprisals against priests (Enteo, 2018a).

This style of activity is very characteristic of the "God's Will" movement: firstly, its activists provoke their opponents to express the true point of view in various ways, record the reaction of opponents, and after this begins the process of submitting applications to the prosecutor's office to verify compliance with the law.

The next action took place in the theater "teatr.doc" where the performance was held dedicated to the trial of "Pussy Riot". The leader of the organization has commented the action in this theater as follows: "In the play they imitated the trial of the group, but the injured party was not represented. Therefore, we came to the theater, introducing ourselves as a victim. And they, not properly appreciating our performance, began to tell everyone that we attacked their theater, trying to disrupt the performance" (Enteo, 2018a).

This was the initial stage of the development of this organization; it was attended by no more than 100 people for the entire period. These were people mostly related to the missionary school of Father Daniil Sysoev. All the shares of this movement were carried out only on a voluntary basis, without any financial support from sympathetic patrons. Such activity of the organization contributed to the appearance in Russia of the terms "Orthodox radicals", "Orthodox activists", which were used as synonyms in the context of the "God's Will" movement.

The second stage of the development of this movement begins on 2 March, 2013 and is connected with the meeting of the core group which was being formed during 2012 in response

to the actions directed against the Russian Orthodox Church. At this event, the emblem and manifesto were displayed reflecting the main ideological positions of this organization and the final formation of the movement in the socio-political one (Sopova, 2013).

The purpose of the new movement was "to establish the point of view of God which had been disclosed through Holy Tradition, to the most acute social issues, the all-round support of the Orthodox Church in the public space" (Sopova, 2013). If to specify this aspect, then, according to the leader of this movement, Dmitry Enteo, it is "the struggle for the construction of temples under the program-200, the struggle against abortions, against propaganda for debauchery, sodomy (homosexuality), blasphemy, false teaching, and also it is a missionary work" (Enteo, 2018a).

During this period, there is was a "rebranding" of this movement. Dmitry Tsorionov stated that the term "Orthodox activist" had discredited himself: "We will do the same as before, but we need a new name, because the term "Orthodox activist" has discredited itself. Anyone can come to an action, smash face in someone else and say that he is an "Orthodox activist", and then claims to us" (Sopova, 2013).

Based on the above words, we can come to the conclusion that in the short time of the existence of "Orthodox activists" there has been a split among them. This environment was heterogeneous from its very beginning, and then various sects were moving more and more away from each other.

After this meeting, the public movement activated its activities and used more radical ways to achieve its goals, and formally forms its own political position and declared its political goals, but the movement did not try to register itself as a political party.

An active struggle with numerous religious movements that are not traditional in the Russian Federation is beginning. For example, on 8 April, 2013, an action was held against the "sect of Scientology". As a result of this action, a statement was written to the police with a demand to ban their activities on the basis that they disseminate extremist literature (Enteo, 2018a). Also, thanks to this action, the townsfolk learned how dangerous the teaching of this organization is.





During that year, Dmitry himself and his activists visited almost all non-traditional movements in the city of Moscow in order to convert them into true faith. Explanatory talks were conducted, and dedicated literature was distributed. Further, Dmitry Enteo participated in theological disputes with representatives of the Krishna Consciousness Society and Jehovah's Witnesses ("God's Will": a video blog, www.youtube.com, video hosting).

Actions have also been taken against several opposition political parties and movements (for example, an action against the Yabloko party, held on 1 April because of its support of homosexuality and blasphemy directed against the Russian Orthodox Church) ("God's Will": a video blog, www.youtube.com, video hosting).

Also in the spring of 2013, the "God's Will" movement began to receive political support in the person of some deputies of the State Duma of the Russian Federation, as well as individuals representing legislative bodies of local self-government. The most famous example was the close interaction between the deputy of the Legislative Assembly of St. Petersburg Vitaly Milonov known for his statements and actions in defense of the Orthodox Church with Dmitry Tsorionov ("God's Will": The blog of the social movement. Social network "Vkontakte").

Missionary work among all layers of society was also strengthened, beginning with the deputies of the State Duma; the work consisted in distributing the books of the priest of the Russian Orthodox Church, Father Daniel (Sysoev), to the poorest sections of society, among which catechism courses and distribution of free meals were organized.

We can trace that the actions of the movement we are examining are supported by persons speaking on behalf of the state. This can be clearly seen in the example of the action of 17 August, 2013, when, a procession of adherents of the "flying pasta monster" was dispersed together with the Moscow police. During this event, activists of the "God's Will" movement actively interacted with the bodies of internal law and order. For example, as it can be noted in the video that was filmed during this action, the movement leader Dmitry Tsorionov personally pointed out to the employees of the Moscow region who should be arrested (Site of public initiatives).

But it must be noted that the activists of this movement also had problems with the employees of the Moscow police themselves. There have been cases when they were taken into custody either "until the circumstances are clarified", or for specific offenses. Several times, administrative cases started against activists of the "God's Will" to bring them to justice; until 2015 all that was limited to fines, there were also arrests for several days ("God's Will": The blog of the social movement. Social network "Vkontakte").

In most cases, unlike some ordinary citizens, the actions of the civic movement "God's Will" had the support of the state. We can draw this conclusion based on the petition, the collection of signatures in support of which was launched in autumn of 2014. It contained an appeal to the General Prosecutor's Office of the Russian Federation with a request to initiate a criminal case under Article 282.1 against Dmitry Tsorionov and the permanent activists of the organization "God's Will". On 10 April, 2015, this petition was signed by 42,322 people (Site of public initiatives).

It should be noted that in this petition, mainly the actions held before the winter of 2013 are used as evidence of violations of the RF legislation, as further there was a decrease in carrying out activities of a radical nature.

Since the beginning of 2014 and for almost the whole that year the social movement has started to carry out more active missionary and charitable activities, and the number of actions that have received a wide public response was declining.

This movement begins to open its branches in other cities, such as Cheboksary, St. Petersburg, Vladikavkaz, Saransk, Voronezh, Yekaterinburg, and even in the city of Kharkov located in the territory of modern Ukraine. At the end of 2014, the number of its activists in the territory of the CIS was about 2 thousand ("God's Will": The blog of the social movement. Social network "Vkontakte").

Branches of this movement were beginning to open on the territory of other federal subjects of Russia, not because of orders from the leader of this movement, but thanks to the efforts of young parishioners of the Russian Orthodox Church having an active civic position, which contact with the leaders of this movement and

establish contact with the organization. The central office tries to support the undertakings in every possible way, with material and spiritual help. A constant practice is the supply of newly opened branches of missionary and educational literature, various brochures with agitating information, clothes, flags and other attributes with the symbolism of "God's Will" (Enteo, 2018a).

An important factor in the activity of this organization is the financial component. The main sources of financial assistance are voluntary collection of funds via the Internet from those who wish to help the activities of the civic movement, personal non-mandatory contributions of activists of this movement to hold any actions, and constant sponsorship from one particular female person whose identity has not been established at the moment (Enteo, 2018a).

Judging by the actions that began to be held in 2014 and in 2015, we can conclude that the financial situation of this organization is improving compared to what it was in 2013. Colorful actions started to be held and they were widely covered in the mass media (for example, an action against abortion in the Ministry of Health or an action against performances of the A.P. Chekhov Moscow Art Theater and personally against the head of the theater Oleg Tabakov) ("God's Will": The blog of the social movement. Social network "Vkontakte").

Also, in comparison with the actions of 2012 and 2013, it can be noted that the goals pursued by activists of the movement in their actions have changed. If, in 2012 and 2013, this movement carried out actions against the LGBT organizations, against those who committed blasphemous acts against the Russian Orthodox Church, then in 2014, and what is especially evident in 2015, the actions began to be held against those moments due to which the above-mentioned phenomena became possible on the territory of the Russian Federation.

"God's Will" began to actively interact with the legislature to adopt laws that protect the values of this organization, vigorous activities started in the cultural sphere. Various musical concerts and theatrical performances directed against the Orthodox Church were canceled with the help of activists of this movement (Enteo, 2018a). Also, an active mass struggle with various "psychics, clairvoyants, etc." was launched. The

activists of the city of Cheboksary, who during a short period visited virtually all the people which were engaged in this activity, also showed themselves very brightly, and they conducted explanatory many-hour talks with them and their clients ("God's Will": Blog of the local branch in the city of Cheboksary. Social network «Vkontakte»).

By mid-2015, this movement spreaded practically throughout the CIS, with about 2000 active participants and sustainable financing; and it practically has no problems with the law ("God's Will": The blog of the social movement. Social network "Vkontakte").

It should be noted that this community has a recognizable name in the Internet community, as well as there are polar opinions about it, both in the Orthodox and in the atheist environments, as evidenced by active discussions of this movement on the Internet at various thematic forums.

It can be noted that since the beginning of this movement activity, the ways of achieving the goals, as well as the objects of impacts, have been changed. The actions began to be prepared more carefully, with the attention of a large number of mass media.

However, on 14 August, 2015, Dmitry Enteo and 9 participants of the "God's Will" broke into the exhibition "Sculptures which we do not see" at the exhibition hall "Manezh". They said that the exhibits offended the feelings of believers, and destroyed some of them. The exhibition featured, in particular, the works of the former Soviet sculptor and artist Sidur. The police seized four damaged linocuts. This action caused a huge public response, comparable to the court in the case of "Pussy Riot". Dmitry Enteo was an administrative arrest for the committed offense. Mila Esipenko, an Orthodox activist, was detained, she was charged with part I of Article 243 of the Russian Criminal Code. The court placed the defendant under house arrest until 30 May, 2016, the point in the case is not set until the moment ("God's Will": The blog of the social movement. Social network "Vkontakte"). These are the most serious sanctions that have been applied to the participants of the movement since the start of operations.

After this event, the "God's Will" movement temporarily froze branches in all cities except Moscow, stopped carrying out actions related to violation of the administrative and criminal code





of Russia; in fact the movement moved to an underground position. It was also influenced by the fact that the movement has already gained sufficient popularity in the socio-political environment and they do not need to conduct outrageous actions in order to attract attention: it is always present to Dmitry Enteo (Enteo, 2018b).

At the moment, almost all the activity of the movement is in the communicative verbal activity of Dmitry Enteo through various social networks, and small actions that are of abstract nature, such as washing their hands with "blood" on the Red square on the birthday of V.I. Lenin. The action was held among the Communists, who came to honor the memory of Lenin. This action symbolized the fact that the communists had their hands on the elbows in the blood of Orthodox Christians who were killed during the years of Soviet power (Enteo, 2018b).

At the time of April 2016, "God's Will" physically almost went underground, but it became one of the most popular movements in the Internet environment. However, a large percentage of people who follow this movement do not take it seriously. But it should be noted that gradually the movement under investigation achieves the set goals in the territory of the CIS. For example, Dmitry Enteo's efforts came to forbade abortions on the territory of Abkhazia. Blasphemous musical concerts and theatrical productions were canceled (Enteo, 2018b).

Summary

In general, the notion of such a concept as "Orthodox radicals" was formed in Russian society as a result of the activities of the "God's Will" movement. This term is compiled by analogy with the notion of "radical Islamists" ("God's Will": The blog of the social movement. Social network "Vkontakte"), but carries a different meaning in itself. If "radical Islamists" include both armed terrorist entities and individuals professing varieties of Islam whose actions lead to human casualties, Orthodox people who use actionism, albeit often contrary to the Criminal Code of the Russian Federation, are referred to "Orthodox radicals".

Conclusion

In this paper, the process of formation and development of the socio-political movement "God's Will" was studied, the prerequisites and

the process of appearance of the movement under study, as well as the influence exerted on Russian social and political life, were revealed.

This movement can be attributed to the direction of "Orthodox radicals". The attitude towards the given public organization in Russia is ambiguous, even the majority within the Russian Orthodox Church has a negative attitude because of the ideas and actions being conducted. The church hierarchy has never officially supported the "Will of God".

At the moment, it is practically the only organization that tries to represent the Orthodox point of view in the socio-political and economic sphere. Recently, the possibility of a complete cessation of activity is hanging over the organization because of the criminal persecution concerning some members of the movement. Thus, summing up, it can be noted that "God's Will" is a unique movement for Russia, because in the country there were no Orthodox associations that were engaged in actionism, so it was important for us to understand why they appeared. An interesting fact is that, having appeared in response to the actions of "Pussy Riot", they used their own methods to propagate their goals. Moreover, this movement has an extremist potential, which means that it is necessary not only to study it, but also to predict its further development. Despite the fact that Enteo, as a charismatic leader, left the movement, the last did not cease to exist, but their activities are currently not widely advertised either on the Internet or in the media. However, this does not mean that the phenomenon of "Enteo" disappeared from the socio-political life of the country.

Acknowledgments

The work is carried out according to the **Russian Government Program of Competitive Growth of Kazan Federal University.**

References

- "God's Will": a blog of the social movement. Social network Twitter [Digital source]. - URL: <https://twitter.com/bojyavolya>, free access (access date 04/20/2018)
- "God's Will": a video blog. www.youtube.com, video hosting [Digital source]. - URL:
- "God's Will": Blog of the local branch in the city of Cheboksary. Social network «Vkontakte»

[Digital source]. - URL: https://vk.com/bv_cheb, free access (access date 09/04/2018).

"God's Will": The blog of the social movement. Social network "Vkontakte" - [Digital source]. - URL: <https://vk.com/zakrest>, free access (access date 04/09/2018)

"God's Will": the official website of the movement. [Digital source]. - URL: <http://www.zakrest.ru/>, free access (access date 28.03.2018)

Elsanousi, M. (2017). Religion: Way of war or path to peace? *Ecumenical Review*, 69 (1), Pp.95-112.

Enteo D. (2018a). The author's blog. Social network «Vkontakte» [Digital source] - URL: www.vk.com/enteo, free access (access date 04/09/2018)

Enteo D. (2018b). The author's blog. Social network "Twitter" - [Digital source]. - URL: <https://twitter.com/dimitriyenteo>, free access (access date 04/19/2018)

<https://www.youtube.com/channel/UCg465GILnMJlVkJHuNYboy4Q>, free access (access date 04/22/2018)

Jindra, I. (2011). How Religious Content Matters in Conversion. *Sociology of Religion*, 72 (3), 275-302

O'Toole, R. (1976). "Underground" Traditions in the study of Sectarianism: Non-Religious Uses of the Concept "Sect". *Journal for the Scientific Study of Religion*, 15 (2), 145-156.

Site of public initiatives: <http://www.onlinepetition.ru/> the tool for participation of citizens in the solution of public problems [Digital source].

Sopova A. (2013). "Orthodox people create a social movement". [Http://www.izvestia.ru/](http://www.izvestia.ru/), [Digital source]. - URL: <http://izvestia.ru/news/545898>, free access (access date - April 28, 2013)

Tourish, D. & Wohlforth, V. (2002). On the edge: Political cults right and left. M.E. Sharpe.

Utebayeva, D.S., Kurmanaliyeva, A.D., Kantarbayeva, Z.U., Abzhalov, S.U. (2003). Features of missionary activities in Kazakhstan. Social research results // *European Journal of Science and Theology*, 13 (5), p. 155-170.

