

CHAPTER IV

CONCLUSION

The Russian Orthodox Church is the main and semi-official religion of the Russian Federation, largest religion, and deemed part of Russia's "historical heritage" constitutionally. The tradition of cooperation between Russia's diplomatic service and the Russian Orthodox Church (ROC) goes back centuries. The Orthodox Church helps to impart a feeling of national identification and connection with traditions, providing a haven from an often cruel existence and offering consolation in the face of sickness and death. The ROC has developed into providing both legitimacy and identity for political power. The ROC becomes more relevant in Russian society as the main supporter of Russian state and it will have a greater chance of successfully promoting its doctrine, even though it tries to take a cautious line on the political stage and avoid appearing as a political organization.

The Russian-Thai historical backgrounds were good friend by opening the country to be free for expansion of the Western religion proselytizing that obviously wanted to establish permanent diplomatic relations with each other from a hundred years ago but the chaos interrupted. After the Russian Revolution, the Orthodox Church was taken out of Russia and became the main sacred object of "the Russian Orthodox Church Abroad (ROCA)" and "the Russian Orthodox Church in Thailand" followed in the post-Soviet era. National or cultural circumstances led to the administrative disunity of the ROC, a state of Russian affairs.

A rising of the Orthodox faith became recognizing in Russia again in the late 1980s. The reason is the Russian state did not have an effective way to revive relations with foreign countries, who had ended up relation with Soviet such as the ROC. The Church was the main link to the custodian of spiritual and cultural values with Russian compatriots in abroad since communist era. The "Glasnost" policy gave people more social and media freedoms. Furthermore, the disappointing results of the economic reforms, atmosphere of social crisis, political instability and absence to efficiently functioning parliament of Russia. All these factors resulted in many Church had been restored; the status of the Orthodox Church gets stronger development and social

advantage as symbol of hope and motivation of the major part in Russian life in the current.

While the Orthodox Church has increasing power on economics, international relations, and the Russian elections (but it fails to fill a post-Soviet ideological) it become the target of severely criticized especially from young people, who generally know nothing about religion and saw the church as something far away after 70 years of atheist Communism. The dominance of the ROC; such a blatant into the political field by electoral support of Putin in 2012, it is criticized by human rights campaigners who say, its power is encroaching on Russian government and may palpably distort the formally secular character of the state. A course of "Orthodox Culture" is offered in the schools but no other religion is the subject of such a course. Orthodoxy, through the agency of thousands of selfless and dedicated local priests, gives to masses of people a sense of social defense and solidarity. The ROC has grown rich under Putin's government, and has been given vast tracts of valuable land and property. So, the relationship between the two organizations has become closer and closer exceeds friendship as the mutual benefit, which demonstrates the collusion between Putin and the ROC. This is one of the reasons for the anti-Church feelings just like Pussy Riot's protest.

The "Pussy Riot" case as a part of against so much the political role of the ROC, the lengthy anti-regime protests in Russia and read political motivations behind the actions taken by the authority (Putin) who gets support by the ROC. They was arrested and declared to be political prisoners. It could be a sign that the links between the government and the Russian Orthodox Church are getting stronger as the same tradition that influenced of communist doctrine and manifests itself in relations among the state. That is what we see in contemporary Russia. One might say that Russians' attitude toward political between cases the social-democratic opposition and the communist-patriotic, let compare with faith as their basis; it can be divided into believers and nonbelievers. Supporters of political and economic liberalism are, moreover, more readily found among those who consider themselves Orthodox but are minimally involved in religious life. This contradicts the dualistic logic of other religions have an unbroken focus on higher things that are the lives of its members must be defended no matter how much brutal rather than a belief system or set of values. It is damage to the image of government, and a crisis for the institution of the Russian state more and more.

The ROC wants the reunification with the ROCA. At the same time, the Russian state has interests in common between international recognition of Russia as a Democratic state by relies on the ROC contribution to help with Russian Diasporas abroad to preserve their spiritual and cultural ties with their Motherland. These are strengthening the international positions of the state and its leaders. At present a lot of countries have limited possibilities on religious subjects and the role of religion in world politics and intensive international activities that mean religion disputes may arise. The ROC purported that may result in a suspension of economic reforms and war in countries. In order to maintain the religious and social peace, if religious dialogue could considered into this program for maintaining distance to all religious that would be a very good for expanding the forms of world cooperation.

There are two views from Russian people: either the Church should be absolutely independent from the state, or the state should more actively participate in religious life with the Church considered (to some extent) an instrument of state policy. But The Russian government need to use the future role of the Church as a political instrument for both domestic and international affairs and the ROC has been actively participating in shaping and executing Russian policy. And the Russian government also shows consistency in its approach to church-state issues in education. The current situation with religious colleges and universities is even more diverse than the situation with private secondary and elementary institutions. The churches are being built on state university campuses, and built its own educational network with international contacts to integrate on higher-education standards into the international system. In addition to encroachment on domestic state policy, the ROC has been actively participating in shaping and executing Russia's foreign policy in the European continent and beyond. This issue show that the ROC used political skills to achieve political agenda advancement and its likely to continue to use this skills for the foreseeable future to increasing effect in Russian political life. Even though, these relationships generate deleterious implications to the content of international human rights law and situation in Russia and any countries that under the influence of ROC and religious antagonism inside their countries, it stimulated integrate the national idea and had become an example of civil society.

While the ROC's functioning in its traditional role as a promoter of the diplomatic community covering global, clearly the position of the ROC, both at Motherland and

abroad, is insecure and changing, which must find a suitable role for itself in multi-ethnic and international society. From the study I could understand that the ROC has a role in the growth of relation development between Russian-Thai, which may increase to trade and investment. During the Pussy Riot's protest just had little impact of convenient aspects to commercial contacts but it has no apparent connection to Thai's political. Currently, the Orthodox Church's expanding in Thailand has a sufficiently numerous Orthodox community despite Thailand is a Buddhist country, it is not a barrier much to expand the ROC. I analyze that because the main purpose of the ROC expansion to Thailand for serving Russian migrant and Thai member is only outgrowth; numbering several thousand and constantly increasing. Moreover the ROC still has the purchase of land and new contracts with a construction company in Thailand to build more Orthodox churches in soon. Therefore, it is high possibility that the ROC's proselytizing in Thailand will expand influence more in the future.