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Dominant religion in georgia country

Georgia Table of Contents A wide selection of peoples living in Georgia means a sufficiently rich array of active religions. Christianity is the dominant religion, and the Georgian Orthodox Church is by far the largest church. The conversion of Georgians in 330 U.330 placed them among the first nations to embrace Christianity. According to the tradition of the feast, the slave, who became known as Saint Nino, cured Queen Nana of Iberia from an unknown disease, and King Marian III accepted Christianity when a second miracle happened during the royal hunting expedition. The new Georgian faith that replaced the Greek pagan and Zoroastrian beliefs was to place them permanently on the front line of the conflict between the Islamic and Christian worlds. As has been the case elsewhere, the Christian church in Georgia was crucial for the development of the written language, and most of the earliest written works are religious texts. After the annexation of Georgia by the Russian Empire, the Russian Orthodox Church took over the Georgian church in 1811. Colorful frescoes and murals typical of Georgian cathedrals were whitewashed by Russian occupiers. The Georgian church regained its autonomy only after the end of Russian rule in 1918. However, neither the Georgian Menshevik government nor the Bolshevik regime that followed considered the revitalization of the Georgian church to be an important objective. Soviet power brought serious purges of the Georgian ecclesiastical hierarchy and constant repression against Orthodox worship. As in other parts of the Soviet Union, many churches were destroyed or turned into secular buildings. This history of repression encouraged the inclusion of religious identity in a strong nationalist movement in 20th-century Georgia and the Georgians' desire for religious expression outside the official, government-controlled church. At the turn of the 1960s, and 70. When Ilia II became patriarch (Catholic) of the Georgian Orthodox Church in the late 1970s, he introduced order and a new morality for ecclesiastical matters, and Georgian Orthodoxy experienced a revival. In 1988, Moscow allowed the patriarch to begin consecration and reopen closed churches and a large-scale reconstruction process began. In 1993, about 65 percent of Georgians were Georgian Orthodox, 11 percent were Muslims, 10 percent were Russian Orthodox, and 8 percent were Armenian apostolic. Unorthodox religions have traditionally been tolerant in Georgia. Jewish communities exist throughout the country, with high concentrations in the two largest cities, Tbilisi and Kutaisi. Azerbaijani groups have been practicing Islam in Georgia for centuries, as have Abkhazian and Avarian groups concentrated in their autonomous republics. Armenian Apostolic Church, whose doctrine differs to some extent Georgian Orthodoxy, has the status of autocephaly. Source: U.S. Library of Congress Freedom of Religion Concepts Religious Discrimination Religious Censorship Separation church and state Anti-clericalism School prayer Catholic priests in public office Confessionalism Theocracy State religion Secular State Confessional State Atheist State by country Africa Algeria Angola Benin Botswana Burkina Faso Burundi Cameroon Cape Verde Central African Republic Chad Comoros DR Congo Egypt Mauritania South Africa Sudan America Brazil Colombia Colombia Panama Paraguay United States Afghanistan Afghanistan Armenia Azerbaijan Bangladesh Bhutan Brunei Cambodia China Northern Cyprus Cyprus Georgia India Indonesia Japan Kazakhstan Laos Malaysia Maldives Mongolia Myanmar Nepal Korea North Pakistan Russia Singapore Korea South Sri Lanka Taiwan Tajik Thailand Turkey Turkmenistan Uzbekistan Vietnam Europe Albania Andorra Armenia Austria Azerbaijan Belgium Bulgaria Croatia Cyprus Northern Cyprus France Germany Germany Russia Turkey United Kingdom Middle East Bahrain Egypt Iran Iraq Israel Jordan Kuwait Lebanon Oman Palestinian territories Qatar Saudi Arabia AU Yemen Oceania Australia Religious Persecution Traditional African Religion Atheism Bahá'í Faith Buddhism Christianity Anti-Christian Sentiments An-Catholicism Anti-Mormonism Anti-Jehovah's Witness Anti-Eastern Orthodox Sentiments Anti-Oriental Orthodox Sentiments Anti-Protestantism Falun Gong Hinduism (Hinduphobia) Islam Shi'a Ahmadiyya Alevism Su Islamophobia Judaism Religious Anti-Semitism Anti-Judaism New religious movements Christian counterculturation movement Neopagan Movement Rastafari Zoroastrianism Religion portalve Freedom of religion in Georgia is provided for in the country's constitution, laws, and policies. In practice, the Georgian Government generally respects religious freedom; However, the Georgian Orthodox Church enjoys a privileged status in legal and tax matters, involvement in public schools and property disputes. Private citizens, local government officials and local leaders of the Georgian Orthodox Church have sought to harass and persecute members of minority religious groups and interfere with their activities of worship; despite calls from government leaders for tolerance and respect for pluralism, the Georgian central government has not effectively prevented such incidents. [1] History Main articles: Georgian Orthodox Church (History) and History of Georgia (country) Nino Cappadocia Christianity is the dominant religious influence in the territory covering present-day Georgia since at least the 4th century our y, when Nino of Cappadocia, daughter of a Roman general, is said to have preached in Kartli (now eastern and southern Georgia; also known as Iberia) and were also known as Iberia) and were also known as Iberia) and were also conversion of the king and queen and their families. Christianity in Kartli was initially organized under the jurisdiction of the Church of Antioch, but at the end of the 5th century, Catholics (the main bishop) was appointed for the city of Mtskheta, giving the church in the kingdom a degree of local autonomy. The United Georgian kingdom, consisting of both Kartli and Colchis (present-day western Georgia), took shape in 1008 under Bagrat III. In 1010, the church in the United Kingdom of Georgia became autocephalous (self-governing), and its Catholics (Melchizedek I) were raised to the rank of patriarch and received the official title of Catholicism-patriarch of the whole of Georgia. Ketevan of Mukhrani From the 13th to the 18th centuries Georgia was repeatedly invaded by Mongolians, Turks and Safawiwi (Persians), and the Kingdom of Georgia was fragmented at the end of the 5th century. A notable Christian martyr of this period was Ketevan of Mukhrani, the Queen, who was tortured to death in 1624 after rejecting demands by the Safavid ruler (Abbas I) to rendite Christianity and convert to Islam. In 1801, the kingdoms of today's eastern and central Georgia were occupied and antedled by the Russian Empire. The Russian authorities abolished the independent status of the Georgian Church and subjected the region to the Russian Orthodox Church; the use of Georgian in the liturgy was suppressed, and many church buildings in Georgia were destroyed and fell into disrepair. The Georgian Orthodox Church (GOC) confirmed its autocephaly after the overthrow of Tsar Nicholas II in 1917.[8] but the Georgian church was again harassed in the 1920s. Ilia II As part of Stalin's efforts to unite Soviet citizens against the Nazi threat during World War II, state-sponsored persecution of religions was somewhat relaxed and the PRC's independence from the Russian church was again formally recognized in 1943. Restrictions on religious organizations returned after the end of the war, and the general corruption that plagued the leaders of the Georgian Soviet Union in the early 1970s affected church officials in Georgia. When Ilia II became patriarch of the PRC government in 1977, he moved to the pedestal of the church, directing the renovation of abandoned churches, as well as the construction of new churches. The GOC joined the World Council of Churches (WCC) in 1962, and Ilia II served as President of the WCC from 1979 to 1983. The strength and prestige of the PRC in Georgian society increased significantly after the installation of Ilia II as patriarch in 1977. In 1990, the Ecumenical Patriarchate of Constantinople (the first among equal Orthodox prelates) formally recognised autocephaly title Ilia II Catholicism-Patriarch of the whole of Georgia. [10] Article 9 of the Georgian Constitution provides for full freedom of belief and religion. It also recognises the specific role of ... Georgian Orthodox Church, but reserves that the GOC will be independent of the state. In 2002, a special concordat (legal agreement) between the Georgian State and the GOC was ratified, giving the GOC a special legal status and rights not granted to other religious groups, including legal immunity for the Georgian Orthodox Patriarch, exemption from military service for clergy in the GOC and a consultative role in education and other aspects of the government. In 2003, the Roman Catholic Church's efforts to negotiate its own concordat with Georgia failed after how the government has exerted pressure from the leaders of the GOC and public demonstrations, which are said to have been organised by the GOC. [12] In July 2011, the Georgian Parliament passed legislation allowing religious organisations to register as legal entities under public law, which is a status closer to that of the GOC; the PRC government's management criticised the proposed law and tried unsuccessfully to influence parliament not to adopt it, anticipating that the law would soon have negative consequences and that the state would be responsible for it. Prior to this change in 2011, religious groups other than the GOC could only register as non-commercial legal entities of private law – a status (similar to that of a charitable foundation or NGO) that some churches considered unacceptable and refused to apply for. [15] [16] The public debate on the new law included concerns that the Armenian Apostolic Church (AAC) would use the new, improved status to renew the challenges of ownership of many of the churches sought by both the GOC and the AAC. Many churches other than the GOC have experienced difficulties in trying to recover property that was confiscated during Soviet

times , especially in cases where property disputes involved conflicting claims by the GOC and other religious groups. In 2012, Roman Catholic and Armenian apostolic church officials suggested that Georgian government officials involved in resolving property disputes feared insulting Orthodox voters if they ruled in favor of other churches and against the GOP. [1] In 2012, there were also reports of Jehovah's witnesses being denied an alternative to military service (which they refused to perform on the grounds of conscience); Seventh-day Adventists who were denied alternative school exam dates scheduled for Saturday; muslims and Jews are denied devotion or accommodation in prisons. In 2012, Georgian President Micheil Saakashvili made public recognizing the religious contribution of Catholics, Armenian apostolic and Azerbaijani Muslims, saying that he is proud to create a united state in which representatives of all cultures, faiths and ethnicities feel equal children of the country. In the same year, newly elected Prime Minister Bidzina Ivanishvili met with Jewish groups celebrating the Sabbath and Hanukkah and stating that he was committed to making Georgia a place where all Georgians, regardless of their faith, are treated equally and with respect. [1] Abkhazia Main articles: Abkhazia and religion in Abkhazia The disputed region of Abkhazia is considered by Georgia to be part of its sovereign territory, but since the early 1990s, it is completely beyond the effective control of Georgia (and governs a de facto separatist government). After the Russo-Georgian War in 2008 Abkhazia has received formal recognition from Russia and a small number of other states as an independent state, although the United Nations (UN) and most of the international community still consider it part of Georgia. As a result of the war with Georgia between 1992 and 1993, most ethnic Georgians originally living in Abkhazia were expelled or killed. About 60% of Abkhazia identifies as Christians, most of whom are either Orthodox or Armenian apostolic believers. The GOC has lost effective control over the activities of the Church in Abkhazia, and the organisational vacuum has been filled by the new Abkhazian Orthodox Church, which is recognized by the Government of Abkhazia, but not by the GOVERNMENT of the PRC or the Russian Orthodox Church, which still considers the Church in Abkhazia to be under the jurisdiction of the Government of the PRC. Catholics, Baptists and Lutherans have been admitted to activities in Abkhazia. Jehovah's Witnesses are officially banned, but Jehovah's witnesses communities in some parts of Abkhazia have been able to establish working relationships with local authorities and thus have been able to hold several meetings. The GOC was unable to operate in Abkhazia, and the GOC and the Georgian government complained about the elimination of Georgian architectural elements during restaurant operations by the Abkhazia authorities in churches and monasteries, which was historically claimed by the GOVERNMENT OF THE PRC. [1] Samatchablo (Tskhinvali Region) Main article: South Ossetia The disputed region of Tskhinvali is also considered by Georgia, but much of South Ossetia came under the effective control of the separatist government after the 1991-1992 war. Georgia's war with Russia in 2008 left territory completely under separatist control, and South Ossetia was subsequently declared an independent state by Russia and a small number of other nations, but not by the UN or by most of the international community. [2] The GOC has experienced disturbances from the South Ossist which banned Orthodox services in several ethnic Georgian villages. Jehovah's Witnesses in South Ossetia are not officially recognized and harassed. Social attitudes The vast majority of georgia's modern population identifies with the Georgian Orthodox Church (GOC), according to various polls, 83 to 86 percent of the population. Muslims make up 9-10% of the population, and supporters of the Armenian Apostolic Church make up about 4%. There are also far fewer followers of various other religions, including Catholics, Jews, and many recent recent arrivals to Georgia (such as Baptists, Pentecopers, Jehovah's Witnesses, Seventh-day Adventists, and Latter-day Saints). [1] [23] [24] Religious affiliation is strongly correlated with ethnicity and the majority of ethnic Georgians are affiliated with the GOVERNMENT of the PRC. Minority religious groups are seen by some Georgians as a threat to Georgian national identity, cultural values and the GOVERNMENT of the PRC. In 2012, some Muslim congregations and Jehovah's Witnesses reported physical confrontations and verbal threats, some involving local PRIESTS of the PRC and their parishioners. In 2011, eight members of orthodox fundamentalist groups were sentenced to prison for breaking into a television station and assaulting participants in a talk show about religious freedom; However, after the October 2012 parliamentary elections and the transition to a new government, these individuals were reclassified as prisoners of conscience and released as part of a general amnesty. [1] In September 2013, Patriarch Ilia II, giving a Sunday sermon at Tbilisi's Holy Trinity Cathedral, said that although rights are good and necessary and rights should be protected, it was less often recognised that the majority also needed to be protected and that often the majority was more oppressed than a minority. Ethnic Azeris Muslims, most of whom are Muslims, make up the majority of the population in georgia's southeastern region of Kvemo Kartli. Other Muslim groups include ethnic Georgians in Adja (an autonomous region in the south-west of the country) and Chechens in the northeast. In November 2012, Muslims in the Western Georgian community were unable to gather for prayer by Orthodox priests and townspeople; the local priest said that the local residents did not allow any minarets and mass prayers in this village, and the police did not intervene. In July 2013, Muslims in an eastern Georgian village disrupted their services despite efforts to officials and a personal appeal for tolerance by Patriarch Ilia II, head of the PRC, who condemned the oppression of Muslims and said he himself grew up in a household that included perceptive Muslims. In August 2013, government authorities dismantled and removed a 24-metre minaret from a mosque in Czeli (a village in southwestern Georgia) after members of the surrounding community objected. The confiscation of the minaret was reportedly caused by claims that the metal from which it was formed may not have been properly declared for customs purposes when it was imported from Turkey. Amid protests against the actions of Muslim villagers, police reportedly beat up six residents and arrested eleven. Unlike other communities with a mixture of Muslim and Orthodox residents, there were no protests against the mosque or its minaret by chela residents. The minaret was finally returned to the mosque and reinstalled at the end of November 2013. Other controversies of the best georgians television program Controversy emerged in January 2009 on the Georgian public broadcaster (GPB) television program, Sakartvelos Didi Ateuli (Georgian: საქართველოს). Georgia's Great Ten, or Best Georgians) - a show that invited viewers to choose georgia's best historical figures by probing by phone, text messages and a special website (www.bestgeorgians.ge). The list of challengers included a dozen people who are considered saints by the Georgian Orthodox Church (including, for example, King David the Builder); church officials publicly objected to the inclusion of both religious and secular figures in the competition, as well as the idea that spectators should organize the saints. On January 16, 2009, Didi Ateuli's regular airing was replaced by a debate between Church representatives, their followers, and opponents of the Church's position. During the show, the chairman of the GPB board of trustees, Levan Gakheladze, announced that the divided board had voted to suspend the show pending further consideration. The comments of trustees and critics revealed deep divisions between supporters and opponents of the Church's position - some condemned Church interference, others said they could not ignore the insistence of church leaders, and one board member said that patriarch [Ilia II's] opinion was more important to me than the law. On January 22, the GPB announced that Didi Ateuli would continue, with both sacred and secular characters remaining in the competition, but the final list of ten would not be classified, but would be announced in alphabetical order. A statement issued by the GOC attempted to downplay the controversy as artificial, suggesting that someone wanted to present the Church as a censor to discourage Church officials from speaking out in the future. [34] Father Hemorrhoids films In the fall of 2009 there were street demonstrations and other signs of public anger after discovering that Tea Tutberidze, a former activist in the Kmara protest group during the Rose Revolution and now a leading figure at the conservative Liberty Institute, was disseminating videos that offended Patriarch Ilia II. Tutberidze did not claim to have made the videos - they were posted by an unknown Hemorrhoid Father (Georgian: a buasilii mom; a naughty pun named Basili, but promoted them through her Facebook page. The Interior Ministry arrested two people in connection with the videos, but later admitted that no crime had occurred. Tutberidze remained defiant and later accused the church of collaborating with the KGB under Soviet rule. Violence in kavkasia TV studio May 7, 2010, live television talk show on Kavkasia TV, involving leaders of headline Orthodox Christian groups and their opponents, degenerated into insults and eventually collapsed completely after the participants decided to end the debate and left the studio. After an unusually long commercial break, the host of the program announced that a fist fight between opposing parties took place outside the studio. A few minutes later, several members of one of the headline Orthodox groups - including priests - entered the studio and accused the host of organizing a provocation. Police arrived and arrested several people. One opposition politician in the studio suggested that headline groups would not dare to do such things without the support of the authorities; a member of one of the Orthodox groups, in turn, accused the Liberty Institute (a government think tank) of promoting anti-religious ideology. Those arrested in the incident were later released from prison following a Resolution of the Georgian Parliament in January 2013, which recognised them and many others as political prisoners. [27] Anti-homosexuality violence See also: 2013 Tbilisi anti-homophobia protests and LGBT rights in Georgia (country) On May 17, 2013, May 17, 2013, a rally was held in the center of Tbilisi to mark international day against homophobia, Biphobia and Transphobia. Despite the presence of more than 2,000 police officers, the participants of the event were attacked by thousands of counter-demonstrators, including prc government clerics, who broke through police lines. Priests and members of the PRC government, communicating via social media, protested against the planned event and announced plans to prevent its participation. The debate over the incident went beyond LGBT rights and turned into a broader discussion about the role of PRC governments in Georgian society. Na May several hundred demonstrators gathered in a park in the center of Tbilisi with banners with the words No to theocracy and No to darkness; a parallel counter-demonstration carried a banner calling for a ban on propaganda of sexual indecision and obscenity. Two priests of the PRC government were among those arrested in connection with the May 17 attack. Patriarch Ilia II, who issued a statement on May 16 calling on the authorities to cancel the rally, criticized the gay rights movement and said homosexuality is a sin and should not be propaganda. However, after the events of May 17, the patriarch tried to distance himself and the GOC from the violence, said that priests opposed to the demonstration had behaved rudely and called for calm. [43] The President of the Georgian Parliament, Davit Usupashvili, suggested that Ilia II's call to ban the rally was an incentive for counter-demonstrators. Georgian President Micheil Saakashvili and Prime Minister Bidzina Ivanishvili condemned the violence against the rally against homophobia. Ivanishvili said that the incident was not of a Georgian or Christian nature, that the authorities would bring to justice those who call for violence and resort to violence, and that any member of the clergy who violated the law should be held accountable before the law like any other citizen. Saakashvili said that the violence of May 17 showed that the Georgian state is facing the threat of theocracy, but that Georgia will never have a broad problem of religious fundamentalism and that no institution, including the Orthodox Church, is interested in violence. [46] See also secularism and irreligion in Georgia Reference ^ a b c d e f g h i j k l International Religious Freedom Report for 2012: Georgia. United States Department of State, Office of Democracy, Human Rights and Labor. Accessed July 21, 2013. ^ Ioseliani, Plato I. (1866). 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