

## **Article submission guidelines**

**Dear authors!**

The submitted manuscript must be prepared in accordance with the requirements for publication in Russian Scientific Journals and the Scientific Electronic Library (project “Russian Science Citation Index”).

The Editorial Board accepts for consideration articles of no more than **40,000** characters. The standard size of the article is **20,000** characters. Articles ranging from 20,000 to 40,000 characters are accepted for review after prior approval. Articles written by undergraduate and postgraduate students ought to be no more than 20,000 characters.

The language of manuscripts is either Russian or English. The article should be written in strict accordance with the norms of the Russian or English languages, in compliance with the rules of spelling, punctuation, grammar and stylistics. An article containing spelling, punctuation, grammatical and stylistic errors is not accepted for review. The spelling of religious concepts, names of denominations and religious organizations must comply with the general spelling standards adopted in written scientific speech. It is recommended to properly use hyphens (-) and dashes (–).

We do not tolerate plagiarism therefore all manuscripts undergo plagiarism checking using the appropriate checking tools (<https://www.antiplagiat.ru/> и Plagiarisma <http://plagiarisma.net/>).

**Articles published previously** (in print or electronic form) **are not accepted**. All articles undergo **double blind peer review**.

Manuscripts are submitted by e-mail: **sciencia@yandex.ru**.

The font of the main text is **Times New Roman**, the size is **14 points** (the size of notes is 10 points), **the line spacing is single**. To highlight selected terms, foreign words, etc., the use of bold or italics is allowed. If it is necessary to use special fonts (Sanskrit, etc.), **an appropriate font base is provided**. The only acceptable format of the submitted text files is **RTF**.

Please use the article title as the file is name; if the title is too long, than the first 5 or 6 words of the title are used (e.g. Interreligious Dialogue and Cultural Accommodation.rtf).

**Information about the author** must be presented in Russian and English and contain full name, academic degree, academic rank (or position), affiliation (place of employment, full postal address of the organization, postal code), and e-mail. To conform with **double blind peer review**, this information should be presented in a separate file, **not in the article file**.

**In case of specifying several places of employment**, it is necessary to mark (e.g. in bold) the place that will be indicated as **the affiliation**.

**For details see PAPER TEMPLATE.**

### **The structure of an article includes:**

- 1) The **title** of the article in English and Russian.
- 2) **Abstract** (about 1200 characters with spaces (200 words) in English and Russian.

The abstract should summarize the main results of the study presented in the article; highlight the

novelty and significance of the results. The general characteristics of the content of the article should be avoided (such as “the article attempts to consider certain aspects...,” “the author of the article refers to the problem...”, etc.). The text of the abstract should not repeat fragments of the text of the article.

3) **Key words** or phrases (no more than 10) in English and Russian.

4) The **main text** of the article.

The text of the article is supposed to contain sections reflecting the structure (plan) of the article. The content of the article should clearly emphasize the sources, methods, novelty and significance of the results obtained during the study; identify the discussion sides of the problem disclosed. **The section “Conclusion” is required**; it summarizes the main results of the study presented in the article.

5) **Information about financing** (grants, etc.) is indicated in the section “**Acknowledgment**”. The section should contain the name of a foundation and the number of a project only. If needed, the author may express other gratitude and appreciation.

6) **List of abbreviations**, notation conventions, etc. if needed.

7) **Reference list** (arranged in alphabetical order and numbered; 20–30 positions are preferable if it is possible).

Publications in English are the first to list. They followed by publications in Russian and other European languages. Publications in Oriental languages finish the list. The reference list should not contain sources, publications, etc. that are not cited in the main text or in notes.

8) **List of illustrations** if any;

9) **Notes** (if any) in the form of endnotes with Arabic numerals, containing author’s commentaries.

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### **Requirements for references**

Please note that references are made out in square brackets, where a surname of an author, year of edition and page number (pages) are specified separated by comma, for example: [Ivanov, 2015, 25].

In case of several authors of a publication the first three surnames are specified.

In case of use of two (and more) works of one author published in one year, in the bibliography they should be alphabetically ordered. In square brackets, letters “a”, “b”, etc., depending on place of the edition in the bibliography list, are added after the year. For example: [Ivanov, 2015a, 25].

If a publication has no author, then in square brackets the name of the edition to the first noun is provided. For example: [Drawing book, 2006, l. 65].

When referring to archival materials the name of archive and requisites of a document are specified. For example: [RGADA. Fund 214, inventory 3, file 973, fol. 16].

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**The author’s photo** is also attached to the article, which should be a portrait image stylistically close to the **documentary photo**. The format of the photo is **jpg**, the resolution is at least **300 dpi**.

**The complete set includes 3 required files:**

- The file with an article (for example: Interreligious Dialogue and Cultural Accommodation.rtf).
- The file with information about the author (for example: Ivanov.Information.rtf.).
- The author's photo (for example: Ivanov.jpg.).

### **Illustrations**

Illustrations (photos, tables, graphs, etc.) can be attached to the required files.

Illustrations are numbered by an author according to their arrangement in the text. The numbered list of illustrations with titles (captions) is provided at the end of an article. The author should note a number of an illustration in round brackets (e.g. Illus. 1., Illus. 2., etc.) in a place of the article where the illustration is supposed to be. **Authors should not put illustrations and other graphic objects into the very text of the article or to send them placed in a separate text file** (rtf., doc., pdf., etc.).

If the author uses photos or pictures that are not copyrighted (other people's photographs, scans of graphic objects, etc.), the captions should indicate the source of the illustration. If the photo is from a book or an article, the sources are listed in References, and the source of the citation is indicated in square brackets in the captions (e.g. [Mazin, 1984, 125], [Ivanov, 1963, table 12]). If a visual object is reproduced from expositions, museums, other institutions, then the exact name of the institution is indicated at the end of the caption, for example: The State Museum of the History of Religion.

**For details see PAPER TEMPLATE.**

## PAPER TEMPLATE

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### Article's Completion

#### **Interreligious Dialogue and Cultural Accommodation of Catholicism in China**

**by Matteo Ricci**

**Abstract.** The article considers the experience of cultural accommodation of Catholicism associated with the activities of the Jesuit missionary Matteo Ricci in China. The study revealed that an important component of the Jesuit missionary activity in China was the method of "cultural accommodation", based on the assimilation of traditional norms and cultural values of the local population by missionaries, which do not contradict Christian teaching. By analyzing the experience of cultural accommodation of Catholicism by Matteo Ricci in China, the author comes to the following results: 1) missionary work of M. Ricci manifested in creating a unique synthesis of Confucian ethics and certain provisions of the Catholic doctrine; 2) the specificity of cultural accommodation in China expressed in language, assuming Chinese name, standards of Confucian communication ethics, wearing Confucian and Buddhist clothes, etc.; 3) M. Ricci's missionary work in China was an unprecedented experience of reconsideration of the dominant ideological positions of Catholicism and has opened a new page in history of interreligious dialogue. The results of the study are important for understanding the history of relations between the West and the East, Christianity and Chinese religions, modern strategies for the spread of Christianity.

**Key words:** Roman Catholic Church, cultural accommodation, enculturation of Christianity, The Second Vatican Council Society of Jesus, Matteo Ricci, Buddhism, Confucianism

#### **Межрелигиозный диалог и опыт культурной аккомодации католичества**

**Маттео Риччи в Китае**

**Аннотация.** Статья посвящена изучению опыта культурной аккомодации католичества, связанного с деятельностью иезуитского миссионера Маттео Риччи в Китае. В ходе исследования выявлено, что важной составляющей миссионерской деятельности иезуитов в Китае был метод "культурной аккомодации", основанный на усвоении миссионерами традиционных норм и культурных ценностей местного населения, не противоречащих христианскому учению. Анализируя опыт культурной аккомодации, автор статьи подходит к следующим результатам: 1) опыт миссионерской деятельности М. Риччи выразился в создании уникального синтеза этических норм конфуцианства и ряда положений католического вероучения; 2) специфика культурной аккомодации М. Риччи в Китае выражалась в языке, принятии китайского имени, норм конфуцианской этики общения,

ношении буддистской и конфуцианской одежды, и т.д.; 3) миссионерская деятельность М. Риччи в Китае явилась беспрецедентным опытом пересмотра доминирующих в ту эпоху идеологических позиций распространения католичества и открыла новую страницу в истории межрелигиозного диалога. Результаты исследования важны для понимания истории взаимоотношений Запада и Востока, христианства и китайских религий, современных стратегий распространения христианства.

**Ключевые слова:** Римско-католическая церковь, культурная аккомодация, инкультурация христианства, II Ватиканский собор, орден иезуитов, Маттео Риччи, буддизм, конфуцианство

### **Acknowledgement**

The research is supported by a grant of the Russian Science Foundation, project № 14-18-00308]

### **List of abbreviations**

RSF – Russian Science Foundation

RGADA – Russian State Archives of Ancient Documents

### **References**

#### **Sample of references in the Roman alphabet (transliteration):**

##### **1. Reference to a monograph:**

Okladnikov A.P. *Liki Drevnego Amura* [Faces of the Ancient Amur]. Novosibirsk: Zapadno-Sibirskoye knizhnoye izdatel'stvo, 1968, 240 p. (in Russian).

Horyna B. *Introduction to the Study of Religion* [Úvod do religionistiky]. Praha: Oikomene, 1994, P. 108 (in Czech).

Li Fengmao. *Forbidden Places and Journeys: Images of the World of Celestial Beings*. Beijing: Zhonghua shuju, 2010, 468 p. (in Chinese).

##### **2. Reference to an article (in a journal):**

Chirkov N.V. *Religiovedenie* [Study of Religion]. Blagoveschensk: Makro-S, 2013, no. 4, pp. 41–47 (in Russian).

Smith G.B. The Spirit of Evangelical Christianity. *The Journal of Religion*. 1922, vol. 2, no. 6, pp. 624–634.

##### **3. Reference to a publication translated into Russian:**

Brooking A., Jones P., Cox F. *Expert systems. Principles and case studies*. Chapman and Hall, 1984, 231 p. (Russ. ed.: Bruking A., Dzhons P., Koks F. *Ekspertnye sistemy. Printsipy raboty i primery*. Moscow: Radio i sviaz' Publ., 1987, 224 p.).

##### **4. Reference to a website:**

*Tsentr izucheniya tibetskoy traditsii Yundrung bon* [Centre for Studying the Tibetan Tradition of Yundrung Bon]. Available at: <http://bonshenchenling.org/lineage/nyame-sherab-gyalcen.html> (accessed on August 4, 2013) (in Russian).

##### **5. Reference to a Ph.D. or a D.Sc. Thesis:**

Ermolina Yu.V. *Magiya kak kul'turno-religiozny fenomen. Diss. kand. filos. nauk* [Magic as Cultural and Religious Phenomenon. PhD Thesis in Philosophy]. Oryol: OSU Publ., 2009, 155 p. (in Russian).

##### **6. Reference to a conference materials:**

Nesterova T.P. *Religiya i politika v 20 veke. Materialy vtorogo Kollokviuma rossiyskikh i ital'yanskikh istorikov* [Religion and Politics in the 20<sup>th</sup> century. Proc. of the Second Symposium of Russian and Italian Historians]. Moscow, 2005, pp. 17–29 (in Russian).

## **7. Archive:**

*Arkhiv Minusinskogo kraevedcheskogo muzeya* [Archive of Minusinsk Museum of Local History]. Fund 1. Inventory 1. File 664. Fol. 33 (in Russian).

### **List of illustration (captions):**

Illus. 1. St. Catherine Cathedral before the Revolution. Photo by V.L. Metenkov from Wikimedia Commons.

Illus. 2. Sculpture figurine of a bear. Malye Kuruktachi [Tabarev, 1995, pic. II].

Illus. 3. “Soviet culture” by V.N. Molodkin (1983–1986). The State Museum of the History of Religion.

Illus. 4. Exposition of objects of inculturation of Christianity in ethnic traditions of peoples of the world. Castelnuovo Don Bosco Ethnological Missionary Museum. Piedmont, Italy.

### **Notes**

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<sup>1</sup> All other cognitive abilities: sensual perception, as well as memory and imagination relating to experience and observation – are recognized by the philosopher as necessary, but auxiliary abilities.

<sup>2</sup> A city in Vietnam on the Pacific coast.

<sup>3</sup> See more: Ethnological Mission Museum of Colle Don Bosco. 2013. Available at: <http://www.museocolledonbosco.it/>.