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The religious factor in modern international relations

The religious factor became the center of social and political attention in modern terms post-bipolar world. There is an influence of the religious factor in the world politics. In particular, the article discusses the likelihood and possible consequences of converting religion in significant factor in world politics and investigates the importance of the religious factor in modern global political processes

In today's world, there is intense religious revival, to which it is reasonable to pay attention to academics, including Ukrainian (V. Yelenskyy, O. Sagan, Y. Kochubey and others). Thus, among the series of events of the last quarter of the twentieth century which triumphantly returned to religion in the public arena and radically changed the perception of researchers, there are attack Islam, a new wave of evangelical awakening Catholic exaltation that gripped the whole world – from Latin America to the Philippines, and still incomprehensible to the end of new explosion of religion. Although among specialists in international affairs there is no common position on the explanation of “religious renaissance” in modern world politics, but most agree on the fact that this phenomenon should be seen as a response to traditional societies to the challenges of globalization, which ignores the specificity of the spiritual culture of people. At the end of XX – beginning of XXI century is increasingly seen massive return to traditional ethnic and religious values to the religious and civilizational unity of certain groups in the world as a kind of a new universe. The aim of scientific research is a theoretical analysis of the main trends in the evolution of the religious factor in international relations post-bipolar period.

During the religious factor in international relations understand the interaction of religious values together with specific historical, political, economic, socio-cultural practices societies. It should be noted that the set of “confused lace our time” [1] does not allow any simplify the analysis of the role of the religious factor as a meaningful aspect of every religion can be defined only in considering it as a complex system, having its own structure. This system operates largely as separate components, its integrity, which, depending on the social and historical circumstances distinguishes certain components and characteristics. Thus, the religious factor appears as a complex hierarchical system [2]. Religion, nationalism and ethnicity, belonging to the category of concepts that have “closed” on the definition and content of which there is no consensus among researchers. These

phenomena are rather symbolic and complex multi-system, effective in designing and modifying identities. [3, p. 6].

Nowadays religion is increasingly acts not in the form of blind faith or fanaticism, but as a kind of moral (or moral and ethical) regulator, means of social consolidation, the determining factor of identity formation of macro and more. Rightly recalled that talking about powerful potential of religion, Emile Durkheim pointed out: "... religion – it is an ideological mechanism that ensures socialization of individuals and society through integrity Sacralization basic designs." Instead, an American anthropologist and sociologist Clifford James Girts in the book "Interpretation of Cultures" examines religion (from the Latin. "Religare", which means "to bind, join, unite") as a cultural system and, therefore, defines it as system of symbols designed to create strong, lasting through and moods and motivations by formulating conceptions of a general order of existence and environment concepts such an aura of reality that these moods and motivations seem to be the only real [4].

Religion is an integral part of the modern world, as has three units of social functions. First, religious institutions spiritual exercise for the faithful that shows itself in communication "man – God" in religious education, citizenship and more. Second, religious organizations involved in religious and secular special education, compassion and charity. Third, representatives of churches actively participate in social activities, promote normalization of political, economic and cultural processes of international and intergovernmental relations, solving global problems of civilization.

The researchers analyzed the role of the religious factor in international relations as a complex system that appears in three dimensions: semantic, time and space [5]. The content dimension is the interpretation of the religious factor as a hierarchical system consisting of subsystems species – specific religions and religious movements, trends, sects, each of which takes place in structure. Swedish experts M. Sollenberh and P. Vallentyn noted that among the 94 conflicts that accrue in the world during 1989-1994. Only four can be considered interstate [6, p. 190]. According to experts in international affairs in 1999, only 2 out of 27 conflicts were not "conflict of values". Regarding the time dimension of research scientists conducted primarily in the context of the interaction between global and regional territorial religious systems. Global religious systems formed by three world religions – Christianity, Islam, Buddhism. Each is self-sufficient ideological system, developing the internal logic is clearly structured geographically and organizationally, has a very clear hierarchy of elements [5]. In addition, the modern international political science divides the world on religious macro-regions. There are twenty of macro-regions. The nature of interfaith relations in their range has its own specificity [7, p. 94-99].

The return of religion clearly demonstrated that, despite the relatively recent forecasts, the Earth beginning of XXI very few people who would not identify themselves with any nation or any religion. Events in different parts of the world challenge the paradigm of modernization, claiming that the modernization, social differentiation, personalization, integration processes in the economy and politics undermine the position of religion and lead to the decline of nationalism. If anyone

predicted rising nationalisms development, it should be civil, largely secular, not ethnocentric, religious oriented nationalisms [8, pp. 266-267].

However, as Yelensky says, everything that happened in the late twentieth century. Iran, Eastern Europe, Israel, USA, Indian subcontinent, Southeast Asia, indicating a parallel rise of nationalism and religion and forced closer and, most importantly, consider the relationship of nationalism and religion. This reflects both the strong resistance to processes of globalization and modernization products and that modernization does not necessarily have to recruit Western forms. It also means that the connection of religion with nation building is much more numerous and diverse than previously thought [9, p. 81]. Symptoms of present, characteristic for the post-bipolar world “return of religion” [10] there are numerous examples of conversion to new religious movements and movements as Christian (conversion to Pentecostalism and Jehovah’s Witnesses movement in post-Soviet and Latin American countries) and Islamic (the appearance of movements as “Islamic state”, etc.) and other origin. At the same time there is migration of the religious traditions of their regions classical spread – for example, increasingly growing number of Muslims in Europe, while for centuries the Islamic factor here was negligible. On the other hand, Christianity migrated from Europe to Africa, Asia and Latin America.

Among the main reasons for the growth of religiosity: decisive or influential events in the country or the world; increase in the level of economic and social inequality; falling living standards; too rapid changes associated with the high pace of globalization; the transformation of values in Western culture and more. At the same time, it is interesting that the demarcation lines between religions are change. In particular, Orthodox world is not monolithic cultural point of view, not to mention the lack of political consensus [9, p. 181]. Countries “Orthodox civilization” actually belong to three ranges of civilization – Western, Eastern and Arabic. [11]

Considering the expression “return of religion” in Central and Eastern Europe, in any degree participated quasi-atheistic experiment B. Yelensky notes that the fall of the communist regimes there was not without religion (although it is clear that different countries this had attended various forms) and could not be accompanied by the rise of religious (again, in different countries, it had a different duration). However, differences in the development of the religious situation in these countries were much more substantial than might be expected given the long dominance in these countries politically and ideologically kindred regimes [9, p. 176].

Moreover, this type of socio-religious relations are not confined to post-communist countries of Orthodox culture. Let us not forget also that the current confessional configuration in some countries this type created by the ethnic cleansing (Serbia, Croatia), many of these countries have gone through civil and interstate conflicts (for example, countries of the former Yugoslavia and the Caucasus), during and after which there have been gross violations of human rights. On the other hand, in the first decade of the XXI century some countries began to gradually move away or even radically broke with the restriction of the rights of religious minorities and incitement to religious chauvinism and intolerance that have

characterized this type of socio-religious relations. This applies primarily to Croatia that in this period, not only geographically, but in fact more and more integrated into the Central European space. This also applies to Bulgaria and Romania, which since 2004 – Member States and therefore must comply with European standards in the field of freedom of conscience. But joining the EU is a serious test for the Orthodox Churches of these countries, for which a united Europe suddenly faced many new challenges, including not least to the problem of sexuality. The second type of religious and social relations that emerged in Central and Eastern Europe immediately after the fall of communist regimes can be defined as Central European. The system of relations between the state and the Church is quite similar to that which exists in Western countries [9, p. 182].

The third type of religious, social and church-state relations can be defined as the post-Soviet. This type is typical for countries such as Belarus, Moldova, Russia and Ukraine. He has:- Legal separation of church and state and the lack of any – direct or indirect – the official funding of religious organizations by the central government;- Consolidation of the legal equality of religious organizations before the law;- Relatively liberal legislation on freedom of conscience, which was adopted in the wake of romantic exaltation during the collapse of the USSR, but was later revised and in many ways was much more severe;- Low efficiency of the legislative, executive and judicial powers, lack of legal basis, the trend towards the restoration of authoritarian methods of leadership of the country and the slow transformation of society, which, of course, affects the protection of fundamental rights and freedoms [9, p. 184].

One of the characteristics of the modern world is the fact that religion is impact of many conflicts. The situation in XXI century kept in force this trend. Specifically examples are events 2011-2012 (“Arab Spring”) and the following years in the Middle East. Particularly acute is the situation now in Syria including activities caused proclaimed October 12, 2006 Islamic State of Iraq – military and political formations, whose representatives tried to create a new Islamic state among the Sunni north-eastern Syria and north-western Iraq. April 8, 2013 the organization was renamed the Islamic State of Iraq and the Levant and extended its military and terrorist activities in Syria. June 29, 2014, she took the name “Islamic State” and declared itself a worldwide caliphate. Another example – “hybrid war” that from 2014 the Russian Federation to Ukraine is using, in particular, religious potential “Russian World”. In the context of civilizational analysis S. Huntington researchers reasonably argue that there is a “clash of Russian reactionary, imperialist, post-colonial and post-communist pseudo civilizations of a free, democratic, prosperous and civilized world” [12].

Conclusions.

Among the other trends we note the following: desecularisation processes and tensions between religion and secular culture; changing local and global religious and cultural landscape and the impact of these changes on spatial, temporal, dynamic parameters religious conflicts; the impact of migration of all sizes to change religious identities; processes of integration and disintegration of religious communities and social conflicts.

A new (or relatively new) global religious culture appears near old but it does not change them at all. Instead of looking on the appearance of one religion in the one world, the planet became a bystander of arising religions, which show more or less intolerance to other religions. In sociology there are thoughts about religion “big revenge”, about “it’s returning from exile on the world stage”, about it’s new militant appearance due to wave of intolerance “from Algeria to Idaho”, whose victims were Indira Handi, Benazir Bhutto, and even Itsxak Rabin and even towers of world centers. Religion leave “ghetto of privatization” and globalization of religion not only abolishes demarcation lines but even consolidate it. That’s why now there is a time to develop the system of international religious security in the conditions of transformation of post bipolar international relations and evolution of nowadays world order.

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