# RELIGION IN RELATION TO GLOBALIZATION PROCESSES

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**Abstract:** *Rational the relationship of globalization with social institutions, focusing on the term of globalization of modernity, religion and religious phenomena are of unavoidable interest. Interest in religious phenomena is on the rise, and globalization as such is multifaceted. Never before have there been so many nonreligious people in human history, as well as never before in human history has there been so much religious population on the planet. Globalization and religion are linked through the following aspects: religious diversity is on the rise, the difference at the level of organization is increasing, as well as that the subjective religiosity is being strengthened. The mentioned aspects are theoretically based on the globalization of modernity, which implies the aspects of the diffusion of processes, as well as the dynamics, which are typically modern in nature and extend to the world level even in their influence. As the most typical modern processes and dynamics are: speed, widespread and continuous process of transformation of society, structural difference, detraditionalization, and individualization. Undoubtedly, the enumerated processes of modern globalization have their impact on religion. The aim of this article is to theoretically elaborate the indicated aspects through a review of the relevant literature. The theoretical framework will be used as a concept or further empirical research on the connection between religion and globalization.*

**Keywords:** *globalization, globalization of modernity, social institutions, religion.*

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## Introduction

Globalization as a phenomenon is one of the most important topics of research in contemporary social science. Without a doubt, its actuality is tied to intense involvement into all parts of the ocial life. That is especially pronounced in the economy, the market, capital, politics, culture, communications, tourism, down to the most intimate parts of the contemporary human life. The globalization enabled people to perceive the world as a whole, to strengthen awareness and belonging to that world, and, in the same time give opportunity to single person not to be isolated from the events that are taking place out there. Hence, there are associations of globalization that it is a "process of world society" (Ulrich Beck), as well as a "global village" (McLuhan). The relevant sociological literature about globalization, differentiate several theorethical approaches that explore and relate globalization with other phenomenon and processes that shape the world. Ronald Robertson, Anthony Giddens, Martin Elbrow, David Held, Malcolm Waters, Sigmund Baumann, George Ritzer, are consider as the most significant authors that investigate the manifestations of the globalization in the spheres of economics, politics and communications, as well as other social institutions. Following that into the separate subparts the main points are going to be present.

## Globalization influence to social aspects of movements

According to Robertson, globalization represents the condensation of the world and the intensification of awareness of the world (Robertson, 1992: 8). That awareness is increasing as a result of an increasingly common understanding of the world as a whole. Thus, the possibility of reproducing the world, renewing itself as one, is increasing. Martin Elbrow argues that people in the world are part of a global society. Globalization refers to all the processes by which the people of the world are an integral part of a single society, a global society (Ranten, 2005: 5).

According to Anthony Giddens, globalization is the intensification of social relations. He argues that globalization is "the intensification of social relations on a global scale, which connects remote places in such a way that local events shape events that take place miles away and vice versa" (Gidens, 1998: 69). Globalization allows for the rapid growth of cross-border flows, ranging from finance and trade, but also of ideas, ideologies, and knowledge about democratic and economic governance, cultural and media products, and the movement of individuals, being identified as key dimensions of globalization processes (Castles and Miller, 2009). All of these elements together support and influence the amplification of each dimension separately. For example, the growth of trade, investment, communications, and international aid has an impact on migration and migration links, but also in the opposite direction (Czaika, 2013). Namely, the growth of social, economic and cultural interconnection defined through the concept of globalization leads to an increase in migration flows regardless of geographical distance and diversity on the basis of origin. Other elements that explain the increase in the volume of migration include increasing inequality at both the international and national levels, increasing demand for highly skilled labor in the segmented labor market of wealthy societies, lack of opportunities, population growth, violent conflicts in developing countries. Some of these factors, such as labor market growth, segmentation, inequality, influence the political trends of market liberalization and economic deregulation that are also driving globalization (Wade, 2004). Understood in this way, globalization through migration is directly manifested, especially through an increase in the number of people moving within countries or between borders, seeking better employment opportunities and a better quality of life. Migrants travel the world very easily and do so over ever greater distances, and the countries of origin and destination are increasingly different (Arango, 2000: 291).

Many sociologists see migration as a positive phenomenon, while others see it as a phenomenon that will threaten the identity of the nation in the country to which they migrate. But is that really so? Vertovec trying to identify the situation in the UK, in the context of immigrants in this country, introduces a new term "super-diversity" (Vertovec, 2007). These are migrants who come in small groups, from different countries, transnational, different socio-economic backgrounds, and have different legal statuses. Wertovetz adds that with the integration processes of societies around the world, immigration is increasing. Such a global model of migrants deserves to be analyzed given the fact that migration flows are a particularly significant aspect of the concept of sustainable goals.

Studies detailing how the global space has modelled migrations over the past decades are innumerable. Most of the available studies analyze migration trends between and within the global "South" and "North" (на пр., Ozden и др., 2011). The results are focused on changes in the domain of intercontinental migration. However, there remains a need to go beyond the harsh and highly problematic distinction between "South" and "North" (Бакивел, 2009) To achieve a different understanding of how global migration patterns have changed in scope, diversity, direction, and geographic scope. They have changed the world at the institutional level.

### Globalization influence to religion

Reflecting on the relationship of globalization to social institutions, religious phenomena are inevitable. Namely, it is a complex relationship, because interest in religious phenomena is growing, and globalization as such is multi-layered. On a global scale, they are actually in many ways larger than they have ever been: never before have there been so many non-religious people in the history of mankind, never before in the history of mankind has there been such a large religious population on planet Earth. Many religions in the world today are larger simply because of population growth than they once were.

Dawson Andrew discusses three aspects of the relationship between globalization and religion: the growth of religious diversity, the increase in disparity at the level of organization, and the strengthening of subjectivized religiosity. These three aspects correspond to the three levels of analysis, such as the macro, meso, and micro levels. Dawson points out that these three aspects are theoretically based on the globalization of modernity, which implies aspects of diffusion of processes as well as dynamics, which are typically modern in nature and extend to the world level even in their influence (Dawson, 2014). Just to mention that the most typical modern processes and dynamics are: rapid, widespread and continuous process of transformation of society, structural difference, detraditionalization, and individuation. Undoubtedly, the enumerated processes of modern globalization have had their own impact on religion.

When it comes to the globalization-religion relationship, the most significant structural development at the macro level is actually an increase in religious diversity as a result of increasing socio-cultural cotexts at the world level. This section also mentions transnational migrations, which are more easily occurring as a result of the web and the course of globalization. There are numerous studies suggesting that the rapid and growing course of globalization of people, as well as differences in beliefs, are having an impact on reshaping religions and religious aspects (Ahlin *et al*, 2012; Bouma *et al*, 2010; Vilaça *et al*, 2014; Weller, 2008; Wuthnow, 2005; Xie, 2006)

Kumar believes that the globalization of modern society is of particular importance for the progressive, accelerated growth of religious pluralism in the world (Xie, 2006: 363)

Berger argues that modernity generates pluralism, even in societies that tend to reduce religious pluralism (Berger, 2007, 19-29). In such a context, and in which the processes of social transformation, structural differences, the reduction of tradition, and the strengthening of individuality are added, diversity is inevitable. Combined, such processes create socio-cultural conditions that are conducive

to religious innovation and the formation of ritual-based religious communities and traditions (Dawson, 2011). Ahlin and Macacek speak of a new diversity and a new pluralism that differs from previous forms of religious diversity (Ahlin *et al*, 2012; Machacek, 2003). Of course, it is important to mention the notion that new diversity manifests itself differently in the context of different socio-cultural contexts and religious communities (Ališauskienė and Schröder, 2012; Blanes and Mapril, 2012; Giordan and Pace, 2014).

In this context, it is important to point out that the political, economic and technological changes in modern times are calling into question traditional religions. Modern man in today's society has his own religiosity and manifests it in a special way, forming his beliefs based on various sources that have replaced the traditional ones. Those sources are tied to popular and civic religiosity, which includes new religious movements, as well as New Age ideology and religion.

A religion is globalized if it spreads geographically from its original environment to the world; If the characteristics of territoriality decline and it becomes more and more obvious (global) ubiquitous. An almost necessary prerequisite for this is that religion is in principle universal: it receives membership in different ethnicums, as it addresses man as such, and not as a member of a genus.

The rapid spread of religion is a result of the process and presence of globalization. It has made it possible to spread religion primarily through the advancement of new forms of communication—electronically mediated communication—which, in addition to transmitting information, is changing the meaning of space.

Hover, analyzing the relationship between globalization and religion, points out that the role of the media is important in maintaining this relationship. The first tradition, concerning religion in the media, is the study of the major institutionalized religions (Roman Catholicism, Eastern Orthodoxy, Protestantism, Islam), and their discourses represented in the media, and what effects they may have on individuals, religious institutions, and society. The second tradition concerns the media as a religion, which Hover believes is interrelated and not mutually exclusive. He notes that media and religion occupy the same spaces, serve very similar purposes, and revived the same activities in late modernism (Hoover, 2008:6- 9).

In this relationship between globalization and religion, it is necessary to emphasize that globalization is considered the first real world revolution and as such, like all other revolutions, globalization has an impact on the traditions, customs and norms of a people, and thus on the security, and even on the identity of the population living in a certain territory, The feeling of increasing economic marginalization, which can also affect individual behavior, increases stress. Religion, in turn, conveys an image of security.

### Conclusion

From what has been said so far in this paper, the further work will focus on the research relationship between globalization and religion summarized in several overlapping strands, considering the somehow new aspects named as religion globalization.

The new phenomenon points out the following questions for further discussion and investigation. How do particular religions spread all over the the world? How do they move from their original location to the wider environment? What are the social factors behind these movements? And what about their consequences?

As a second issue consider as relevant one refers to the effectiveness of religions. The questions that could lead to the investigate the mentioned aspects are: How does globalization affect their content, their relationship to wider society and the social position of religious organizations? How do economic globalization, political globalization, and cultural globalization affect religions? What is the relationship between globalization and the processes of (de)secularization?

The third aspects that is less discussed is the impact of religions on globalization. The following research questions ask for answer. Those are: How do religious traditions go back to the processes of globalization, hinder or encourage them? Can religions be the factor of transmitters of globalization? Do they and in what ways affect the effects of globalization on cultural diversity? Sometimes they promote (cultural) homogenization, sometimes polarization, sometimes glocalization?

As the last point is relate to appearance of new transnational companies in the relation to religion. Their emergence was apparently spurred by globalization. Their social base is often immigrants as an expression of economic globalization. It goes also to those newer religions who wish to transcend the distinctiveness of existing (world) religions. Many consciously gather from the more appealing elements of older religious traditions. Do such religions have more options in the (cosmopolitan) future than those that have long been embedded in local environments?

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