

RELATIONSHIP BETWEEN RELIGION AND GLOBALIZATION: SECULAR AND THEOLOGICAL ANTHROPOLOGY APPROACH

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Abstract: *The absolute and supreme authority of religion makes social and political norms indisputable, which guarantees social stability. It is one of the three factors for the unification of humanity, along with universal empires and universal payment (Харалу, 2016).*

There are three points in considering the relationship between religion and globalization. First, why does it resist the idea of globalism. Secondly, that unification will gradually lead to the construction of a new religion and hence to the abolition of religion itself. And third, today it is the only alternative to globalism, so it suffers the most powerful pressure (Косиченко, 2013).

Following the Montreal Conference of the World Council of Churches (1963), there has been a shift in emphasis from theology to anthropology or “from God to man”. But which anthropology: the secular one, based on Bonhoeffer’s ill-quoted phrase that “there is no God” or the theological one (according to Raner), which defines man not only as psychologically, but also as a phenomenon impossible to explain without reference to God. This is important for modern ecumenical thinking, in which secular theories prove decisive. They try to derive categories that are valid for both the Christian and the secular man (Майендорф, 2021).

In the 21st century, religious myths still divide people. With the progress of science, they fail to explain the world - they do not bring rain, they do not cure diseases, they do not produce bombs. They set the boundaries of national identities (Харалу, 2019). But they also give confidence that human happiness can be achieved in the mystical religious experience, which frees from the monotonous and inhuman determinism of the economy and other systems that regulate human life.

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1. Introduction: relationship between religion and globalization

It is assumed that the globalization would help the spread of the religion, due to its missionary nature, and thus expand its influence. But it turns out that the globalization expands the access to and familiarity with the different religions, but does not expand the range of the religions (with an exception Islam). The religions in general do not benefit from the globalization. There is a conceptual contradiction to the globalism: the religion saves souls for eternal life, and in the process, everyone is important, and the globalism unifies everything. In order to maintain the global trend, all events, processes, movements and relationships must acquire a global character. The unique and the private are doomed to extinction. In this sense, the uniqueness of the human soul, subject of the religions, is a vestige for the globalism. On the other hand, the globalization intensifies the process of politicization of the religions (Косиченко, 2013).

Globalism implies an open, non-totalitarian society, but the religious point of view could be defined as totalitarian because it rests on dogmatics that do not change along with societal change. Modern liberal societies require religion to evolve according to new realities, and since they cannot change their dogmas on which they are essentially based, they are criticized as “backward” from life, e.g. Islam and Orthodoxy. The Roman Catholic Church after the Second Vatican Council (1962-1965) also began to modernize its practices. And the consistent modernization of Protestantism led to women priests in episcopal church, recognition of same-sex marriage, abortion and euthanasia. Modernization requires the departure and rejection of apostolic continuity and even the concept of Salvation. In the new century Islam renews some of the interpretations, not the “truths” themselves, for example Jadidism or Iqbal’s attempts, but there are calls for a return to the “foundations of Islam” from the Muhammad era (Косиченко, 2013).

The point of view of the Orthodoxy is that the globalization is a technical progress that leads to extreme development of human, who is already free from everything in the past. Descartes’ phrase “I think, therefore I exist” could be interpreted as an obedience to norms derived from human itself. Even if the one outside human is God himself, so the truth is already subjectivized. It is interpreted by the person who is already above the society and the tradition. This individualism is the destiny of the Western man, who participates in society through a contract with other closed individuals. The society has an institutional character, so it needs ordinances, advice, recipes (sermons or pastoral teachings, my note). And the Orthodoxy is not a legalism or a moralism, but a realized eschatology, ie. involvement, emotionally and physically, of the man in the sacraments (Лудовикос, 2020).

Some theologically oriented observers argue that religion has an essential role in shaping globalization; that the negative outcomes of globalization point to the

need for a positive global ethic, which religions can provide. The efforts led by H. Küng - Global Ethic Project - in this direction are perhaps the most well-known. The key for the development of that ethic is harmonious relations and dialogue among the world's religions. The globalized whole depends for its viability on the contribution of religion, yet this contribution presupposes a plurality of particular religions that come to understand themselves in positive relation to one another. Unity and diversity are both constitutive of the global (Beyer, 2005).

The different forms of social utopianism in modern times are expressed in a fundamental pursuit of justice, brotherhood and peace. But they also gain deeper dimensions: the realization that human happiness can be achieved not only by the equal distribution of material goods, not even in social and political equality, but also in the mystical religious experience expressed through art. In other words, by exempting from the monotonous and inhuman determinism of the economy and other systems that govern human life (Майендорф, 2021).

2. Theological anthropology approach – “the holy tradition”

The “holy tradition” is the story of the right choices made by the saints. I.e. living in communion with the saints who lived in the past but prepared for the future. It is a gathering in time that is more important than the external geographical universality of the Church. One of the achievements of the ecumenism is the recognition that even reformed, society cannot exist without a tradition. The principle of sola scriptura (for the Holy Scriptures) cannot achieve ecclesial unity. The tradition is accepted as a relative element as far as it derives from man, which leads to relativism and pluralism. That is why different denominations are defined as different historical entities, says R. Niebuhr (1938), as reflections on the social and ethnic history [of the American society]. The pluralism makes it possible to distinguish the teachings of Paul, John, and Luke, which are equally legitimate, but also questionable in solving important contemporary issues, e.g., the place of women in the Church. It is the tradition that still divide Christian communities. For Roman Catholicism and Orthodoxy, tradition is the most important reality in the existence of the Church. It is the basis of all debates after the Second Vatican Council (1962-1965), as well as the Great Schism (1054). For Western Christianity, the criterion of truth is formally determined—papal authority or sola scriptura, but there is no such thing for Eastern Christians. All disputes according to the East must be resolved in a council and in consensus. Their truth is mystical and eschatological and the responsibility for tradition rests with the whole Church, with collective keeping the faith (Майендорф, 2013a).

Catholic thinkers often refer to the words of Pope John Paul II that “globalization a priori is neither good nor bad. It will be what people make of it.” At the heart of

the difficulty with globalization is the lack of imagination. The charter documents of Christianity - the scriptures, theological reflection, tradition, and the liturgy - overflow not only with commands, prescriptions, and laws that call for a more justice-oriented world, but Christians are surrounded by and immersed in a world of symbols. Metaphors and poetic expressions that help to envision a world, freed from the deadening effects of globalization (Empereur, 2019).

3. Secular anthropology approach – the cultural tradition. „And our God, and your God is one“ or an example from Russia

Tradition has essential functions in the contemporary world: it makes sense of the world (the hermeneutic aspect), and it creates a sense of belonging (the identity aspect). The relativizing of tradition means that one's taken-for-granted viewpoint is just one option. It is the consciousness that one's own tradition or one's taken-for-granted way of life is but one among a number of competing patterns of belief and value. Relativization is primarily the experience of threat and insecure, and it results in confusion, doubt, and fear. Robertson, pioneer in globalization research, argues that it is a central - perhaps the central - sociological and anthropological phenomenon of the globalization process. In a cultural level it leads to moral diversity or in other words - to undermining of moral consensus. And it is not too much of an overstatement to say that globalization minimizes fear of social offence but maximizes fear of traditionalist, Philistine narrow-mindedness (Campbell, 2004).

At the end of 1965, at the Second Vatican Council, the Declaration on the Relations between the Church and Non-Christian Religions "Nostra Aetate" was adopted, which is considered a great charter of the Jewish-Catholic dialogue. On the occasion of the 50th anniversary of this event in 2015, Pope Francis organized an international conference with representatives of various religious denominations. The significance of the meeting is formulated as follows: "The truth is one and the same, and the scientists express it differently. In "Nostra Aetate" there is a constant call for respect for the cultural values and mutual respect for the dignity" (Радио Ватикана, 2015).

The Declaration was accepted in a positive light as a Copernican revolution of the Catholic Church towards Hinduism, Buddhism, Islam and Judaism. The third section of the Declaration is dedicated to the Muslims and contains two semantic parts - the positive features of Islamic teaching and guidelines for joint social activities with a call to forget the 13-century religious opposition. "The church treats the Muslims with respect, who worship the one God, ... who speaks to people and to whom they obey, as Abraham obeyed. Although they do not acknowledge God Jesus, they honor him as a prophet. In addition, they look forward to the last day, so they value

the moral life and glorify God, especially through prayer, almsgiving, and fasting.” Another document - *Lumen Gentium* (1964) affirms the possibility of Salvation not only for non-Christians who believe in one God, but also for all who “have not yet attained the clear knowledge of God, but are trying, by God’s grace, to live right.” It is said of Muslims that “the meaning of the Salvation includes those who profess the faith in Abraham and worship with us the One God.” And there are only two dogmatic differences between the Christians and the Muslims - the denial of the triune nature of the God and the God-man nature of Christ. The Declaration points out a fundamental difference between the Christianity and the Islam - “although the followers of Islam do not acknowledge God Jesus, they honor him as a prophet.” This Christological doctrine of the Church turns out to be very principled in nature - in the Qur’an Jesus occupies an important place, so the Council decides that there is some prospect for dialogue in this direction (Духовное управление мусульман Российской Федерации, 2011).

In 2006 Russia’s Chief Mufti Ravil Gaynutdin said: “The Old Testament - New Testament - Qur’an as the Third Testament triad can be used in scientific-practical conferences and theological discussions, emphasizing the common divine nature of the Judaism, Christianity and Islam to rethink interreligious relations on a whole new level.” The Third Testament, as the semantic equivalent of the Qur’an, allows the non-Muslims, especially the young people, to understand the Covenants correctly. The mufti’s words have been made public and are seen as a call to the Christians and Jews to acknowledge the revelation of the Qur’an (Кпыр, 2007).

Opinions on this proposal are controversial because where there is a dispute, there is a potential danger of conflict: neither Muslims, nor Christians, nor Jews would deviate from the foundations of their faith. According to some researchers, Islam is the most consistent and universal form of monotheism. The teachings of the Prophet Muhammad are an extension of the prophecies of Moses and Jesus. A common language is sought between the representatives of the three Abrahamic religions that inhabit Russia. The talk that Islam is a Christian heresy is an echo of the John Damascus era. To regard Islam as heresy or even “evil,” as some Orthodox people in Russia say, in the context of a multinational state, is false and dangerous. How can other prophets be recognized and Muhammad cannot be recognized? The first to remove this dogmatic prejudice was the Russian priest Alexander Man, who, analyzing the Orthodox religious thinker Vladimir Solovyov, recognized the prophetic charisma of Muhammad, and even earlier - in “Rose of the World” by Daniil Andreev. According to Boruch Gorin (Federation of Jewish Municipalities in Russia) the call for everyone to believe the same is initially doomed to fail. It is about the fact that all three Abrahamic religions are connected in a common chain (Кпыр, 2007).

Islam essentially revives the mission of Judaism globally. He resumed it on a new, much broader doctrinal basis, as well as a civilisational, historical and cultural basis. Islam can assimilate much more religious and cultural archetypes. Islamic societies do not know the inner religious-civilisation dualism of Christianity (the city of God

- an earthly city); this makes them much more cohesive and consolidated. A European-type society is always complex, internally multidirectional and heterogeneous, and that means divided. In comparison, Islamic society is a religious, cultural and social monolith. Many of the factors causing controversy are weakened or do not work. The Islamic model equalizes national, ethnic, cultural differences. He's universal in spirit. The human being is determined only by his attitude to God. The European nationalism and ideology of statehood here are completely foreign. Any civil or national separation would be hostile to the community (Романов, 2015).

4. Tensions between religion and politics or building a new civilization?

According to Weber, the religion takes many of its norms from the list of virtues of the original social communities: family, clan, neighborhood. It removes the dualism in the morality - "own" and "other". The more ethical a religion becomes, the more successfully it creates communities on a religious basis. The interference of the religious organization in the political struggles for power, its use for political domestication of the masses, as well as for the religious legitimation of power, lead to a compromise between religion and the political realities (Даскалов, 2018: 270-274).

When it comes to religion and politics, Eastern Orthodox Christians and Sunni Muslims find themselves in the same predicament. Both religions adhere to a particularly strong concept of sacred tradition. Because both communities are globally decentralized, so neither of these faiths has a single person to whom all believers look for authoritative guidance. This concept is crucial for keeping the integrity of the faith itself, especially in the tumultuous modern context. It has one major drawback: the premodern political and social context was radically different from today. This is a dilemma common to all religious believers, but it is especially serious in the case of Eastern Orthodoxy and Sunni Islam, given just how strong and all-encompassing the notion of tradition is. The contours of the dilemma are particularly clear: nearly all the central texts of the authoritative traditions were written in the context of empire. Western writers since at least 18th century have accused both Eastern Orthodox and Sunni Muslim imperial societies of backward, irrational, and stagnant "oriental despotism." Eastern Orthodoxy is called as caesaropapism while Sunni Islam is accused of possessing no distinction between religion and politics at all. The frame of "oriental despotism" persists well into the present, as Western empire is still very convinced of the rightness of its power. S. Huntington argued that the dividing line between democracy and tyranny was the line on the European continent that separated Western Christians from Orthodox and Muslims. In other words, both Eastern Orthodoxy and Sunni Islam contain the same basic politico-theological insight: put not your faith in princes and sons of men, in whom there is no salvation.

In fact, if we can discern the crucial difference between theology and imperialism in both textual traditions, we will have the key to tackling the problems of their contemporary political theologies (Dorroll, 2021).

Throughout its history, Orthodoxy has been a religion of the people. With its ability to assimilate and develop distinct cultures, with leaders taking responsibility for entire nations, it becomes an integral part of the national consciousness. The Greeks embody Orthodoxy with Hellenism, the Russians have their panslavism “Holy Rus’”, and the Serbs equate it with the spiritual heritage of St. Sava. The power of this religious nationalism is immense, and it went through the communist regime. This power is due to deep-rooted Christianity in society, in family traditions, in worldview. This Christian spirit encompasses all human life, not as in secularized civilization— only an isolated part of life. But in the 19th century something new was obtained - the Orthodox began to use the Church as a tool to perpetuate their national, political and cultural interests. People began to think of themselves as belonging to “Greek”, “Russian” or “Serbian” Orthodoxy as different denominations. Indeed, Church canons reject national churches (Майендорф, 2013b). Orthodoxy is currently a fundamental feature of many Eastern European countries with an established tradition of caesaropapist power. Therefore, it is easier for the Church to fall under political influence (Бочков & Методиев). And it is famous the count Uvarov’s formula from 19th century “Orthodoxy - autocracy - nationality”.

The patriarch of the Russian Orthodox Church Cyril said that if there are no dark pages between Churches, then there is no difficult relations between peoples. In this sense, religious leaders must have the freedom to say “no” to politicians. Orthodox peoples have learned this because of their difficult history, including relations with power (referring to the communist regime, my note). This, in his view, is one of the reasons for the capitulation in the Protestant world of basic Christian ideas over liberal philosophical approaches to man’s personality. But there has been undeniable progress in the practical interaction between Christian faiths, e. g. humanitarian assistance. Because of the narrowed space for theological dialogue and the lack of a real perspective on cohesion, it remains the possibility of cultural dialogue towards understanding (Панайотова, 2018).

Patriarch Cyril uses the word “interaction.” Researchers see this development as natural, with a major structural reason of the rising Muslim population. The birth rate in these communities is almost 2.5 times higher than the Orthodox population, which by 2030 is predicted to mean almost 30% of Muslim citizens in Russia. They understand that these complex relations with Western countries lead to even more active cooperation with the “Islamic world in the context of the reconstruction of the world order.” For subsequent rapprochement, the great approval of the Russian State and its leader Vladimir Putin in Islamic countries helps because of the active building of self-awareness among Russian Muslims (Попов, 2018).

There are specific features in Russia: the pragmatic combination of authoritarianism and flexibility towards minorities, and the emergence of an active but ultimately

loyal Muslim community. Muslims want a fair deal and growing influence to match their rising numbers. Some observers use the term “Euro-Islam” to describe a more open-minded form of the faith. But it reflects a patronising Western Orientalism and sounds controversial. Russia has more Muslims than any other European state (after Turkey). Yet in most of Russia a quite different contest over the future of Islam is going on. All of its participants insist that they have no desire to live under a ruler other than Putin. But they differ on how, and how far, to hold him to a promise he first made in Malaysia in 2003, when he declared that Russia was a Muslim power, which hoped to play a role in global Muslim affairs. (The Economist, 2007).

In terms of the values, the Russian Orthodoxy and Islam are extremely close - the individual has never been a value in itself, but only an instrument of the faith: to die for the faith is an honor; the earthly existence is temporary, so the person is insignificant; the life belongs to those who have power and who pursue great goals. The majority of Russian citizens are atheists, and in many cases they are indifferent to the superiority of one religion or another. Due to the official ideology of militant police atheism (the communist regime, my note), neither the Orthodoxy nor the Islam have managed to reform and therefore find it difficult to adapt to the modern life, European models of statehood, civil society, self-government, etc., which do not arise from God. The state must be confessionally equidistant, and to cultivate a respect for all religions, oriented primarily to traditional lifestyles and cultural values (Сидоров & Сидоров, 2004).

Is there a need of “deputinization” of Orthodox Christianity, as well as “decyrilification”? It is a problem beyond Orthodoxy, as the trajectory of the “conservative ecumenism” of the past fifteen years has shown. As soon as possible should start a process of reexamination and reorientation. It may help to restore a space for critiques of secular liberalism that are credibly disentangled from fascism, rooted in an authentic Christian vision (Cohen, 2022).

Conclusion

The history of humankind is a history of civilizations, as S. Huntington (2006) says, each viewing itself as the center of the world. The policy is restructured according to cultural criteria - alliances defined by ideology give way to alliances based on a common culture. Political boundaries also delineate cultural boundaries: ethnic, religious, and civilizational. Culturally based communities are relative to objective elements - language, history, religion, customs, institutions, as well as subjective emotional self-identification.

Christianity, Judaism, and Islam grow from one root: Abraham’s faith. By the first century it was divided, Christianity in Antiquity is localized on the territory of the Roman empire and the sphere of influence of the Mediterranean ancient culture. It is the power that internally builds European humanity, created precisely by the

Church. Even in today's secular expansion, it follows the universalistic design of the gospel (Романов, 2015).

The religious experience has the power to contribute, guaranteeing the eternal principles of respect for the human person, freedom, peace, and justice. It can give meaning to the human life and to help people overcome the suffering of death. They bring out the need for compassion, mercy, and charity. In monotheistic religions, the constant starting point for other human beings and solving social problems is always the faith in the living God. In fact, the assumption is that the global society can be realized by imposing of one universal religion (Янулатор, 2005).

The Church mission is to teach people to be free from external pressure - political, cultural, or informational. Despite the loud claims today that freedom is the main human value, political freedom does not actually provide true freedom of spirit. Because you can be enslaved by fashion, by mass culture (Панайотова, 2018).

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