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## **Передмова**

Події останніх років не залишають сумнівів у тому, що західний світ зіткнувся з явищами, яких не чекали ані суспільство, ані політики, ані вчені. У найзагальнішому сенсі їх можна позначити як повернення релігії на авансцену історії. Однак ні багаторазово підправлені й переписані теорії секуляризації, ні запропоновані сценарії альтернативних глобалізацій не встигають за змінами в соціальній реальності.

Тривогу викликає саме те, що ми опинилися ніби по той бік визначеності - не залишилося жодної канонізованої форми – теоретичної або інструментально-прагматичної – які вміщували б у себе те, що відбувається в різних регіонах глобального світу. Рецепти, виписані відповідальними структурами, кожен раз орієнтуються на вчорашні хвороби. Саме тому настільки важливим є постійний моніторинг ситуації і осмислюючі її діалог, в якому з тією чи іншою мірою успішності пропонується інформація для роздумів і на рівні фактів, і на рівні узагальнень.

Темами конференції «Майбутнє світської західної цивілізації в глобалізаційних процесах» стали такі важливі проблеми сучасності, як співіснування різних сценаріїв і моделей глобалізації, глобальні та локальні конфлікти сучасного світу, ізоляціоністські і тоталітаристських тенденції в сучасній західній культурі, зміна ролі релігії в епоху глобалізації і т. і.

Зусилля УІСГРА протягом майже трьох років спрямовані на формування майданчиків і напрямків глибокої, компетентної і багатогранної дискусії з приводу подій, в гущі яких ми знаходимося. Конференція, публікація матеріалів якої здійснюється в даному збірнику, сподіваємося, стане корисним і важливим кроком на зазначеному шляху.

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### **Foreword**

Events of last years make us understand that Western world faced phenomena, which neither society, nor scientists and politicians could expect. In general they could mean religion's return on historical proscenium. However, neither rewritten theories of secularization nor suggested scenarios of alternative globalizations are able to catch up with changes in social reality.

It's a bit disturbing that we found ourselves on the other side of certainty – there aren't any canonized forms left, whether they are theoretical or instrumental-pragmatic, that contain in themselves all the things, which are happening in different regions of global world.

Prescriptions written out by responsible structures are guided by yesterday's illnesses. That's why it is so important to keep monitoring the situation and discuss it in a dialogue, in which, with some level of success, information with both generalizations and facts is offered for discussion.

Topics of the conference "Future of secular Western civilization during processes of globalization" were such important problems of modernity as co-existence of different scenarios and models of globalization, isolationist and totalitarian tendencies in modern Western culture, change of the role of religion during the age of globalization etc.

Efforts of UISGDA for almost three years were aimed at the formation of areas and directions for a competent and multifaceted discussion concerning events, part of which we are now. The result of these discussions was a publication of the collection of scientific works that, hopefully, will become a useful step on the mentioned way.

## **The Dual Tragedy of Ukraine and the Way Out**

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Ukraine went, in the last three years, through two tragedies: the first was the 2014 crisis, which was followed by the annexation of Crimea by Russia, and the actual division of Ukraine between the pro-Russian majority in the eastern part of the country, and the pro-western part of the center- west. The east is deteriorating economically, boycotted by many, and the west is far from being prosperous. The second tragedy is that the world lost its interest in Ukraine's situation.

I remember talking to statesmen in some of the most important European countries, in the European Union and in the United States in 2014-15, while the major issue on the agenda was Ukraine. When I wanted to raise my usual item: the Israeli-Palestinian non existing peace process, I understood that it was seen like a spoiler: the world was worried that the Ukrainian crisis would have ramifications on other states, that violence would continue, that the cold war would reemerge, and that the annexation of Crimea would become a gruesome precedent. Since things calmed down, the Ukraine issue went off the table.

The American-led NATO will not intervene to help a non-NATO state. The Trump administration will refer to the Crimea issue as it refers to the Occupied Territories by Israel ( namely, that the Israeli settlements on these territories do not "contribute" to peace, but not taking any action against the phenomenon). The low level violence will be tolerated, a certain amount of help will continue to be given to the Ukrainian government, assistance will be given to recover the legal system, and the status quo will prevail.

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The general analysis in the west is the following: a confrontation with Putin's Russia should be prevented, almost at any cost. A deal in which he is allowed to continue and dominate Crimea and east Ukraine, in exchange for ending his support for the Syrian's president, Bashar el Assad, seems in the cards. A future Ukrainian membership in the EU is not considered, not only because Ukraine is still far from meeting the minimal demands of membership of this club, but because Putin sees such a step as conducive to membership in NATO, which is something he will not be ready to swallow. The Minsk agreements will not be implemented. A significant federalization of Ukraine, in which the eastern Oblasts will be very much autonomous, is, perhaps the only solution, cannot become a reality, because of a parliamentary majority against it. The past attempts ended in violence, and there are no signs that future attempts will end up differently. The status quo is bad, but all the other options may be much more risky.

Against this background, the question is whether there are people in Ukraine today, from both camps, who are ready to sit together, overtly or covertly, and discuss seriously the future of their country. Speaking from the experience of the Arab-Israeli (belated) agreements – nobody could do the job for us. You know the problems, you know the solutions, you remember the history, you are aware of all the nuances, and nobody wants to save your country more than yourselves.

### **Peculiarities of comprehension of civilization threats in modern society**

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The most relevant term to describe initial situation, in which the person of modern world can find himself today, is a



social reality, definition of which was given by Alfred Schutz, a follower of Edmund Husserl. Though there's a need to make his term more accurate: both cultural and social institutes and natural world can be considered as elements of reality's model, but the social reality itself isn't identical to this (its own) model. In most everyday and traditional situations person can only have ritual thinking and not create explicit images of the "whole", which contains these situations. It means that everyday practices are not necessarily connected to the system, however the complex of significant social institutions and traditions give person enough number of practices-rituals, which allow him and his group to set boundaries of these practices' effectiveness (boundaries of normality) and preserve their cultural universum in time.

By mastering during the process of initial socialization ways to identify socially significant values and modes of action ("rituals") according to these values the person is learning and forming a mental image of environment, which allows him to reproduce and translate his accumulated cultural experience. Complex of subjective skills and abilities allows person find himself at each moment of his life in some "real situation", forms of which are directed by society. Kaleidoscope of life situations, which bases on person's conscious and unconscious action (starting from controlling the moves of own body, use of objects and their identification, articulation of dangerous, desired etc. to special practices), more or less repetitive from person to person (i.e. intersubjective by their nature) and followed with certain mental images (which include interiorized view on significant things) should be considered as a social reality. This compound coil of intentions, identifications and actions, which are referred to the realization of the ability to live, is also a range of values, so-called cultural categories. Philosophical sets of categories, similar to Aristotelian and Kantian, are excerpts and abstractions taken from actions and representations, which were fixated in social reality. Senses (content of concepts), actualized and articulated (filled with unique personal content) in "real situations" are produced and maintained by authoritative and legitimate (sometimes popular) social institutions, which are similar to the community of priests, churches, academies of sciences etc. Their (senses' and concepts')

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specificity affects the specification of boundaries of normality, modes of action / communication and thinking (including Selection and verification of information, explanations, proofs, etc.). Social competition between institutions also happens in the sphere of struggle for the influence of the meanings they produce in social reality. However, comprehension of anything in social reality is done by the person with a help of dominating cultural conceptualism or also called individual “mix” of mastered discourses of meaning’s formation (for example, political, scientific, historical, religious, media, etc.), which are translated in culture and the person, consequently, comprehends goals and threats through their conceptual prism. In these discourses we can also see the realization of situations of existential nature, and, paradoxically, modern culture doesn’t differ much from the cultures of even a rather distant past. Like our ancestors we realize threats and dangers, which are threatening to our communities in utmost terms of a mythical and religious nature. On the one hand it is conditioned with emotional heat of such situations and with undeveloped and non-proliferated marginal discourses on the other, which, if we speak of such formations as nation, people, state, national history, heroes, events and symbols, switch over to the ethical plane of the separation of good and evil and gain an absolute status. In this plane mind fades into the background, giving place to solidarity with "our" social group and identifications with "our" and "outsiders." Quite relevant can be next general conclusion: in place, where discourse passes into religiously-mythological plane of identifying good and evil, appeals to the mind are meaningless, because we step into the sphere of primary joint action. But in modern world each “market” niche, especially so important and which is free, will be sooner or later occupied with propagandistic discourses, which are formed by authorized institutions of parties, which have a confrontation.

## **Moral and political principle of patriotism in the light of modern social teaching of the ROC (Russian Orthodox Church)**

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In the modern information society, when national differences become blurred, the rhythm of labor changes, people become more mobile and easily change their place of residence and even citizenship, the problem of forming a sense of patriotism among young people becomes currently central. In an information-rich public consciousness the conflicting ideas of globalism and national self-identification dominate, the latter is closely connected with the religious tradition for many nations. The purpose of this research is to identify the main aspects of understanding the moral and political principle of patriotism in the social concept of the Russian Orthodox Church.

The notion of patriotism in a broad sense signifies love for one's nation, for one's country. Patriotism presupposes pride in the achievements and culture of one's homeland, the desire to preserve its cultural and mental characteristics. The sense of patriotism is manifested in personal identification with other representatives of one's people, nation, in the striving to defend the interests of one's homeland and people. The phenomenon of existence of separate states may be distinguished as an ontological source of patriotism, thanks to which the unique language and culture, characteristic for a certain territory, have been forming for centuries and for millennia. The affection to language, culture, native land is expressed, ultimately, in a sense of patriotism. It should be noted that world religions, including Christianity, did not change the language or ethnic traditions while spreading, they introduced religious values into the national culture, thereby enriching it. The

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process of interaction between religion and culture, as noted by religious scholars, is mutual [1]. Local religious organizations in the period of their formation acquire new features related to the elements of national culture, often it manifests in cult practice. Therefore, the connection with the religious tradition becomes the source of the formation of a sense of patriotism for religious people.

Christian thought about the attitude to the homeland has always been based on the evangelical commandment of love for one's neighbor. The modern social teaching of the ROC is characterized by the call of believers for active service to their homeland. In the "Fundamentals of the Social Concept of the Russian Orthodox Church" it is noted that the patriotism of a Christian "must be effective", i.e. be manifested "in defense of the homeland from the enemy, labor for the good of the homeland, care of the dispensation of the people's life, including participation in the affairs of state administration" [2, p.45]. Patriotism must be reasonable and creative, based on faith, which overcomes the temptation of self-admiration and convergence to unhealthy nationalism or supremacism. The sense of love for one's country should not be polluted by enmity and hatred of other nations, national pridefulness, aspiration for a forceful solution of interethnic and interstate disputes.

It should be noted that the processes of ethnization of religion are more characteristic for Orthodoxy, than for other Christian denominations, and this is often expressed in the identification of religious and national affiliation. As a result, in Russian religious and philosophical thought it found expression in the idea of Russian messianism, and in postmodern philosophy it resulted in the idea of the "Russia's space". In modern society, the idea of messianism is actively used by politicians to conceal nationalism and supremacism "under the pseudo-religious mask" and this is a worldwide practice. In connection due to the actualization of messianic views, both in politics and theology, in the conciliar documents of the Russian Orthodox Church it is stated that "the Orthodox ethics contradicts the division of peoples into

better and worse, the belittling of any ethnic or civic nation" [2, p. 46]. The Church calls for overcoming all disputes between races and peoples in the spirit of dialogue and mutual respect.

The understanding of patriotism as a sense of duty to the people, responsibility for preserving traditions is prevalent for Russian Orthodoxy. This feature in the interpretation of the principle of patriotism can be explained by the cohesion of the idea of a "Church-people" with the idea of statehood in Russian thought. In the "Fundamentals of the Social Concept of the Russian Orthodox Church" there is also a definition of the Orthodox people as a mono-religious Orthodox ethnic or civil society [2, p. 45]. Understanding the principle of patriotism as a duty to the people is not characteristic of the modern social teachings of the Roman Catholic Church and many Protestant Churches, where the national level of self-identification and responsibility to the state dominate in the interpretation of this principle.

The understanding of the moral and political principle of patriotism in the modern social teaching of the ROC is based on the commandment of love for one's neighbor, on the uniqueness of each individual and each people. A Christian is called upon to take care of the well-being of one's people, cultural and historical heritage and to defend one's homeland. In the social teaching of Orthodoxy, the perception of the principle of patriotism prevails at the ethnic level of self-identification, where the relations are structured through the prism of mentality, ethnic values and traditions.

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## **Conflictological and polemologic paradigms in the research of armed conflicts of today**

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Today's armed conflicts – internal (social), interethnic, intergovernmental, interconfessional, intercivilizational – became another global problem. Practice proves us that they appear easily, but it's almost impossible to stop them. According to statistics during last decade of XX century there were 118 armed conflicts, which involved 80 countries and two large regions and took more than 6 millions of lives. It's peculiar that during next 17 years none (!) of these conflicts was solved. In the best case scenario there was an opportunity to overcome a “hot phase” of the conflict, but the conflict itself can be restored at any moment.

Because of these circumstances a question arises – are there any universal factors that cause a risk of the upcoming conflict? And can science explain and let people know beforehand about this rising danger?

According to the focus of interests people suggest different theories – philosophical, political, economic, legal, sociological, psychological, military, methodological approaches of which differ substantially.

For example, Ralf Dahrendorf, the creator of sociology's conflictological paradigm, had an opinion that all armed conflicts are connected with one aspect, which is associated with modern social conflict of citizenship and life opportunities that is an attack on the civilizing power of citizenship for the sake of minority rights, their cultural, religious or ethnic autonomy. “...Success of this attack – he writes – is partially a fault of people that were victims of discrimination in the past and fought for civil rights. A new type of “blemished” liberalism appears, which refuses big

achievements in the field of general civil rights and norms in order to satisfy the separatist demands of national minorities. Minority rights were initially misunderstood and, as a result, turned into a minority power. In the end, this position practically doesn't contradict militant fundamentalism, so the active minority has the right to say that it is supported by the silent majority» [1]. As we can see, Dahrendorf states that there is a fundamental failure in the functioning of democratic procedures, because the acceptance for the minority to live by their own rules leads us to the next step – to the realization of minority's desire to expand these rules on the whole society, which might lead to the armed attack against the majority.

French sociologist Gaston Bouthoul, another authoritative conflict researcher, suggested after the WWII a study that could answer the question “Why does the war conflict start at a certain moment of history?”. This study was later called polemology (πολέμιος – controversy, війна та λόγος – study). Bouthoul remarked very accurately that war is the most contradictory, complex and destructive social phenomenon [2]. The basis of polemology is a hypothesis, which states that with a help of sociologic analysis of different sources you can find symptoms that lead to the maturation conflict factors and also measure the “degree” of the tension that precedes military operations. All this is aimed at preventing wars in the future.

The further development of polemology was oriented to the “research of armed conflicts of the past, basing on numerous criteria (comparative, statistical, structural analysis, etc.), modern times (problem's identification) and future (prognostication); identification of the nature of war and armed conflict (war as a phenomenon, causes of aggressive behavior), factors, which influence their periodicity or so-called rhythm of militancy; identification of conflict's intensity, measurement and comparison of duration, as well as the creation of typological separation of conflicts”[3]

Thus, the armed conflict in Ukraine, which was proud of the fact that after gaining independence it managed to avoid processes of violence and confrontation, actualized the interest of social

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scientists in the theory of conflict. And conflictological paradigm focuses on the failures of democratic procedures and polemologic – on the search of sources of human's aggression and social structures that cause the outbreak of the war. There is a possibility to predict huge perspectives of interdisciplinary researches in the area of universal reason of conflict itself

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## **Contemporary culture in the paradigm of War and Peace**

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At first sight these words written on fantastic Ministry of Truth by George Orwell reflect best of all the world-view existing in the paradigmatic system of the totalitarian society in which its existence is natural, moreover, it is its life-supporting condition. Furthermore, the author disclosed the foundation of human existence in the totalitarian society which creates its own quasi-culture and becomes on the way to destroy the human being itself. However, war is ensuring of peace both in democratic and liberal or any society within the context of defending one's own valuable



world of culture, the protection of which is realized by the force of weapons.

The question concerns the clash of cultures, their communication where the “justice” of war as its legitimacy in the consciousness of citizens is different. On the other hand, as a result of endeavors to eliminate problems in the communication, – as J. D. Peters says, “insincerity and rumour appear as such breach can be as a source of revelation” [1, p.144].

The aim of the printed work is to define the paradigm foundation of war and to work out definite theoretical approaches ensuring the dialogue when there is none – if not the reflection of understanding the conflict but at least the community of general representation of understanding mechanisms of war that can set one’s hopes on peaceful coexistence.

Nowadays the opinion of S. Huntington can be quite topical as the borders of contemporary culture run “on the front lines”, thus the dominating idea is unfortunately, war but not peace and the most important task of posthumanitarian society is returning or working out humanitarian and spiritual basis of interpersonal and international interaction which can ensure stability and peace.

F. Hegel formulated two main principles – namely, “here-being” of man as the existent world and “there-being” as a perfect world proper, between which communication is conducted. Modern Ukrainian cultural history in S. Huntington’s interpretation suggests that “here-being” is war, and “there-being” is peace. But the assertion of the dialogical principles of cultural education, development of morality in the war, on the one hand, is necessary, on the other – is impossible.

World-view values can be used as paradigm patterns, examples which are not obligatory to follow but which can have a mandatory character, appear to be instructions and orders. In any case the paradigm of the world is formed on the dialectical principles, however, the cultivation of world-view principles of peace, dialogue, morality on a political level can be provided by the third party, a judge, and a stranger from the conflict side, the impartiality of which will be extremely important.

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The contemporary world culture is found at such a transitional stage of development that reproduces, makes it possible and even logically foresees uncivilized in fact the savage model of interaction in which the other is perceived as the enemy whom the irreconcilable struggle should be taken to. To some extent, if in the history of culture there was a logical transition from barbarism to civilization and culture, in the Postmodern culture, on the contrary, the transition was from culture to the civilized savagery.

Actually from the point of view of the aggressor the contemporary model of the war and its world-view space cultivated by media and the Internet (by the way that doesn't coincide with the geographical (national), and goes far beyond it, claiming the formation of a global vision of the conflict) is not immoral, but the paradigm of the world denies this principle. Mythologizing Russian, moreover, Soviet history, the creation of new myths, the manipulation of mass consciousness, outright lies, and immorality of the ideology is the paradigmatic foundation of the war.

Thus, first of all, the world-view paradigmatic system "war/peace" is grounded on onto-gnoseological analysis that includes the consideration of the causes, mechanisms of action, interaction and counteraction of at least two subjects of the conflict – the aggressor and the victim in the context of world-view and action (practical) and their dialectical dynamics. Along with the dialectics "war – peace – war – peace ....." as the existent world of "here-being" (F. Hegel) there is a model of world-view paradigm "from war to lasting peace" as the world proper "there-being". The guarantee of the transition from the proper to the existing and the establishment of peace is the similarity of "the picture of the world of war", existing in the conflict cultures that can be achieved at the cost of blood and human victims, and may be acceptable to both parties of agreement, the constructive role of the third arbitration party of the conflict, and so on.

Secondly, if we speak about the war of the states, the role of the aggressor and occupier, as a rule, is the state with the more powerful territorial, military, industrial and economic resources (but there are exceptions) in which the authoritarian or dictatorial

style of the government dominates that to a certain extent revives the totalitarian system through the archaic ideological forms which corresponded to the peace within the system “Our -Our”, and the war “Our – Their ”. The most important task is the change of the paradigm in which the war of the aggressor is an immoral thing for him that experiences the dynamics from the individuals and social organizations to politics.

Thirdly, the world-view paradigm of peace as a model and example to follow is to build through the dialogue and, on the other hand, is open for dialogic, and the examples from history of culture prove that the Imperial monological system of Ancient Rome led to its collapse.

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## **Some features of reaction of religious consciousness to the global changes in society**

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The modern processes of transformation of religious consciousness are the result of the destruction of both the religious and the national-ethnic identifications. In Ukraine, the “scheme of similarity” had maintained its influence several centuries along; this “scheme” meant that national and confessional identifications are the same. But at the end of XIX century, such kind of identity have been starting to vanish within the consciousness of various nations. In modern time, the idea of the similarity both of religious

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and national identity still exists; and then, here is a situation, when believers identify themselves by their national culture and its features, but on by their religion. So, the transformation of religious consciousness - which is a result of the collapse of both religious and national identities - is the sign of social reaction to globalization.

We believe that the process of transformation of a believer's religious consciousness may have following features: 1. continuity of the process; 2. causality of the process; 3. promiscuity of the process; 4. modification of the of religious consciousness as the result of cultural interaction; 5. syncretism of religious beliefs as the result of those changes; 6. reversibility and contradictory of religious consciousness as a result of those transformation.

Changes in religious consciousness allow bringing together different cultures. The globalization leads to the origin of the phenomenon of global consciousness. When Western's religion systems loaning some features of Eastern religion systems and vice versa, global processes within religion consciousness are mutual. The result of such processes is the destruction of both the national religion identity and traditions religion identity along with forming of the "global religious consciousness".

By the words of several researchers, religious consciousness of the globalization period has a few contradictions. The first is the contradiction of traditional forms of religion was formed by submission, the system of seniority and religiousness as a personal feeling. All of those ideas was formed by liberal values and individualistic orientation. The second contradiction lay between the tendency to unify the consciousness of believers within a certain religious system – such unitizing was used to in the political interests of certain dominant social groups – and the tendency to individualize religious beliefs of individual subjects of faith. Both of the contradiction illustrate the divisiveness of globalization itself. At the same time, globalization can't lead to a situation when believers can lose their traditional religious identity.

Each religion system offers some point of view about the globalization process and ways of self-preservation. There are

following forms of reflection of traditional religion system about globalization within the religion area – an aggressive resistance, adaptation, dialogue and cooperation, secularization, preserving of traditional religion, transformation to adopting global standards and values. However, the globalization doesn't mean vanishing of religions but intermixture some of them. During the interaction and the dialog, globalization may redound religion systems to searching new ways to adaptation and changes according to modern realities.

Globalization process can't lead to vanishing traditional religious identity. But the globalization brings us new values, standards and ways to cooperation between religion, society, and individual. When some religion systems are vanishing, new adaptation's changes and ways to cooperation and dialogue are creating. Globalization processes for modern religious systems are some kind of «challenge» that leads to transformation and renovation.

## **Cultural identity crisis and conflict-provoking risks of the mimicry-and-imitation behavioral forms domination**

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Current subject is topical in scientific and theoretical aspects, permitting to reveal new conceptual approaches to the essential values and directions of the phenomenon of identity crisis in the light of the risks of predominating mimicry-and-imitation model of behaviour.

Identity crisis may be viewed as a specific state of consciousness, when the majority of social categories applied by a

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person to define himself and his place in the society seem to have lost their boundaries and values.

Identity crisis is characterized by feeling of disorientation, outdated values by means of which values were used to be directed, deviant and passive behaviour, or, on the contrary, feverish activeness predetermining filling in moral standard gaps [1, p. 199].

It is widely known that identity crisis arises in the course of high degree of social differentiation within a society, exigency in national or territory self-identity, both on social and state levels, conflicts between ethnical and national identities. The main reason for identity crisis to arise is inability to apply the actions, necessary to satisfy new requirements, in habitual system of values. It is important to take into consideration the fact that the number of marginal layers of society, searching for new forms, including those concerning cultural identity, grows extremely quickly under the condition of identity crisis.

Cultural identity crisis as a kind of identity crises is connected with modern global processes leading to institutional shift of all the social systems, and allowing innovation components (language borrowings, “alien” values, new interpretation schemes) get introduced into society’s basic culture in huge amounts, affecting thus not only its “periphery” but also “central” zone. Many traditional elements, attitudes, behavioral patterns become irrelevant, irresistible to challenges of the globalization pressure. Subsequent reasons for cultural identity crisis, according to V. Pohribna, are the following: 1) experience of the “lost root” (the loss of ontological background) in the situation of de-tradition and fragmentation of cultural context; 2) tendency to extended distance between individual choices and collective experience samples within the frames of violation of traditional types of social relations in the society and social identity; 3) pluralism of lifestyles and environments; 4) appearance of “virtual spaces” with their own

values, forms of communication and discourse practices [2, p. 372].

Although identity crisis in general and cultural identity crisis in particular is a painful and destructive process for an individual person, individual reference group and society on the whole, it allows new symbols, traditions, values, standards, rules, forms of behavior, etc. to express themselves.

Among the latter it is worth pointing out mimicry as a complex of measures, usually those of forced protection and adaptation to crisis situations, mainly of social and cultural character, permitting to survive and get preserved to those individuals or social groups that have come across unacceptable conditions for their life and activity.

According to E. Lobanova, social mimicry is a specific adaptive form of behavior of social elements, when they disguise their individual system of values and standards, hide their genuine aims and intentions, thus trying to adapt, survive or reach the desired target or success (on political, social, economic, labour, family, cultural, etc. level), since they cannot accept the valid dominating system of values and standards of the society they are eager to integrate with [3].

Mimicry, among other, is the consequence of domination of conformism values, which is viewed as a kind of social activity, resulting in personal intention to satisfy the opinion of the majority. Alongside, Garkavets indicates that conformism is predetermined by two basic motives, namely social activity, or the feeling of belonging to some group or society, and the need in being appreciated; and special influence caused by the feeling of being unconfident and strong desire to act right [4, p. 65-66].

Since mimicry is not only adaptation solely, but also a certain way of achieving success, it cannot be evaluated only from the point of view of an individual person or reference group under crisis situation.

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Danger is related to risk, risk emergence is predetermined by danger, danger creates risk. So, risk characterizes the degree (size) of “under-sufficiency” of safety level by a hundred-degree grade, which may lead to interest damage caused by various destructive agents (challenge, danger, threat). The notion of risk is connected with the probability of some negative event and the size of the danger which may be caused to an object (subject) [5, p. 88].

Summarizing all the above it should be resumed that the risk of mimicry-and-imitation behavioral forms domination under conditions of cultural identity crisis is obvious. Thus, strategies aimed at minimization the destructive aftermaths of these crises should be developed. Among others, in particular, they might include: awareness of the “alien” culture as a “different” culture through its assimilation in the contexts of individual values system; awareness of personal likes and dislikes and the necessity to preserve them within the frames of modern traditions and technologies; intensification of creative potential not only among the in-power layers of society, but also among the so-called “marginal layers” [6, p. 48].

One of the perspective directions for further scientific research might be interdisciplinary study aimed at minimization the negative influence of the identity crisis under the conditions of the latest state-formation experience of the states of Central and Eastern Europe.

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## **The city in the structure of social reality and changes city's cultural code in the modern era**

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In modern social studies the theme of the city occupies one of the central places. Moreover, in the second half of the XX century, the "city" as a subject of reflection acquires in philosophy the status of the apodictic structure of modern thinking, alone or in pairs with the opposition category "non-city" ("villages", "countrysides") replaces the place of the once unshakable for Western culture spatial categories, like "paradise", "hell" or "purgatory". At the same time, it is the categories of culture that play the role of those grains of sand around which the structures of social reality are formed and which acquire considerable weight in modern studies of the paradigms of thinking and cultural existence.

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In the context of globalization, the research of the city finds a special focus, allowing one to focus on the universal dimension of the city, its language and the "common places" of its structure. In this regard, the culturologist Dmitry Likhachev warns of the loss of the city's distinctive, characteristic features, the facelessness of the city. The researcher insists that the study and preservation of images of cities play a primary role in preserving the historical continuity of cultures [5]. Since in a competition of cultures the city does not just become a characteristic of Western culture, it acts as a key point of the refraction of cultural meanings, an arena of collision between different cultural attitudes and world pictures. The city presents itself a field of daily activities in which life practices are implemented and ideas about social reality are embodied. Attempts to violate this are a challenge to the axiological foundations of culture, which determine the habitual order of the world.

The focus on the urban dimension of the social reality can allow us to find effective answers to economic, social, political, and finally, cultural crisis and conflict phenomena in modern society. And the appeal to practical aspects of the relationship between the city and culture will help to get, in the spirit of Marcel Moss, the notion of self existing in the social system.

The potential of involving the facts of the vital world and culture for explaining social reality was shown by the phenomenological works of E. Husserl, A. Schütz, P. Berger and T. Lukman. Habitualization (addiction) in the "Social construction of reality" is the first stage/type of constructing reality, where the reality of par excellence is seen by the authors in the reality of everyday life. This reality is passed on to new generations, according to the authors, rather, as a tradition since it is historical and requires legitimation of a new interpretation of the institutions of social reality. But reality is not built every time from scratch, it is also constructed through appealing to symbolic universes and the experience of previous generations, fixed for us in the categories of culture. They are understood as "systems of theoretical tradition that has absorbed different areas of values and includes an institutional order in all its symbolic integrity"[1].

Such terms as "categories of culture", "picture of the world" are used by the philosophy of culture and cultural studies as an interdisciplinary conceptualism, developed in theories like Aron Gurevich and Vyacheslav Stepin. Aron Gurevich in the book "Categories of Medieval Culture", wondering how a modern researcher can reliably study the way of life of a medieval man, comes to the conclusion that "in order to understand the life, behavior and culture of people of the Middle Ages ... one should follow the path of discovery of the main universal categories of culture, without which it is impossible and with which it is permeated in all its creations "[4]. In other words, it is necessary to look at by what categories the coordinates of the image of the world were assigned and the reality was perceived. The universality of categories is that they are inherent in any civilization and social system, and determine the nature of their reality. The content of such categories is not unchanged.

Vyacheslav Stepin, deepening the doctrine of universals of culture, says that culture changes flexibly according to each new type of social development, transforming its content fixed by the system of universals (categories) of culture. These categories are world-view in nature and "for the person formed by the corresponding culture, the meanings of its universals ... act as a matter of course" [6].

In the light of the results of such studies, the content and significance of the category "city" appears as a result of socio-historical experience, the existential experience of a specific cultural life. Its appearance marks the "categorical packaging" of the very idea of the city. In the theoretical reflexive plan, we can see that the social experience of a certain community of people – the Western civilization - went through a unique structuring and was recorded in the type of city that formed a new cultural universal: "From its very inception, the city is formed as a socio-cultural phenomenon of the urbanization process as a permanent composite of formation and development of a historically determined sociality "[3]. Gurevich, concentrating on the period of the Middle Ages, leaves a set of categories that form a model of the world - open. This idea is picked up by Anthony Giddens in the work "The Implications of Modernity", where he writes that "some

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modern forms of social life simply do not occur in previous historical periods. Others have only a visible continuity with pre-existing social order. An example of such a form of social life is the city "[2].

In each new era of the deployment of the "West", the understanding of the city and the city space itself is filled with new determinants: the city as a sacred model in the religious Christian paradigm, the city-factory in the industrial paradigm, the global city of modernity. The city as a topos and technological node of the information civilization "sews up" the global space, and the "city" as an abstract category is filled with the actual meaning in the process of "constructing" reality with new and new social entities, fulfilling the classical function of coding, storing and broadcasting unique cultural experience.

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## **The mobilization potential of the religiously-motivated rhetoric of the project "Russian World" during the events that took place in Donbass in 2014**

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The so-called "Russian Spring" included events that took place in Donbass in 2014 remains an extremely painful fact of the recent past, not only in political, but even in scientific discourse. Nevertheless, unlike politicians who have definitive answers to all questions, in scientific research we try to understand mechanisms of what happened, leaving open the ethical significance of this issue. The existential basis of the investigation in this case is connected with the author's conviction that no one knows the final answer to the question, what happened in Donbass and in the heads of some of its inhabitants.

One more preliminary observation related to the view below is that the Eastern Ukrainian conflict can in any way be regarded as religious. However, it was exactly the usage of religious rhetoric and markers to actualize potential threats to marginal values, which in many ways affected the mobilization of the grass-roots, especially during the first months of the conflict, that is, in its most acute phase. The religiously colored rhetoric of the "Russian world" and the religious markers used in Donbass should be understood as part of political and cultural promotion, rather than purely religious activity.

At the present stage of the development of the project "Russian World", an appeal to religious rhetoric and markers allowed modeling potential threats for ideological axioms of its supporters. This has made the cultural boundaries of global development projects potentially conflict zones.

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*The goal:* to analyze religious rhetoric and markers as a component of the worldview impact of the project "Russian World" at the beginning of the conflict in Donbass.

Presentation of the main material: People residing in Western secular society are characterized by dividing the laws, ethical and everyday norms into secular ones, which establish public legal relations, and religious ones that regulate a person's relationship with God and enter the realm of the human self. But this division did not appear immediately. From the early stages of the development of society and approximately from the middle of the XVIII to the beginning of the XIX century laws and norms were understood as religious, and hence given a priori, as the highest value and universal model for inheritance. A man must followed those norms blindly.

Secular laws were developed through dialogue, public discussion, conventional truth that was not took for granted , but always established as a reaction to emerging challenges in society. These laws were the subject of different treaties. Also, they could include amendments and adjustments, based on changes in the public consciousness. This was a kind of template, an instruction on proper behavior in any given situation. Compliance with laws was facilitated by various sanctions, certain restrictions imposed by society on the offender, which depended on the type and severity of the crime. But blindly pursuing of secular laws was not supposed. Any laws had exceptions and particular aspects of implementation that affect the severity of sanctions.

But we can not speak about "evolutionary" transition from religious laws and norms to secular ones. Religious or proper norms contain a religious core and exist in the modern world. Their influence on everyday processes is sometimes much more serious than the influence of secular norms. For example, the Ukrainian researcher Alexander Belokobylsky writes: "The religious core of social reality, the matrix of culture categories formed around it are metaphysical and ontological centers of social reality which make individual meanings possible and determine adequate ontology of strategy of rationality" [8].

Faith is one of the central focus in the life of every person, because reality itself, its initial state is created on the basis of beliefs that have become laws (which are perceived as limiting values). Although, over time, some beliefs may weaken or disappear at all. Therefore, beliefs do not exist independently of society. Contemporaries need to make considerable efforts to support them. "The destruction of the religious-ontological core of social reality is the destruction of cultural thinking and existence, the destruction of the community that has emerged thanks to it and is perceived by the adepts of culture as a threat of death. Therefore, challenges in this area are existential challenges by definition" [8]. These marginal values form the social context of human actions during the crisis moments of personal development, community or state. At the same time, people themselves can not always express these values, or at least say for sure the right to what they are ready to defend with weapons in their hands. The threat to the ultimate values is perceived as a threat to one's own being and "launches" one of the basic instincts of man, the instinct of self-preservation. Therefore, a behavior that does not rely on rational arguments, but is built on religiously-labeled values, undoubtedly contributes to the restoration of a sense of security and personal integrity. Sufficiently rational fear of death, "lose ground" to the "Kingdom of heaven and eternal life", which can not be verified. The person "behind whom God stands", as an infinite force and the basis of being, does not know fear and is absolutely sure of the rightness of one's own judgments and actions, therefore, existentially is safe.

Today for authorities is becoming more difficult to ensure the safety of society. And in the case of occurrence of the events in Donbass during the spring of 2014, it was fully impossible. The complete paralysis of the law enforcement system, the authorities in general and the key guarantors of the security of society made this society extremely vulnerable to religiously marked rhetoric, because if the authorities can not protect, then only "God" remains. "The existential threat to social existence, which is felt at the level of rationally realized influences, but directed to the mytho-metaphysical depths of cultural existence, is perceived / understood as an axiological challenge" [8]. The axiological challenge should be understood as the right to have such values for which it is worth

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fighting, which, in our opinion, the ordinary man has not been able recently formulate.

When it comes to the usage of religious markers, this does not necessarily mean that the conflict is religious one and takes place between believers. It is more about "everyday" religiosity, which is characterized by the construction of their own religious beliefs from really existing dogmatic norms. It does not completely abolish their truth for the adepts and in turn contributes to the unfolding of the conflict situation: "In my opinion, the war threatens the modern world most of all, like confrontation between the forces of irrational" marginal values "(absolutes) and the pragmatic world of rational polemics and treaties, that is with that secular, liberal, politically correct world, which is called Western civilization" [9].

The creation of an existentially limiting situation with the help of religious markers was used to mobilize the population in the "Russian spring" events, that we could observe in Donbass during the spring of 2014. Rallies calling for a "referendum" took place near the building of the Donetsk Task Force since March 1, 2014. At the same time the first attempts to seize the building occurred. Also, according to information that was distributed in local news and social networks, the same day a group of people with the icon of the Virgin "The Vozvbrannoi Voivode Pobeditelnaya", drove cars across the administrative border of Donetsk. It was the beginning of the so-called "procession" in Donetsk.

In April, the political situation got worse and after the next capture of the DonTF, the protesters decided not to leave the building and began to equip the headquarters at that place. The flag of the Russian Federation was raised above the building. The protesters put forward such demands as to convene an extraordinary session of the DonTF and vote for the accession of the Donetsk region to the Russian Federation.

According to the first mentions, April 7-8, a daily "procession" began around the buildings of Donetsk Task Force, as well as around the regional administration of the SSU. The participants were mostly people of retirement age, with icons and



crosses in their hands, without any clergymen: "Every day, at 7 p.m. in Donetsk, the Cross procession is held around the regional council. All the time people read akathists, psalter, prayers for the salvation of Holy Russia, against the onslaught of fascism, and for the expulsion of NATO from the Donetsk Republic and Ukraine "[2]. If at the initial stage of the procession there were not more than 10 participants, few days later there were more than 50 and among them there were people in the cassock. On April 10, posters with religious symbols and inscriptions "Holy Russia, keep the Orthodox faith" ,with images of saints as well as with the flag of the so-called "People's Militia of Donbass" appeared on the building of DonTF near the chevron "Berkut"[3].

The "religious procession" continued even further. Reports about such events appeared almost every week. So, for example, in August 2014, a "procession" was held for " Igor,a man who united Russian lands (Strelkov / Girkin), the unification of all Orthodox, the salvation and protection of all inhabitants of Novorossia" [4]. Also on the video you can see that the participants are younger and the elderly people practically do not participate.

Also, a few words should be said about the choice of places around which the "procession" was held. This is not the main Svyato-Preobrazenskiy Cathedral which is situated in the center of the city and is not a religious structure at all. "Actions of faith" were held around the DonTF and the SSU, which embody the fullness of secular power in the administrative territory.

It will not be superfluous to recall the words of the adviser of the "Minister of Defense of the People's Republic of France" on information policy, who in August 2014 said: "There are no Orthodox people at all at the Ukrainian side, because no one who is Orthodox will fight against Novorossia because he knows that the unity of the Holy Russia is pleased to God "[5].

If you analyze the program documents of the so-called "L / DNR", for example their constitutions, then from the very beginning you can see appeals to the "Russian world", Orthodox faith, a common history and ancestors who "shed their blood and defended their identity."

So-called "Armed forces" of "DNR" and "LNR" included units that called themselves religious ones. Probably one of the

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most famous units is the NAF (the United Armed Forces of Novorossiia). Of course, there were less known units, such as the Legion of St. István, the "Eastern Orthodox" battalion, the battalion of the "Holy Virgin Augustus "Augustus" and others.

There are a lot of evidence from the media about activity of the NAF. Igor Strelkov / Girkin, the so-called "Defense Minister of the DNR" commanded this unit. Religious markers except their title were also used on the banner of the unit that had colors of the Russian flag with the cathedral cross and depiction of Yuriy Zmeiebores. Particular attention was paid to the coverage of everyday life, the arrangement of barracks in the form of "monasteries" with chapels and a large number of icons inside. Of course, these activities of this organization in reality are very different from their media image.

It is significant that after the religious rhetoric has fulfilled its role, it has become a law priority. Thus, the text about the "Russian world" was excluded from the text of the "constitution". Now this document does not contain such appeals. Also, in the first half of 2015, the NAF was reorganized into a secular unit, an ordinary combat unit with a serial number and religious markers were removed from the front line.

### *Conclusion*

It was exactly the creation of the existentially limiting situation through the usage of religious markers that we could observe in the spring of 2014 in Donbass. The religiously colored rhetoric of the "Russian world" and the religious markers used in Donbass should be understood as part of political and cultural promotion, rather than purely religious activity.

Religious rhetoric and markers were quite an effective mobilization factor during the first stage of the conflict. Such actions, documents, as well as information support, based on religious markers, became one of the factors allowed to mobilize the population at the first stage of the conflict (not only in our state) and withdraw the armed confrontation during the first months on its top.

Such appeals to religious markers are not unique and do not reflect solely the "Donbass scenario" of the conflict deployment. If

the analysis of the cultural characteristics of the population of a certain territory turns to be successful, then this technology can be used to mobilize and deploy conflict situations in the future. Moreover, these appeals do not have to be considered under the project "Russian World".

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## **Religion on a Global Market. Towards a New Understanding of Religious Expansion**

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In this article, I suggest and put together two possible ways of religious expansion: as a (1) top-down process or as a (2) bottom-up process. For example, we can consider the case of the adoption of Christianity by Poland. It is recognized that the date of this event was 966, but in fact, the acceptance of Christian identity by Polans was a fairly wide-ranging process in time [1]. Religion, because of its total character, essentially enters into the mesangians with power. Without that, its expansion would not be possible on the political level ie. the first one. Christianity was the basis of European identity for centuries. This expansion has historically been at the political level, including all types of military expeditions, directly or indirectly, that supported the territorial expansion of religion. First type of expansion concerns both Christianity and Islam to name the Crusades on the one hand, or Muhammad's Mecca conquest in 630 on the other. It must be added, however, that it may not be obvious at all that the first type

of expansion will not be about Judaism at all, since it is not a missionary religion.

Nowadays it can be said that bottom-up type of expansion it is the phenomenon we need to deal with. Although it concerns both Christianity and Islam, the greater role of it can be attributed to Islam. This need, in my opinion, is due to the lack of a proper understanding of the religious and social changes that are currently occurring in Western society. It is difficult to point out one reason for this situation, nor is it the purpose of this essay. The noble slogans of tolerance, which is conceived as the basic dogma of the present shape of Europe, are not content, but merely formal. The identity of a European culture can be reoriented faster than it will be able to notice.

Bottom-up type of expansion we can say about in the situation of Islam in the countries of Western Europe. It is no longer an armed-occupying territory, as was the case the 8th century conquest of the Iberian Peninsula by the Umayyad dynasty. Today there are a large number of Turkish immigrants in Germany [2]; Pakistan, India in the case of Great Britain and North Africa in the case of France. These immigrants largely not only preserved their religion but also handed it over to the next generations. The followers of Islam are working intensely for their own religion, and most of all, effectively. One of today's more prominent figures is Tariq Ramadan, grandson of Hasan al-Banna, working at the University of Oxford, developing the concept of Euro-Islam [3]. The bottom-top type of religious expansion means the growing community of a given religion within some other majority. According to predicted data, in the year 2050 the number of followers of Islam with the number of Christians will equalize [6]. What is more, in 2050 it could be possible to speak of the majority of Muslims in such countries like United Kingdom, France of the Netherlands. This type of expansion also indicates that religion becomes a kind of commodity. It is not only about a certain spiritual identity, but perhaps even above all, it is about a way of life that can be understood as more or less attractive. Such understanding leads to a change in the concept of da'wa [5] in the case of Islam and evangelization in the case of Christianity, respectively.

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That is why we can talk about the commercialization of religion. In Poland you can meet initiatives, mainly from charismatic movements (but not only), such as the unusual form of preaching. One such form is, for example, mobile confessional [4]. They are buses, mostly moving around the cities, where the priest accepts the penitents. Another such initiative is receiving confession in the streets. The Church has noted that the unusual factor is the thing that most effectively attracts young people to Christianity.

Such activities do not, however, meet the approval of the whole Christian community. More orthodox followers of Catholicism will reject some of the modern methods of evangelization as treating them as harmful or misleading in the aspect of practice or doctrine. It could simply banishing Christian ritual as well. Such a community can be seen by the people gathered around the webiste named Novus Ordo [7]. Another such type of group is, for example, the Society of Saint Pius X excommunicated until last time. Their actions were not focused on criticizing the methods of evangelization but, for example -- the abandonment of the Tridentine Mass that they consider to be the only one. The problem then, is about changing the doctrine of the Church, so it concerns a slightly different level -- theological.

Similar opposition to all kinds of novelty is also found in Islam. They are termed bid'ah. In the words of more radical imams, it means everything that in their opinion is harmful to Islam. For this reason, Muslim scholars will be inclined to emphasize that (1) all novelties should be rejected; and (2) Islam is the perfect religion because God created it. And that means that a man can not change the rules.

Ignoring the soteriological aspect of religion reduces it essentially to a purely material dimension. And if so, it means that it does not carry any meaningful spiritual content. Is it possible? It seems that such a process has largely affected Christianity. It has become not a way of life based on a certain axiology, but a synonym of a commercial situation where more goods provide a better life. This is illustrated by a story that happened to the professor I was taught by, who was staying in India many years

ago. One day a little boy stepped into his house. Seeing the cross on the wall said, "Could you give me that cross, please?" The professor asked if the boy was a Christian and what he said, "Well, but I like progress."

This story proves how Christianity is (or was) perceived by non-Christians. There seems to be a correlation between the technological advancement of a given culture and its progressive spiritual poverty. Spirituality, however, is not something you can get rid of. As the ancient Romans used to say -- *natura horret vacuum* - a nature do not tolerate a vacuum. The weakness of Christianity will be displaced if not by Islam, it is by all sorts of sects.

The new understanding of the expansion of religion as fundamentally based on the spiritual foundation will enable an effective counter-reaction to secularization. In the comparison I presented, Islam is a model of what the Christian culture might have lost. It could save and preserve the European identity, if only Europe wishes to keep it.

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## **Religious identity of the informal transborder subjects**

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The system of International Law knows two types of Subjects of International Law — classical main subjects (national states) and classical additional subjects (Intergovernmental organizations, an international nongovernmental organization such as international nonprofit organizations, multinational corporations, colonies, subjects of federations etc.). Some of these classical subjects from first type (Vatican), as well as from second one (Sovereign Military Order of Malta) have a religious identity or ethnoreligious background (Mejlis of the Crimean Tatar People). But in general, contemporary system of International law is secular and not connected with supranational legitimations. These classical subjects are recognized by the International community as sovereign or limited sovereign ones.

For example, the current system of International law, which is supported by the UN, recognizes the principle of the territorial integrity as one of the most important principles. This principle forbids states to violate internationally recognized borders of other states and the demarcation lines. The subjects of execution of this principle are states, whereas the other principles are bound for groups of states (for projects).

Nowadays, there are several supranational projects that are driven by the pursuance of expansion and do not pay much attention to the nation-state borders of the model of the late XX century. Some of these projects are adopted by official authorities of some countries, while others do not recognize international law



and are not recognized by its classical subjects. Such entities, which can not be limited by nation-state borders, are becoming the subjects of international relations in the twenty-first century. The expansion in this situation is carried out not only by military means but also in the framework of cultural and language policy, etc.

One more type of transborder subjects is a migrant community, both labor and associated with armed conflict. As well as supranational religiously motivated projects, waves of migrants are not the classic subject of international relations, and, therefore, it is completely expected that they ignore the principle of the inviolability of borders. In comparison with the migration wave that occurred after World War II, the modern wave is complicated by open borders within the EU, so that migrants can move relatively freely around Europe. Since the 1950s the UN built its relations not with the whole migrant community as integral subject, but with individual migrants. But today, when the number of international migrants in the World is comparable with the population of the USA, they become an influent subject of international relations. As a great symbol of this new informal subject, we can choose the Refugee Olympic Team at the 2016 Summer Olympics. The main characteristic of the migrant community is, of course, its transborder status, but the religious identity is also one of the possible features of refugee, according to the UN Convention relating to the Status of Refugees. And today, due to a large number of ethnoreligious conflicts, this factor is more and more circulated.

Apart from external migrants (refugees), there are also a large number of internal migrants in many countries, which become a new informal transborder subject. For example, there is a new Syrian practice of transporting people (both peaceful and militants) from besieged cities to the territory under control of authorities, loyal to them. Today it seems to be a good idea, but in future, it can become a problem, because winners put the new population in the liberated from residents cities, and the ex-locals lose the opportunity to return home. So, there is a risk of transformation from an organic country with the variegated population to separated enclaves with check-points between them, and their memory (identity) will be built on the hostility to neighbors. Such

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transporting can continue the trend of blurring the state borders from inside, because the compact community with its own military forces, police, loyalist population and mineral resources is already a (quasi-)sovereign subject, even without international recognized status. On the other hand, the classical nation state, composed from uncontrolled enclaves, loses its sovereignty and ability to be an independent subject of international affairs.

The informal transborder subjects differ from the classical ones with few features. At first, they are not recognized by the system of international law as sovereign and integral subjects but have some substantial characteristics of those subjects. Secondly, they do not have recognized borders (unrecognized entities), or have only blurred borders and are potentially Global (virtual communities on the Web), or even don't have relations to the real territory (refugees). That is why their sovereignty should not depend on geographic borders, as well as it depends in the case of nation states. While national and territorial identity is decreased, the religious identity of new subjects is still an important core of their (quasi-)sovereignty. It is essentially exclusivist, and it creates a non-geographic boundary between communities. Today, such type of religiosity as contra-secular one is becoming more and more popular; its characteristic features are occidentophobia, voluntary archaization, and neglect of religious education, heightened eschatological expectations. Contra-secular religiosity mobilizes large numbers of people to fight against the secular West and the values, set by it (including the contemporary international law). Religious identity is not strictly tied to the nation state, linguistic boundaries, and it does not depend on nationality, which means it is an additional factor in the hybridization of borders between the communities in the XXI century. The latest virtual communication makes every imagined community a potentially global one; a person can identify himself with it, even without any live communication with like-minded people.

## **Religious mobilization of youth through Social networks and ICT**

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The Guardian posted excerpts from Oliver Roy's recent research titled «Jihad and Death: The Global Appeal of Islamic State», in which author suggests a new view on the Islamic fundamentalism. The main idea of this research can be described in one sentence: at the modern stage of terrorism's development the whole is not about radicalization of Islam, but about islamization of radicalism. Roy states that modern jihadism differs from terrorism of the past because it's based on youth culture, denies modern society, doesn't appeal to the past and doesn't appreciate it, and most of all considers death as an integral part for the ongoing attack. If terrorists of 1970s-1980s always planned ways out and how to stay alive, jihadists believe that their deaths are important elements of the plan.

Basing on the analysis of approximately 100 biographies of jihadists, who took part in terrorist attacks in the Western world, Roy came to the conclusion that all jihadists are first of all nihilistic young people, who desire nothing but a riot against the system. In this case, the generalized image of the European jihadist is very far from the image of the faithful Muslim - it is the youth of the second generation of immigrants or newly converted people, who previously committed not serious crimes and who often served time in prison. As a rule these people didn't have any religious education and were converted not a long time ago to Islam (more often through their friends or Internet rather than through a mosque), but before that they professed a completely secular way of life, books they read were written mainly in French or English

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and not in Arabic and before being converted these people didn't practice Islam.

Roy wants to emphasize the fact that modern jihadism is more based on the youth culture and its violent radicalism (indifferent to religious meanings) than on Islamic fundamentalism. And he thinks that "Genius of ISIS" is based on suggesting a way and a framework, in which young people can achieve their destructive aspirations.

However, it's possible that "geniuses" of ISIS are not the only ones in their kind. The analysis of games (groups) "Blue whale", "Wake me up at 4:20", "Silent house" etc. might suggest that it's not just somebody having fun or a random flash mob. It more looks like a well-thought-out technology for mobilizing young people, who, as a result of continued involvement in the "project", are ready to complete any kind of tasks, even suicidal ones. It's hard to believe that someone needs teenagers to jump off bridges or roofs, but it's much easier to believe that you can use these people in your own interest in different ways. Mobilized youth, prepared for any development of events, can become a very important tool at the right time.

And the course of history gives us a hint about these events. The recent mass actions in Minsk and Moscow are marked by the participation of an unnaturally large number of young people, who often haven't reached a voting age, and it is clear that the main source of information for them are social networks. The strategy to use youth has many advantages – starting from the creation of "effective" image (that was immediately replicated in the media and social networks) of a confrontation between adult law enforcement and unarmed children to the formation of henchmen, who, because of a youthful maximalism and preliminary "processing" at decisive moments, are ready for extreme measures – and the example of Ukraine demonstrates this pretty well.

In conclusion, it's quite possible that today there are new technologies in social networks, which will be used in a political

struggle in the nearest future. Today, it is almost unequivocally recognized that the phenomenon of color revolutions became possible mainly thanks to the development of the mobile Internet and social networks themselves and maybe right now we can witness the creation of new technologies of future shocks, that are based on the protest moods of young people, sanctioned and encouraged use of violence, even in suicidal forms.

## **The Post-modern West vs Muslim World: laughter as the indicator of civilizational values**

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It can be claimed that modern world endures a deep social diffusion due to globalization, population shift, and tight coexistence of bearers of different civilizational values. The world is becoming more congested, therefore the interaction of people from different cultural backgrounds is increasing in terms of a country, a city, even a street. Those people can be supporters of the same political ideologies, accept the current political regime, but remain the value choice proponent typical of their civilization. Hence, they probably have distinct viewpoints on relations in the "God-man" system, "individual-group", "citizen-state", "parents-children", "husband-wife", etc.

The "clash of civilizations" (S. Huntington) [1], which is based on the difference of worldviews, values and lifestyles, is now taking place not only on the geopolitical borders of Europe and Asia, but also in the streets of Paris and London, in the minds and souls of people. On one hand, the financially prosperous and almost head-to-toe secularized West is the place of attraction for

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immigrants from poor (predominantly Muslim) countries. On the other hand, migrants, having reached the goal and settled in Europe, do not accept local culture, but return to civilizational roots of their own, encouraging the broad movement for desecularization, the establishment of their religious and cultural traditions.

The clash of Western and Muslim civilizations is often described in terms of "tradition – postmodernity" confrontation. The West has become a crossroad of all the exposed contradictions of this global conflict. It is known that "transition", "border", "the intersection of two opposing principles," is the trickster realm of action, which, having passed through a long historical modification, still maintains the "role" of the comic element. However, the trickster of modern times has also turned into a symbol through which various socio-cultural changes are read and interpreted. G. Haken, I. Prigogine, I. Stengers, S. Kurdyumov, O. Knyazeva, M. Khrenov assert that the postmodern trickster is the embodiment of a force that acts as the initiator and accelerator of social processes at the history and socio-cultural break-points [2, p. 165-166].

The study objective is to trace the causes of different attitudes to laughter and ridicule as a way to estimate value systems and orientations in the context of confrontation between postmodern Western civilization and the traditional Muslim world, to reveal the role of laughter as an indicator of civilizational values.

The recent events have demonstrated that it is the attitude to laughter, humourizing of certain situations and displaying of comic behavior most clearly demarcate the pro-traditional camp (primarily Muslim) from the pro-liberal camp. In the eyes of those who are inscribed in these civilizational frames, the same phenomena are interpreted differently. Something that seems funny, witty or playful to the "Westerners" or even leaves them indifferent, can cause resentment, anger, a state of confusion and devastation, a desire for revenge and punishment among the traditional values supporters. The thing that doesn't make the

"traditionalists" laugh, and in their understanding is already "beyond the bounds of good and evil", is considered as realization of the "right to laugh" by the liberals, hence the right to freedom of speech, thought and worldview, which they identify with the basic right to life [3, p. 50-52].

Most researchers are inclined to believe that the modern confrontation of Western and Muslim worlds' values began in 1989, when the Iranian Ayatollah Khomeini issued a fatwa against the writer Salman Rushdi permitting any faithful Muslim to execute him. The driving force of this decision was the novel "Satanic Verses", which later took the Booker Prize. There were insulting statements and a general ironic tone towards Islamic teaching. For example, in one part of the novel the prophet Muhammad, who is given the name of Mahund, agrees to recognize three pagan goddesses, and three prostitutes call themselves the wives of the Messenger.

In 2000, Theo Van Gogh, a Dutch director and distant relative of the famous painter Vincent Van Gogh, made a 10-minute film "Submission" about the four dramatic destinies of Islamic women, and later in 2004, the Islamic fanatics killed him. He became the first "martyr" for freedom of speech. This incident allowed us to speak openly about Islamic violence and the misfit of their mode of life and thought to the European lifestyle.

One of the most resonant outcomes of the murder was the publication of an article about freedom of speech and self-censorship in Danish newspaper "Jyllands-Posten" on September 30, 2005. It came with twelve cartoons depicting the Islamic prophet Muhammad, which symbolized that freedom of speech still exists and it is steady. However, a new scandal erupted. Islamists in Scandinavia and in the Middle East called it provocative and deadly insulting to all believers. Danish Embassies started to get closed in Muslim countries, the Afghan Taliban deliberately attacked on the NATO units, the general strike took place all over Pakistan, the Iranian newspaper "Hamshahri" advertised a cartoon

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contest on the topic of Holocaust tag-lined "Where is the freedom of speech limit in the West?" That is how 12 cartoons caused a global political crisis.

The question whether there should be some topics or sacred values forbidden to ridicule, is an old one. The ancient argument of Cicero and Quintilian, concerning what can be mocked in public, left a prominent mark in history of philosophy as an exciting intellectual competition. However, the experience of the following epoch shows that laughter is impossible to deny. The manifestation of the humorous elements is rather strong in the West. The Reformation criticism changed the mindset of Europeans, and Enlightenment thinkers' irony, sarcasm and even cynicism of the Christian Church and religiosity detached them from religious values. The French revolution, which took place in the form of a bloody carnival, firmly established the values of liberal democracy and the right to freedom of expression in Western people's minds. After Nietzsche declared the "death of God" and the "revaluation of values", the ridicule passed on to the sphere of transcendental. Postmodern Europe grew out of irony and mockery, deliberately carrying all values of this world to an absurdity; it makes fun of everything, bringing down the sacred to the level of ridiculous, funny and awkward. Thousands of jokes, comedy programs, sitcoms, army of impersonators and clowns make people continuously laugh at those things they used to feel awe and respect for. So caricatures of the current Pope Francis dressed in a rhinestone bikini did not hurt or outrage any of the Europeans [2, p. 165-166]. However, Muslim Holy sites is a completely different thing; the Muslims have not lost their connection with sacred values and traditions. In Islam, excessive entertainment or laughter is not allowed. And according to the canons laugh distracts man from thinking about serious, real problems, not to mention the fact that it tears the connection with the Creator, thinking about righteous living in this world and life after death either physical or spiritual death.

The intransigence of the two civilizational systems, where the obstacle was a humorous estimation of their fundamental



values, reiterated the tragedy of the French satirical magazine Charlie Hebdo in January 2015, when the fundamentalists burst into the editorial office and dealt with its employees in response to the publication of the next cartoons on Muhammad. It was not the first attack on Charlie Hebdo. In 2007, the journal reprinted the controversial Muhammad cartoons from the Danish newspaper, but they won the lawsuit. It has been proved that a prank on a religious theme is a legitimate phenomenon in Europe. November 2, 2011, Charlie Hebdo special edition was released under the title "ChariaHebdo" ("Shariah"), and next to the caricature of Muhammad there were the words "one Hundred lashes if you don't die laughing". Soon Charlie Hebdo website got hacked: there were uploaded photos of the square before the mosque during prayer, the image of the Koran and the requirement to recognize that Allah is the Creator of the world and the universe. Hackers declared Saudi Arabia as the owner of the website. However, the magazine published cartoons of the prophet Mohammed once again in 2012, in the midst of turmoil in the Muslim world, caused by the release of the film "Innocence of Muslims", during which U.S. Ambassador to Libya K. Stevens and other Embassy staff got killed.

In conclusion, we can assume that we are witnessing fierce clash of the postmodern Western and Muslim worlds, and it will be likely to increase in future. Western postmodernists ridiculed the values of all possible religions, starting with Christianity, and brought religious values to the outskirts of economic and political life. In Muslim communities around the world, on the contrary, the conservative revolution is growing, reviving religious and patriarchal values. The Muslim world sees its future in the return of those values that were relevant in times of Prophet Muhammad, and their combination with modern technology and scientific knowledge. Attempts to mock, "squeeze out" religious values from the life of Muslims do not work, meeting strong, extremely aggressive resistance.

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The activation of the humorous basis at the junction of these civilizations is a signal that announces the existence of contradictions between them and the insecurity of their confrontation. Here, the humorous attitude reflects the difference in the values of civilizations, and is a tool for their detection and demonstration. The struggle against ridiculous manifestations is meaningless and unpromising, since the destruction of the indicator of problems does not eliminate the contradiction that actually created them. It means that humanity is standing on the threshold when it's time to learn to think on a larger scale; the bearers of different civilizational values should move to the global level of consciousness, because there are not so many alternatives to resolve this conflict situation.

The first option: it is possible to continue the escalation of the situation, hence it may lead to an apocalyptic world war in which there will be no winners. Another option: each of the parties should find a reasonable compromise in order to develop a universal human sociocultural value code that would allow to reduce the degree of confrontation, and preserve unity in diversity.

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## **Europe and Germany: a communicative dawn?**

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Germans and Russians are “miscalculated” as people that are “equal moduli but opposite in sign.” That’s where their complementarity and annihilation in mutual relations come from. Perhaps, the most demonstrative illustration of this mental congruence is a formal identity of emblem of the concentration camp of the Stalinist and Nazi’s “socialisms”. But here we must take into account the fact that two world wars, *bellum omnia kontra omnes*, which were started by Germany, radically changed the mental portrait of its people.

Until 1945 Germans as a nation didn’t belong to Europe. On the contrary, the formation of the German nation, which began at the turn of the XVIII-XIX century, was an act of its spiritual separation from Europe. At this time Europe for Germans, as Gestalt Oswald Spengler precisely fixed, was only an *Abendland*, which means lands that lie to the west of Germany. Their embodiment is Great Britain. Over this country an infernal twilight has fallen. Europe leads its spiritual ancestry from the Greco-Roman antiquity, but the roots of German archetypes lurk in the lace of the meanings of Germanic sagas. There are many iscrepancies even in the language discourse. Despite the fact that English and German are related to one linguistic group, in science, culture and philosophy English is an anglicized form of Latin, but German uncommon discourse, despite being pretty young, is fully authentic and is not used to any loanwords.

The German *Volksgeist*, which is crystallized on such substrate, will gradually acquire features of messianism, imperialism, intolerance and aggressiveness. To such spirit, the European mentality seems hostile, dangerous and incompatible with it. Therefore, the vector of expansion of the development

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space of deutsche Volksgeist tends to the east, where it sees a spiritual vacuum and a related soul. And that's how represented the formula "Drang nach Osten".

The First World War became a great test of the complementarity of the Entente civilization model, it was imposed on the sociogeometric landscape of Germany in the form of the Weimar Republic, and the German Volksgeist. The experiment was extremely unsuccessful and the involvement of Germany in Europe didn't happen. The rejection of the Atlantic civilization paradigm was accompanied by a terrible plosion of the German national spirit, which gave birth to the terrible Nazi narrative and the expansionist aggressive discourse that corresponded to it. Thus, Germany became not only hostile to Europe but also objectively dangerous for it.

The act, which made Germany's comeback to Europe possible, was its capitulation in World War II and the process was a successful reconstruction of its basis of civilizational basis, made by Adenauer.

## **Post-colonial society: European model of modernization or post- soviet version of neo- traditionalism?**

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The process of reforming in Ukraine is facing multiple difficulties due to the lack of authentic and successful tools for social modernization.

Based on the interpretation of M. Heidegger's concept (Zwischen) and the idea of "clash of civilization" (S.Huntington) I interpret the process of cultural and social changes in Ukrainian

society as both modernization and decolonization. I also analyze the Ukrainian personality as “the colonial and post-colonial subject” (post-colonial theory). It should be noted that Ukraine continues to be a country where society is culturally and morally colonized by Russian cultural markers. Public and private life of citizens is largely controlled by the state which social policy reproduces the dominance of Russian cultural hegemony. Communities and social groups are subjected to the double pressure in our society: colonial violence of Russia, its symbolic domination in public space as well as total corruption by the post-Maidan power. In spite of the radical rhetoric, the social trend to the preservation of the old post-soviet social order continues to prevail in the minds of our ruling class. It is evident that post-revolution Ukrainian power has lost its legitimacy and the capability to the historical and social changes.

In the context of the dramatic failure of the nomenclature version of modernization related to the total centralization, cosmetic innovations and in effective social management of resources in our country, the weakness of liberal trend in Ukraine we are faced with the contradiction of two fundamental antinomic versions of modernization: the post-soviet traditionalism versus modernization of values.

The priority of the first model in media is related to the social manipulation, and the demands of some groups within Ukrainian elite to a “new industrialization”, the appeals to the decentralization and “cultural pluralism”, as well as the recognition of Russian language and culture as a “factor of social integration for all social communities in Ukraine” (V. Novinski). Political rhetoric and cultural position of pro-Russian intellectuals and social experts are more oriented to the common with Russia “industrial heritage” and “values of Russian world” that is historically connected with the theoretical line in philosophy of P. Florenski, A. Losev, A. Dugin.

In conditions of the oligarchy’s total monopoly over social resources and disappearance of middle class as a driving force for national changes, a significant part of Ukrainian society continues to be in a state of social frustration and total recognition of Russian cultural symbols and markers.

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The total bureaucratizing of social life, the weakness of modern social institutions in the country as well as the tendency to the refeudalization of Ukrainian society continue to be a serious obstacle for social changes and precondition for social conflicts. As an example of Donbass testifies, In fact, this model of social life is organically linked with the confrontational version of social life, lack of freedom and produces a continuation of social exclusion and loss of the political and cultural sovereignty.

Another model of modernization is connected with the conservative Ukrainian heritage, norms and rules, the interpretation of traditional culture as tools of decolonization. The issue of social changes in Ukraine is considered with in this discourse par excellence as a transformation of values and the incorporation of lustration process. The process of decommunization is interpreted as a the recognition of common with Central Europe heritage, and the receiving of parameters of European legitimacy, the priority of the European individual and collective rights .

In this context the legitimization of traditional values considered as real mechanisms of social integration, the Ukrainian and Central European decolonization (J. Staniszkis, Z. Krasnodębski), as well as the shaping of social capital (R.Putnam), resource for generation of human dignity, work ethic, moral duty that was considered in the encyclical *Centesimos Annus*.

The decolonization organically leads to the reconciliation, the social joining around common with central Europe identity. The dimensions of historical and cultural identity could be an important factor of the national transformations and social evolution to the “individual self-expression”. In this context it is necessary to use the theoretical foundations of post-colonial theory as a focus of power relations, representation, the legacy of “conservative modernization” (Z. Krasnodębski), critical social theory (J. Habermas), the theory of social modernization (Inglhart, Vencel), as well as the classical theory of social institutes (K. Polanyi, D. North).

## **Social evolution in the modern world**

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In the modern world there are contradictory changes characterized, on the one hand, by progress in such spheres as science and technology, manufacture and information. On the other hand, social degradation increased not only in social groups and communities, but also in entire countries. Social changes in different countries can be adequately judged only through the analysis of social evolution processes.

H. Spencer grounded the idea of social evolution. Its essence is to promote the social organism, complication of its structure, differentiation of component functions, strengthening of cooperation between them. The ideas of social organism and social evolution favored the development of the theory of structural functionalism, but H. Spencer's doctrine did not take into account the role of man in creation of society, as evolutionary processes were considered the main factor.

The philosopher O. Zinov'yev claims that all known theories of social evolution proceeded from obvious and non-obvious point of view on the evolution of mankind as a spontaneous historical process beyond people's will and consciousness. But in the second half of the twentieth century an evolutionary change took place, its social essence is, firstly, the transition of mankind from the epoch of societies to the epoch of super-societies, secondly, the conversion of the historical process from spontaneous and uncontrolled to designed and guided [1, p. 290, 455]. The scientist estimates that building of socialism in the USSR was the first successful attempt of a guided social evolution, later the West seized the initiative, thus imposing a model of social evolution to the countries all over the world.

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The aim of these is to analyse basic models of social evolution in the modern world.

The content of social evolution is always represented by the change of forms of people's social organization. Analyzing globalization O.Zinov'yev notes that after World War II the process of transformation of Western civilization into the super-civilizations of Western type. Within Western countries ("nation-states") a certain "super-structure" over components of their social organization was formed – superstate, super-economy, super-ideology and so on. Their interaction resulted in the formation of international and supranational "super-structure" associations, and also associations covering the entire Western world, i.e. global super-society. The evolutionary process of humanity is generally characterized by such concepts as "westernization", "Americanization" and "globalization". All these terms denote the same process, only examined from different points of view. In reality this process is the submission of mankind by Western world. "The social nature of globalization is that it is the war of Western world, most ambitiously planned, detailed and managed in key aspects. It is the war of the Western world not just for world domination, but for mastering humanity's evolutionary process to use it in their own interests" [1, p. 248-249].

The Soviet Union used to be the main opponent of Western super-society in evolutionary war. According to O.Zinov'yev, the USSR was more than half a century ahead of the Western world in the evolutionary aspect. For the West, the problem of the Soviet Union defeat was not just a problem of weakening a military, political, ideological and economic competitor. This was a problem of destructing an evolutionary competitor that threatened to build a world order according to its plan and had a real chance to do that. After the collapse of the Soviet coalition and the Soviet Union a major obstacle of Western super-society to global hegemony was Communist China [1, p. 255, 259]. Therefore, the transformation of society on the basis of the Washington Consensus or



Beijing Consensus can be seen as basic models of social evolution in the modern world.

The main prerequisite for the Washington Consensus was socio-economic situation of Latin American countries in 1980-s, which found themselves in a hopeless debt bondage to major American banks due to loans given against guarantees of the International Monetary Fund, the World Bank and American government (more than 500 billion dollars). The Washington Consensus was established as a plan for Latin American countries to achieve their stabilization and stability and to ensure their debt repayment to American banks. These countries were offered the program on structural transformation of economy with 10 following requirements: 1) privatization; 2) financial discipline; 3) reorientation of public spending; 4) tax reform; 5) financial liberalization; 6) trade liberalization; 7) competitiveness in exchange rates; 8) price liberalization; 9) opening borders to foreign direct investment; 10) strengthening owners' property rights [2].

The Washington Consensus mechanism has developed as a system of interactions between debtor countries and international creditor institutions. The latter act in the best interest of the USA and western countries, being connected with them through transnational corporations. A. Shnytko proves that the essence of the Washington Consensus is focused on replacing national public-oriented model of economic reforms by monetary model. The idea was to break national and state economic regulation, to ensure open markets for non-Western countries, thus arranging conditions for transnational capital for acquiring them. It was then when the process of world wealth redistribution started in favor of transnational companies and leading Western countries. Although the West did not use the Washington Consensus formulas for itself [3, p. 165]. Yu. Pakhomov says that the statement about successful reforms guided by IMF (i.e. Washington Consensus) is incorrect. As the conclusion of US Congress Commission (Commission Cox) indicates: "The course of

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the IMF led to a devastating failure of reforms and rejected Russia and other former Soviet republics on the periphery of the world community" [4, p. 5, 6].

The consequences of economic reforms based on the model of the Washington Consensus were unfavourable virtually for all countries where they took place. The research carried out by B. Johnson and B. Schäfer in 1997 for "Heritage Foundation» (Heritage Foundation), showed that between 1965 and 1995, the IMF sought to "rescue" 89 countries. Today, 48 of them are about in the same situation as before receiving IMF funds, while 32 have become poorer due to the economic collapse [5]. A. Shnytko notes that in the second half of the twentieth century there are new mechanisms of humanity stratification and division of the world into civilizational clusters marked as "golden billion", "second class", "third class". The area of the "golden billion" includes about 30 countries - leaders in technology that generate, accumulate and extensively use high technologies. They have reached the level of information society, and they also take advantage of the intellectual potential of the rest of the world. The category of the "second class" comprises 30-40 countries, which to some extent are able to participate in the creation of high technologies and set themselves goals similar to those of leading countries. Outsiders (the "third world") include 120-130 countries unable to self-development in a globalized competitive environment, doomed to poverty, the progressive decline and degradation [6, p. 7-8].

The main prerequisites for the Beijing Consensus were successful economic reforms in China and disappointment caused by the Washington Consensus effects. The concept of "Beijing Consensus" was introduced into scientific circulation by Joshua Cooper Ramo (2004), who considers the "Beijing consensus" as an alternative to the "Washington consensus" [7]. In 2001 China through its reforms set up 15 industrial sectors, thus creating 300 million jobs of skilled labor. China fulfilled two global tasks: 1) solving the problem of food self-sufficiency (having 7% of arable

land in the world, China provides food for more than 1.2 billion people); 2) fully providing itself with goods of consumer industry. Only 5% of Chinese people live below the poverty line [8, p. 138].

Experts of the London Center for International Policy defined differences between these two models. If Washington Consensus "was advantageous only for bankers", the Beijing Consensus serves the interests of average people, aiming to ensure economic growth while maintaining independence. Distinctive features - "strong commitment to innovation and experimentation" (special economic zones), "border security and defense of state interests", "accumulation of tools of asymmetric forces" (considerable foreign exchange reserves). The Chinese model seems to be a universal answer to the challenges of the present time. [9]

The analyses of Washington and Beijing Consensus as models of social and economic transformation of society, shows that the subjects of these models have become major competitors in the social evolution of the modern world.

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