

Oleh Tkach

Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)

<https://orcid.org/0000-0003-3131-1533>

e-mail: tio19@ukr.net

THREATS TO THE SECURITY AS THE RELIGIOUS CHALLENGE OF THE POLITICAL STABILITY IN LATIN AMERICA

Abstract

The article examines the problems of the components of the concept of threats to religious security, for example, which are transformed into concepts. Religion as a relatively independent socio-cultural reality needs protection from internal and external threats. Religious security is a system of conditions that ensures the preservation of the traditional religious system within the established norm that has historically developed. The problem of religious security was identified when the cases of anti-state, anti-social activities of religious associations became more frequent.

The preference was given to the method of political-system analysis, by which the common and distinctive characteristics of the basic components of soft power strategies were identified, reflecting existing political, public, information and other challenges for international relations and global development. Research of the problem by scientists. Religion in Latin America is characterized by the historical predominance of Catholic Christianity (40% of the world's Catholics in the region), the growing level of Protestant influence, the presence of world religious. 69% of the population of Latin America are Catholics, 17% Protestants. Pentecost, Anglicanism as movements involve the middle class. The threat to religious security is that Latin America, as one of the centers of Catholicism in the world, is facing a huge ideological choice. On the one hand, it may return to the bosom of the Roman Catholic Church.

Keywords: political process, religious security, religious crisis, Latin American, strategies to overcome threats to religious safety, stable political regime, religious concept of security.

Ткач Олег Іванович

Київський національний університет імені Тараса Шевченка

(м. Київ, Україна)

<https://orcid.org/0000-0003-3131-1533>

e-mail: tio19@ukr.net

ЗАГРОЗИ РЕЛІГІЙНІЙ БЕЗПЕЦІ ЯК ВИКЛИК ПОЛІТИЧНІЙ СТАБІЛЬНОСТІ В КРАЇНАХ ЛАТИНСЬКОЇ АМЕРИКИ

Резюме

У статті розглядаються проблеми загроз релігійній безпеці. Релігія як відносно незалежна соціально-культурна реальність потребує захисту від внутрішніх і зовнішніх загроз. Релігійна безпека — це система умов, що забезпечує збереження традиційної релігійної системи в межах усталеної норми, що склалася історично. Проблема релігійної безпеки була виявлена, коли випадки антидержавної, антигромадської діяльності релігійних об'єднань почастишали.

У статті визначено, що, оскільки релігія впливає на політику, право, рівень актуальності релігійної безпеки зростає. За сучасних умов перехідних режимів релігійна система стає важливим фактором політичної стабільності. Особливо це стосується традиційної релігійної системи, яка має історію розвитку, глибоку систему в народній культурі. В геополітичному протистоянні також важливу роль має релігійний фактор. Ситуація вимагає мобілізації ресурсів релігійної безпеки суспільства. Серед задач є проблема підготовки ідеологічних кадрів, наприклад політологів, філософів, які мають здатність протистояти ідеологічному впливу. Актуальною є проблема формування ефективної релігійної ідеології, яка враховує геополітичне суперництво держав, посилення динаміки духовної конкуренції, духовної експансії.

Зроблено висновки, що загроза релігійній безпеці полягає в тому, що Латинська Америка, як один із центрів католицизму у світі, стоїть перед ідеологічним вибором. З одного боку, вона може повернутися в лоно

римо-католицької церкви. Оскільки в регіоні зростає рівень взаємозв'язку держави та суспільства, існує необхідність у комплексі заходів з метою забезпечення релігійної безпеки. Розкрито особливості шляхів і засобів протидії релігійній небезпеці. Влада спрямовує зусилля на реалізацію реформ, які стануть гарантією стабільного політичного режиму.

Ключові слова: політичний процес, релігійна безпека, релігійна криза, Латинська Америка, стратегії подолання загроз релігійної безпеки, стабільний політичний режим, релігійна концепція безпеки.

Introduction

The article examines the problems of the components of the concept of threats to religious security, for example, which are transformed into concepts. Religion as a relatively independent socio-cultural reality needs protection from internal and external threats. Religious security is a system of conditions that ensures the preservation of the traditional religious system within the established norm that has historically developed. The problem of religious security was identified when the cases of anti-state, anti-social activities of religious associations became more frequent.

Methodology

The methodology of researching the content of modern publications on religious security is based on a comparative approach aimed at analyzing the general and specific elements used to influence believers; a systematic method used for a comprehensive study of the processes of religious influence; the method of typology, which was important for the characterization of social manifestations of religion; phenomenological method used to analyze religious concepts, categories. As a result of the analysis, the data obtained that, despite a wide range of ideas about the social tasks and functions of religion, the scientific discourse on religious security, which takes place in the «information war», is based on a methodology that divides religious associations into «their» and «strangers». At the same time public attention to studies that have focused on the fact that some religious are a danger to society, negative religion influences the development of expertness and the field relations.

Results

It is considered that religious security together with political, economic, military, social is a priority of national security. The threat to religious security is that the problem of values arises in an era of rethinking and possible loss of cultural traditions and instability of the ideological foundations of society [1, p. 12].

There concept of «freedom» that the rejection of Christian foundations interpretation of this concept at with leads to the transformation of «freedom» in limited only formal prohibitions of law and internal systems of the individual

on a related to the search of personal authenticity, individual self-improvement, the formation of personal experience with the denial of ready-made schemes and systems of thinking [2].

The relevance is determined that, there is the loss of the Catholic Church religious monopoly in Latin America. As much as religion influences politics, law, the level of relevance of religious security is growing. Under modern conditions of transitional regimes, the religious system becomes an important factor of political stability. The situation requires the mobilization of resources for the religious security of society. The region also professed Judaism, Mormonism, Jehovah's Witnesses, Buddhism, Islam, Hinduism, Shinto [3, p. 65].

The Catechism of the Catholic Church defines such attitudes as «emotions or sensory movements that tend to act or not to act – according to what a person feels or imagines» as good or evil «and calls them» passions. « In this case, determine the natural passions (weaknesses of human nature in the form of physiological needs) and unnatural (sinful tendencies of man) [4, p. 4].

In the Greek language to refer to the concept of «passion» contributed terms τὸ πάθος (pathos) and τὸ πάθημα (pathema), which were derived from the Greek verb πάσχω, which means «to test the impact «carry», «suffer». Thus, it turns out that a person, overwhelmed by passion, ceases to control himself and therefore ceases to be an active, active person. With subobject is about object of influence can no longer be eliminated of themselves, therefore, can not be saved. After all, the first step to salvation is liberation from the world, from passions to it.

That is always lack of freedom, Latin American society has reduced this value in the absolute, which is owned by each individual on Human thbirthday. In this way, the spiritual values of freedom enters the public outside its called God. At the same time, the protection of individual freedom risks standing up for arbitrariness.

The threat to religious security is that concepts are being transformed. The concept of «justice» as transformer uyetsya through extreme polarization of Latin American society and elites. Large disparities in the socio-economic level of the population involve the fragmentation and stratification of society, which multiplies the concept of «justice» and complicates the process of building consensus on the strategy of domestic and sometimes foreign policy [5].

Such features Latin American political process is social inequality and the inability f l and t identify their own values, attitudes of vulnerable sections of society, so any of the indigenous peoples, the poor or the middle class.

It is probable that Latin America may go the way om social populism, pronounced egalitarianism, supported by the Catholic majority, respect for national traditions, special attention will be paid to indie en ical component in Latin American first political history.

The threat to religious security is the fact that Latin America is on a related to the transformation of values, relating to the concept of «love and »

that not only is one of the main values of humanity, but which appeared recently in the center of public and political culture. This phenomenon concerns the self-realization of the individual, the group, and family life, which, according to many, is based on love as an affective basis. So, if it is affective, then it creates tension. Based on the political and social plane, this voltage can without lead to systemic changes, which are capable to affect the elections because of the extreme polarization of society.

Traditionally, in the Catholic world the concept of «love» determine Aurelius Augustine (Aurelius Augustinus Hipponensis, 354–430 years). (Поцюрко Олег. Основоположні принципи філософії історії у творчості Августина Блаженного / Дисертація кандидата філософських наук (09.00.05).— Львів: Національний університет імені Івана Франка, 2008.— 188 арк. [in Ukrainian]. It was he who systematized the theology of love in Christianity. Augustine introduces gradation, for both is love low-lying (carnal), which is opposed to the love of God. [6].

This explains the situation with the legalization of same-sex marriage and abortion, the simplification of divorce proceedings and the equalization of the rights of people who are united in civil or legal marriage and both in the world as a whole and in Latin America. However, Mexico and Argentina claim rosunulysya creating a legal framework for legalizing gay marriage. In Uruhvаn, Colombia and Chile relevant bills passed procedure of decision and await entry into force, or will be adopted soon. In Brazil, sexual minorities in some states have already privately sought recognition from the courts [6].

Venezuela and Peru did not put this question to address, namely equality rights in the fo e cu. In 2008. The Constitutional Court of Venezuela has refused to apply the article «protection of the homeland» to same-sex couples [7].

President Maduro belonged to the issue of loyal ishe. However, as a complex socio-economic situation and political competition (on the one hand, the pastor-preacher Javier Pierre Bertuchch and that shapes their political capital for the promotion of the poor, as well as a return to traditional values in in commitments, including the prohibitions on abortion, and preventing same-sex marriages, and on the other hand — E NC and manufacture Capri and loess, which stands for to recognize the rights of same-sex couples), power and Venezuela is trying rarely refer to this question.

In Peru, according to the poll conducted in 2017. More than 72% of Peruvians are against the legalization of civil union of persons of the same sex, 78% are against marriage between them and 90% — claim company giving them the right to adopt children, one of the village uperechlyvvy points in all countries of Peru is not even discussed [8].

The threat to religious security is the fact that some of these forms receive «double legitimacy» of being approved as a secular and spiritual power (Peru, Colombia, Argentina recently endowed registered in church marriage all the

attributes of an act of civil status), others — like same-sex marriages, abortions or some civil rights of persons of non-traditional orientation become the subject of political bargaining (Venezuela, Brazil, Argentina).

Thus, in Latin America those defined secularism. Non-religious individuals make up 8% of the population in Brazil, 16% in Chile and 18% in the Dominican Republic. Not so much. What is important, however, is that traditionally religious Latin America is now the least religious than ever in history. The leader is Uruguay, where more than 30%. 20% of Jamaica also have secular.

Social scientists, who described the secular world, determined that there are non-religious people who are afraid of their own beliefs, considering that almost all around are religious. The data collected show how different the reality is. Our psyche functions in such a way that a person accepts his beliefs when he finds like-minded people. Due to its unique legal status, the Holy See has succeeded in leading the ideas that have become the basis for the peaceful coexistence of different political regimes and in preventing several local conflicts. The process of globalization of the RCC was perceived only as another phase of development and was adapted to changing conditions as an objective reality that cannot be denied. The RCC is looking for ways to reduce its negative consequences through the social activity of ordinary priests, the creation of social institutions under the RCC, which form a new mission of the church in society. With regard extreme polarization of Latin American society and the lack of continuity of power in most countries.

The new «left turn» of Latin America at the beginning of the XXI century, associated with religious rhetoric based on the sacralization of the idea of social justice. The religious and value justification of «socialism of the XXI century» introduces a new model of theocentric consciousness, as opposed to the ideas of the universalism of American democracy and global progress. At least verbally, and in the case of Venezuela, Bolivia, and Ecuador, in reality there is a distancing from the United States, the region's traditional center of power, in connection with the United States attempts to influence its Western Hemisphere neighbors through Catholic missionary organizations. The region process of religious pluralism. At the same time, there is another trend — less noticeable, but has profound consequences.

The situation is complicated by the fact that due to its unique legal status, the Holy See has managed to play the role of a peacemaker in the region, preventing local conflicts, interacting with various regimes in Latin America. However, globalization is forcing the RCC to look for new ways to reduce its negative effects, while fighting for the flock in the region.

Finding problems ethno-religious interaction between Catholicism and the political process in Latin America must continue to pay attention to the specific distribution of power in the political realities, and to describe and analyze the most common issues related to the specific nonverbal communication latency

and other features of the protocol about religiously colored standards of conduct that may affect the perception of Latin American partners of representatives of other Latin American countries, as well as representatives of countries and peoples of other continents. In this sense, such ethnocultural values as the tendency to contemplation and rejection of vanity that bring the peoples of Latin America together need to be studied. New conceptual approaches used in the study of the role of Christian values in countering the challenges of the region help to re-evaluate the influence and importance of the religious factor in Latin American society, in political discussions, to assess the prospects of the Christian worldview as an ideology that reflects democratic norms.

From 1970 to 2014, the number of Catholics in Latin America decreased by 23%, the number of «evangelicals» increased by 15%, and the number of atheists reached 8%. [10, p. 23].

The Catholic Church religious monopoly in Latin America. The process of «evangelization» means the transition from Catholicism to traditional Protestant communities (Lutherans, Baptists, Presbyterians, Pentecostals) and neo-Protestants. The lowest number is in Paraguay (7%) and Mexico (9%), the largest – in Honduras and Guatemala (41%). In Nicaragua – 40%, El Salvador – 36%, Brazil – 26%, Chile, Peru and Venezuela – 17%, in Argentina and Uruguay – 15%. At the same time, Uruguay stands out among all countries 37% of non-believers [11, p. 14].

According to the study, 65% of the «evangelicals» surveyed consider themselves to be neo-Pentecostals, who can be called a common group among other «evangelical angels» in Latin America. In the Dominican Republic, Brazil and Panama, eight out of ten Protestants belong to the non-fifty denomination. There is no increase in Paraguay and Mexico. The number of non-believers is growing in Uruguay, Chile and Argentina. The reason for the transition was the desire to have a more personal connection with God, to change the style of worship and to find a church that will do more daily help. Other factors included health problems, family problems, or marriage to «evangelicals. » At the same time, the majority converted from Catholicism before the age of 25, and this indicates that the mass basis of the new religiosity in Latin America is young people.

Experts note that in the survey they always emphasized morality: it was this request that was decisive in converting former Catholics to the new denomination. Initially, the social base of Pentecostalism was the poor and marginalized sections of society. Promoting a healthy lifestyle in these communities is the largest detox center for Latin American men from the poor. Men who join this church often stop drinking, gambling, and living immoral lives, and they believe that the wife should always obey her husband. But recently, middle-class people have also begun to be recruited, including doctors and lawyers who have formed their own church communities, particularly in Brazil and Guatemala. Emphasis on «inner

faith healing,» individual responsibility, and conservative morality has become particularly appealing to these wealthier fifty – fives.

After the Second Vatican Council (1962–1965), the Catholic Church weakened its attention to the spiritual aspects of its activities. This inattention, along with the spread of socially oriented «liberation theology,» led to the erosion of Catholic identity, which became limited to abstract truths and church rites. The man of the postmodern age, who wanted to meet God, did not find spiritual experience, which prompted him to seek other sources of «living faith». This was warned in 1992 by John Paul II.

Determine for ultur olohich whatever reason processes of mass «evangelization». For example, Pentecostalism has successfully used Latin American culture: the music that can be heard in these churches has the same rhythms that people in these countries enjoy outside the Church. In fact, in the last few decades, non-Pentecostalism has become «Latin Americanized» to a greater extent than Catholicism in the five hundred years of its spread in Latin America. Another factor was the appeal to the healed by faith during the illness. Also extremely important is the fact that the new preachers are very similar to their parishioners: they are often illiterate and speak to their congregation in a language they understand, dress and behave like members of the community. That is why in Guatemala many preachers are Mayan Indians, and in Brazil – Afro-Brazilians.

Public political project of these the Anglican, neo-Pentecostal and Methodist denominations are the most significant groups workers includes total Christianization of society Sacralization social institutions and social relations, said the creation of «Christian government».

This idea is based on eschatological ideas, appeals to the dissatisfaction of community members with their economic and social status, which has deteriorated significantly since liberal market reforms and caused a right-wing political upheaval in Latin America (Argentina, Ecuador, Brazil). The political model put forward by the Pentecostals is the subsequent dismantling of the secular political system and its replacement by a system of theocratic rule [12, p. 23].

The situation began to change. Thus, the victory in the 2015 presidential election in Guatemala of the evangelist, professor of theology and former actor Jimmy Morales, and in 2018 in Brazil close to the evangelicals of the former military Jair Bolsonaro indicates a new stage of participation of non-fifty people in political processes on the continent. J. Morales and J. Bolsonaru did not position themselves as «pure» evangelicals: their main slogan was the fight against the rotten old corruption system, and they themselves distanced themselves from the «old» corrupt politicians. According to political scientist M. Colussi, they «won anti-political policy».

The right project of restructuring society in accordance with religious conservative morality and various prohibitions has become an alternative to the liberal project of market globalization. However, in Latin America it is not directly associated with the revival of the «national» (as is the case in some European countries), so the main actor in the project is the so-called «evangelical people» as a whole, without ethnic or national differences. In this context, a new identity is being formed in Latin America.

At the same time, modern transformations of Catholicism in Latin America include the impetus for the inclusion of new versions of syncretism associated with ethno-religions, as well as the religious-value justification of «socialism of the XXI century» based on the sacralization of social justice. At the same time, ethno-religions have a powerful impetus to oppose the official church, consolidating the protest potential of society, being in complex interaction with Vatican policy.

Applying a comparative approach to the study of values and religious principles of the political process can help analyze the political influence of religion in the world, the peculiarities of religious ideologies in Latin America, to clarify the vectors of Christian churches in Latin America.

Conclusions

The threat to religious security is that Latin America, as one of the centers of Catholicism in the world, is facing a huge ideological choice. On the one hand, it may return to the bosom of the Roman Catholic Church and accept the philosophy is in focus its mission of social service on the person we term we are a public good, denying camping on the formation of national and cultural identity. But modern society negatively about attitude to institutional formation of religious beliefs and powers and countries in the region do not see this kind of collaboration content that abandoned traditional and/or charismatic way of legitimizing his power, in which the intermediary role of the RCC was necessary, in favor of rational-legal and on related second only constitutional procedures.

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