

ISLAM AND GLOBALIZATIONAL CHALLENGES

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The modern period of the development of civilization is characterized by the expansion and irreversibility of globalization processes, significant transformations that have covered all spheres of human life, including religious.

The globalization challenge turned out to be quite dangerous for the Islamic world, since its intensive "pulling" into the field of the global economy naturally leads to the destruction of the traditional way of life, cultural, incl. and religious, family and other values that define the social face of Muslims.

The Muslim world reacts to this rather painfully. Its potential was not and is not sufficient to fully compete with Western civilization. However, this potential turned out to be enough to bring to life social forces capable of oppositional actions in relation to mondialistic expansion.

These answers can be traced in several dimensions.

The most resonant is the military aspects. Military conflicts have existed between Christian and Muslim civilizations before. But now they have acquired a specific form. If earlier representatives of the Muslim world could go into open military conflict with representatives of the European world, now they often resort to aggressive actions that are hidden until the time, which are called "international terrorism."

A serious reaction of the Muslim world to globalization is also observed in the demographic plane. The number of the population in Muslim countries is growing rapidly, far exceeding all population indicators in the Western states. Intensive population growth, military operations in a number of Muslim countries led to a kind of demographic expansion of Muslims in Europe and the United States. Researchers in these countries draw attention to the fact that the level of Islamic identity among Muslim migrants is quite high and does not allow them to dissolve in an ethnically and confessional alien environment. It is not surprising that Muslims in Western countries and the United States, as a rule, create their own relatively isolated enclaves, thereby, as it were, expanding the territory of their civilizational influence. "At the turn of the 21st century, the European Union may find itself in the position of the Western Roman Empire at the beginning of the Christian era, when barbarian tribes stood at the gates of a rich, highly developed civilization, ready to integrate into this structure and provide it with a new quality." [1, p. 166].

An equally important plane where the Muslim world is trying to compete with the world of the West is the religious plane. This is largely due to the simplicity of

Islam's prescriptions in everyday life, by the fact that this religion, unlike Christianity, did not require hard-to-reach things from a person, but tried to "naturally" regulate familiar and life things. In the present conditions, when the Christian world has experienced a great influence of secularization, the effectiveness of Islam has increased. This religion not only carries certain Islamic values, but also tries to establish an appropriate Muslim way of life.

Therefore, one should not imagine the Muslim world as something monolithic whole. Accordingly, certain differences are formed in the types of reaction of various Muslim peoples to the challenge of globalization.

Analyzing the aforementioned response of the Muslim world to globalization challenges, we can state that, on the whole, it turned out to be unprepared for such cardinal changes. In some regions we are witnessing the "Islamic revolution" and "the revival of Islam", that is, an appeal to a kind of Muslim purism, in others - attempts (painful) to adapt Islamic traditions to the new globalization conditions. Although there are Muslim regions in which these changes hardly occur.

References:

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2. Dzhanguzhin R.N. New independent states of Central Asia in the system of modern international relations. - Kyiv, 2005.