

Role of the Religious Factor in Expansion of Europe

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Abstract: In the course of human communities priority was preservation of identity, sovereignty, independence and territorial integrity. States as the main framework of political organization, had intended to build national security policy to protect and promote their interests. An increasing number of conflicts have been caused or inflamed by cultural differences exacerbate, ethnic or religious. Therefore, religions and their associated phenomena have been given new relevant in the context of security, imposing civilization lately approach to security. This requires thorough research of cultural, religious phenomena and linguistic aspects, as Samuel Huntington did, who is the initiator of this model civilizational approach to security analysis. By applying this model the following conclusions: reality forces of integration in the world is exactly what generates forces of cultural claims, civilizational knowledge, in a sense the world is bipolar, but the main distinction is between the West and as far dominant civilization and all others, however, share more than anything. In short, the world is a world divided between Western and non-Western world more, nation states are and will remain the most important actors in international affairs, but their interests, associations and conflicts between them are becoming more limited by factors culture and civilization, the world is indeed anarchic, punctuated by tribal and nationality conflicts, but conflicts that make the biggest threats to stability are those between states or groups from different civilizations.

Keywords: interreligious; Europe; security analysis; ethnic conflicts; fundamentalism

In this context, exacerbate religious or ethnic differences may lead to manifestations of intolerance, which could be serious source of instability, especially at regional level, especially today when globalization leads to the formation of multicultural environments. In these conditions, increasing influence of a particular culture, beyond the home, may bear some resentment. (Huntington, 1998) As dramatically demonstrated by history, the three great monotheistic religions (Christian, Islamic and Jewish) can be turned often causes conflicts, although the real cause seems to be rather diverse interpretations of religious texts to each of the three religions. (Dinu, 2003) Here we add that the risk of inter-religious conflicts can be added to the emergence of broader tensions between denominations, such as religion and the supporters of secularism, secular trends

influence on city life recorded significant growth in recent decades. Road to conflict is easily read because they involved issues of identity, sensitive to all external influences perceived as aggressive. In other cases they are directly harmed the fundamental human rights, especially where there are still totalitarian ideologies, such as Central Asian countries, which means there is tension between different segments of the population of minority and majority. Although mankind is going through a period of constructive phenomena which are crucial regionalization and globalization, ethnic and religious elements are still powerful landmarks for defining human communities. Customize various areas civilization was, in addition to the many ideological and cultural components by their ethnic-religious basis. Solids that have their roots in tradition and religion form the identity of communities. It is known that the action of risk factors to the state as actor based on the international scene takes place at the territory, population and identity.

At the latter level, the identity crisis may occur integration, participation and distribution, identity is a defining element in their interests, the very basis of their articulation. Such gains a multidimensional crisis, with economic and socio-political implications. It can lead to weakening of social and economic institutions, while the existence of external influences caused by the advanced regional and global interconnectivity, creating thus demands on social and cultural changes. This can cause different reactions and complex civilization closely related area within which it manifests itself. In recent decades, such crises have occurred, especially in areas where there were strong tribal and clan social relations, with low levels of economic development, combined with high rates of population growth.

Their study led to the observation that the factors that generate, stimulate and exacerbating conflicts in cultural, ethnic or religious are political and administrative institutions weak, inefficient, corrupt, dysfunctional, weakness of the democratic system, civil society and development anemic public spirit ; their poor socio-economic manifestation of coherence (dangerous social disparities, grafted on tribalism, regionalism, ethnic and cultural antagonisms and religious) differences in status, a greater animosity between ethnic and religious groups found within the borders of a State or between member states or between provinces of different horizons unrealistic expectation of some religious or ethnic-cultural groups and religious, with unfair perceptions of opportunities and threats, degradation or collapse ethnic-cultural groups and religious expectations, external intervention (military, political, religious, terrorist, fundamentalist) in state or

regional security complex, historical tradition, etc. will conflict. They can add sufficient conditions required for transformation religion in armed conflict generating factor namely the existence of a space at a time of strong religious discrimination, religious discrimination combined with the ethnic-cultural and political and economic and social disparities, religious proselytizing aggressive and violent religious fundamentalism, in particular, Islam, etc. Seen as a feature of the international security environment, increasing conflicts with ethnic-religious nature of the last decades has led to a more careful in this area.

Conduct of such conflicts has led to acquisition by the international community of learning, which allowed the development of strategies to resolve conflicts have as existing and removing the causes that lead to the development of cultural background instability. To this effect, the initiatives in the cultural identity of ethnic and religious groups, regional and international level, sharing common values, to form a solid basis to help build a culture of tolerance, so necessary promote a climate of stability. While, in terms of European security, the general area, the institutional aspect is quite clear, even if it is constantly evolving in terms of religion, in Europe things are less clear, with emphasis, far more than national. It is the same security as the influence of religion, compared with the influence of religion on security, both in the institutional aspect (Bădălan & Frunzeti, 2003).

Below we detail the rationale underlying the above conclusions. In the European context, religion and security fields of interest are found, as concerns the European Union to build as an area of freedom, security and justice. Thus, freedom of religion is a fundamental right of all citizens and with other rights and fundamental freedoms are ensured through common security and defense policy in Europe and European security is mainly individual, and also has the rights argument and fundamental freedoms of the individual. One of the objectives of the EU, as envisaged by the constitutional treaty, is to offer its citizens an area of freedom, security and justice without internal borders. Final draft Constitutional Treaty (formally the Treaty establishing a Constitution for Europe) for the European Union, published in Presidium Convention on the Future of Europe, provides an opportunity to develop European defense and introduces a solidarity clause in the European Union external attack. Considered to be a *sui generis* construction, ranging between federation and confederation, the European Union (EU) is a political, social and economic.

The uniqueness of European construction is reflected primarily in the institutional architecture, supporting Member States to delegate some of their sovereign powers

to shared institutions, whose purpose is to ensure democratic participation in decision making. Union operation is based on the five institutions: the European Commission, European Parliament, Council of Ministers, Court of Justice (ECJ short) and the Court. Constitutional Treaty of the European Council formally dedicated functioning as independent institution. In addition, the European Union includes a number of specialized bodies: the Ombudsman and financial institutions (European Central Bank and European Investment Bank European Investment Fund), an advisory bodies (Committee of the Regions and the Economic and Social) international bodies -institutional (Office for Official Publications of the European Communities Personnel Selection Office European Communities). In the European Union in May operate 17 specialized community agencies operating within the scope of Community (first pillar of the EC Treaty), ISIS (European Institute for Security Studies) and European Centre for Satellite Observations of both functional Foreign and Security Policy (second pillar) and Europol and Eurojust, in the police and judicial cooperation in criminal matters (third pillar).

Fundamental document of the European Union, the European Union Treaty includes four economic freedoms (free movement of goods, services, people and capital), condemning all discrimination based on nationality, sex, race, religion, disability, age or sexual orientation and entitling residence throughout the Union citizens. Being founded on the principle of “freedom, democracy, respect for human rights and fundamental freedoms and the rule of law, common to the Member States”, in the Treaty establishing the European Union sets itself the fundamental obligation to respect “fundamental rights as guaranteed by the Convention European Human Rights and Fundamental Freedoms signed in Rome on 4 November 1950 and as they result from constitutional traditions common to the Member States, as a principle of Community law”.

The need to create a European area of freedom, security and justice, characterized by providing freedom of movement of people, has emerged as a logical consequence of the abolition of internal borders of the European Union and for implementing the measures highlighted the need to strengthen the fundamental rights Union citizens. From another perspective, fundamental rights and creating a European area of freedom, security and justice are intrinsically linked, the two sides of the same issues and at the same time, two key objectives of European integration. Charter of Fundamental Rights, one of the methods developed in order to achieve this objective, gathers in a single text all personal rights, civic, political, economic and social citizens and residents who enjoy union, in order to strengthen

the protection of fundamental rights in the light changes in society, social progress and scientific and technological development. Consists of 6 sections (dignity, freedom, equality, solidarity, civil rights and justice), the European Union Charter of Fundamental Rights European Convention differs from human rights in the field: the Convention refers only to civil and political rights, while the Charter contains additional elements such as the right to good administration, social rights of workers, protection of personal data and bio-ethics.

Charter also extends the Convention regarding the right of access to law “right of access to the law”. Discrimination is considered to be the fundamental principle of union, EU institutions the possibility to take measures against discrimination on grounds of sex, ethnic origin or race, religion or belief, disability, age or sexual orientation. After decades of security policy and especially the defense was not considered part of the mandate of the European Communities, with the Maastricht Treaty in 1991, European Union foreign policy provided a common foreign and security policy and security policy (CFSP), which, in principle, included the possibility to achieve common defense. European Security and Defence Policy (ESDP) was included as part of the CFSP by some institutional changes in the European Union: Javier Solana's nomination for the post of High Representative for CFSP and Secretary General of the Council, creation of the Committee Political and Security Committee Political and Security Committee (PSC), creating the European Military Committee, EU Military Committee (EUMC), creating the European Military Staff EU Military Staff (EUMS) Regular sessions of the General Council General Affairs Council, with participation of Defence Ministers ; inclusion needed EU WEU functions in the Petersberg tasks. PSC Political and Security Committee is to monitor the international situation in areas covered by common foreign and security policy and the policy making and monitoring, while the European Military Committee EUMC is the highest military body within the Council and is composed of Heads of Defence Chiefs of Defence (CHODs) military and military representatives Representatives (Milreps) in Brussels.

In situations of crisis management at the request of PSC, EUMC calls on European Military Staff Union Military Staff (EUMS) to develop and present strategic military options. Military Staff EUMS provides expertise and support for the ESDP, including the lead EU military crisis management. Other structures that play various roles in the ESDP are: Committee for Civil Crisis Management Issues, an advisory body composed of officials from various ministries of the Union, Situation Center Situation Centre (SITCEN) whose task is to monitor potential

situations crisis and to report to the Council. The purpose of all these institutions is to provide the Union forces capable of carrying out Petersberg tasks (humanitarian and rescue tasks, peacekeeping tasks and tasks of combat forces in crisis management including peacekeeping) under reference “throughout range of tasks for conflict prevention and crisis management “, including the most demanding, in operations up to corps level (50,000 to 60,000 people) as a Rapid Reaction Force. During the Cold War, because of the threat of Eastern Europe's security remained a monopoly of NATO, while the Western European Union Western European Union was a forum to discuss European security issues, military and political significance of it is marginal. After the events of September 11, Council of Europe has set the fight against terrorism as a priority objective of the European Union and the ESDP could not miss this new strategic context. Increased involvement in the fight against terrorism through a coordinated and interdisciplinary approach was when foreign and security policy of the European Union (CFSP) has grown rapidly, the operational ESDP. EU's strategic concept is based on three pillars: security zone extending throughout Europe, establishing an effective multilateralism based on UN, while reaffirming the need to be involved in a preventive manner and to act when laws are violated, the response to the global threat of terrorism and the spread of weapons of mass destruction.

The fight against these threats can only be achieved by military means but through a broader approach, combining and politics and economics. In light of changes in recent years, ESDP has changed size from that of an instrument of crisis management in the Balkans to the device required a broadening Europe's role in the world. Collective aspect of fundamental rights protection is often neglected in academic debates, even if they have a great impact on the institutional forms. Religious organizations and their secular counterparts can, and will certainly play an important role in the future cohesion of the European Union (EU), religion as a social phenomenon, not only because it is by definition a feature not known to national borders for the purposes of national states cannot and should not be underestimated - not only by fundamentalist groups justifying violence by their religious fanaticism, especially because religion often determines people's lives and values, even a greater extent and only policy (Marga, 2003). EU faces major challenges, especially in terms of enlargement process by the countries of central and eastern Europe, each bringing with it own culture and history, its own way to realize religion in their societies. Essential intervention was started more than 50 years ago, when the Council of Europe drafted the European Convention on

Human Rights and Fundamental Freedoms (European Convention on Human Rights and Fundamental Freedoms) and included in Article 9, freedom of religion as a common basis for all the signatories of this instrument, in terms of human rights, and as for Member States and candidate. Religion and law are correlated primarily between the countries, for hundreds of years, the idea of “religion and freedom of religion” has exceeded the normal legal order and has contact with aspects of international law. At European level is very little attention given to the legal system of the European Union on matters of religion. With the premise that reality has never been clear what the content terms of religion and freedom, time freedom of religion is discussed only in certain circumstances context - theological, philosophical and political - in a time frame for a certain social entity. Freedom of religion and conscience belongs obviously wider debate about the development process named “European constitutionalization” (encoding the Charter of Fundamental Rights, completed and formalized in December 2000 in Nice was only one of the first steps.

Predominant influence of Christianity in Europe is beyond doubt. Equally obvious are the trends towards pluralism in EU history: while the first six in 1957 more or less belonged to the Catholic branch of Christianity, United Kingdom and Denmark in 1973, Sweden and Finland in 1995 brought the elements of reform. Adding Greece, in 1981, to broaden the Christian Orthodox branch of Christianity, part of which was enlarged to include Romania and Bulgaria. Pluralism trends do not occur only in the bosom of Christianity, but also more widely, Islam, for example, has become a constant in the social reality of European societies. A religious community, numerically small and therefore negligible, as social representation within a particular national context, may actually be a great religion like Judaism or Islam, and should not be reduced to negligible societal group size and neglected. A variety of religious communities coexist peacefully in a specific administrative entity inherently raises the issue of ensuring all appropriate legal status, some of them or radical, either of them.

In terms of existing structural systems in Europe, and even more specifically, the European Union can quickly notice that not all Member States, considered as branches of a common cultural and historical heritage, have established a coherent and lasting relationships State-church, even if all included the fundamental right to freedom of religion in the text of their constitutions. In fact, taking France as the extreme example of a system that separates church and state that it matches that of Great Britain the Anglican Church is recognized as a State Church and Queen

occupy the highest honorary position in the church and the highest position in the state, reveals only two fundamental ways of organizing church-state relationship, ie, the two poles of the scale. Following the same scheme and as we near the middle by an intermediate position are several European Union member states decided to form of government based on a mixture of systems in France, that Britain - a system of cooperation between state and one or more of the larger existing churches in those entities.

All were chosen because of historical circumstances in their national states for a cooperative structure, excluding the churches majority network from participating in leadership, but on the other hand, wanting to preserve their identity, *de jure* and *de facto* between the state and church that existed hundreds of years before in history. While Germany, for example, introduced the theoretical principle of neutrality in religious matters, Spain adopted a clause in its constitution which guarantees special privileges of the Catholic Church and above all closer cooperation with the state, compared with other religious communities form Spanish society. Scandinavian countries, on the other hand, will feature traditional way of dealing with religion in their state entities, due to cultural realities and the legal concepts have a different view on the election or selection right, freedom or corporal punishment.

Taking as a starting point Declaration no. 11 of the Treaty of Amsterdam as an example of manifestation of the desire of Europe to guarantee a relatively high degree of autonomy of churches and their secular equivalents and Article 22 of the Charter of Rights and religious freedoms of the European Union "The Union shall respect cultural, religious and language, we can suppose that freedom of religion, as the center of individual interests, public and even national relevance in the European Community and the creation of a common European social realities. Aspects of church-state relations are viewed differently by Member States of the European Union in future to guarantee fundamental rights - not only in national legal requirement, but under the cover of the European Union as a supranational institution exercising powers and not affecting directly only individuals but organizations as well. In an abstract sense, one can say that can be found a common denominator in the religious sphere, allowing the EU to establish a union ever more closely to the people of Europe according to the preamble to the Treaty establishing the European Union in Maastricht, preserving national characteristics, which need not necessarily be harmonized supranational European institutions to achieve harmony of Europe as a form of government. Areas where possible

conflicts for religious reasons, in addition to labor and employment law labor, most often quoted are: privileges guaranteed by the European national religious organizations, equal treatment in social sector (pattern, religious holidays, religious education of children of foreign workers, etc..), the application of the construction of churches, the application of European rules on participation in economic activities (charitable) religious communities, religious communities taking into account the composition of organs in the right of the organizational and institutional Europe and others.

For a realistic examination of current approaches in the field of religion or, more broadly, the public law of the church, it is essential first to explore the phenomenon of religion itself, as perceived in society and the meaning assigned to it , the value that determines people's attitudes about life. The time post modern religious inspiration and religious institutions have met at least five functions in the system of international law, these functions can be described by creation, aspiration, teaching, custodial and meditative.

They could and sometimes did, to promote global order, even as religious animosities. Religion and international law are congruent with the element of ritual, tradition, authority and universality. At the same time, these four items make sanctity of law and values that reinforce the sense of human right: the sense of rights and liabilities, call to obedience impartial aversion inconsistent application of rules, desire equal treatment, acute sense of loyalty to law and its corollaries, revulsion against violation of law. In general terms, analysis of the collective right of religious freedom and fundamental rights body appearance may be more relevant than individual rights-centered approach. Arguments in support of this conclusion are corporations, as part of society. Basic issues arise not only at national level relating to citizens and public authorities concerned and the supranational European Union, which takes decisions and effective policies, reflected in each Member State individually. If the European Union is a form of government itself, be regarded as having a “body identity” or “corporate identity” and own their own set of values (Bloß, 2003)

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