

Dear readers!

This issue of "**Religious problems in the modern globalized world**" presents three different unit studies, which today are the main topics of discussion for many contemporary domestic religious researchers:

- 1) Religious work of many denominations and its methods against the background of the Russian-Ukrainian war's events;
- 2) The international interaction of the political and religious spheres in different countries (e.g., the country of Iran);
- 3) Implementation of global ethical and environmental challenges through the religious sphere.

During the second year of the devastating Russian-Ukrainian war, the religious map of Ukraine has undergone many changes, as have the forms and methods of conducting religious work, not to mention the changes in the institutes for religious denominations, which are present in Ukraine to this day. All these changes are carefully being recorded and interpreted by the researchers whose work is referenced in this issue.

Let's closely examine their work in our review.

The article by **Vita Tytarenko** and **Liudmyla Fylypovych** is dedicated to the analysis of the situation that many representatives of religious minorities in Ukraine in connection with the Russian-Ukrainian war have been facing. Certain institutions exist, even in peacetime, that occupy a non-dominant position in the scope of religious life in Ukraine, which in turn makes those same religious minorities suffer the most from the war and its consequences, especially if we compare those institutions to the most revered religions. These authors demonstrate that, against the background of large-scale resource losses (human, material, and moral losses in particular), nationally and civilly identifying the representatives of these religious minorities is something that's being expedited, people are strengthening their faith, and community-created social and humanitarian aid to the needy has seen an increase. At the same time, they predict that Ukraine may face a reduction in religious pluralism after the war due to the inability to restore the activities of particular small religious groups that will not be able to return to pre-war normality, even if conditions of religious freedom and state guarantees of human rights in the religious sphere and their communities are preserved.

In the article by **Iryna Lomachynska** and **Olena Alekseienko**, the role of military chaplaincy in the means of formatting national-patriotic education in the Ukrainian army is revealed. In this case, this decently talked-about topic in expert circles is supplemented by the fact that the authors substantiate the essence of the spiritual foundations of Ukrainian military patriotism through the archetypes of "kinship," "father," "mother," "family," et cetera. Historically, the "Father" embodies authority and dominance, not only in the physical body but also in the mind and soul, bringing conscience and moral foundations of order to the entire military family based on the principles of brotherhood. Next up, the "Mother" archetype was formed

from ancient Slavic concepts of the Protectress; in the Christian era, this concept was seen reincarnated in the image of the Mother of God as the heavenly protector of all humankind. One of the varieties of the "mother-woman" archetype in Ukrainian spiritual culture is "mother-nature," which then shifts into the archetype of Mother-Earth, which in turn is transferred to the paradigm of the native land, "Mother-Ukraine," creating the archetype of Motherland. This absence of a desire to conquer others being overshadowed by a desire to preserve what has always been one's own defines the essence of Ukrainian military patriotism. The writers also trace the historical formation of the Orthodox tradition of military chaplaincy back to the spiritual union of the Cossacks and the struggles of the Era of Liberation monks, therefore referencing the experience of moral and spiritual support for participants of the Ukrainian national liberation struggle in the Western Ukrainian lands of the Greek Catholic Church. The destructive influence of priests of pro-Russian denominations on the moral-psychological state of military personnel is noted. Additionally, it is stated that armed aggression against Ukraine has led to using the full clergy potential of the church to consolidate Ukraine's population and strengthen the Armed Forces' patriotic feelings, as well as striving towards complete isolation of pro-Russian religious communities. Based on the positive experience of leading countries in the world, its own system of professional training and education of personnel was created, based on the defining principles of national dignity, patriotism, Christian morality, oath loyalty, and loyalty to military duty.

One of the predominant religious-political focuses in the modern age – the interaction of politics and religion in the state apparatus – is presented in the article by **Oleksandr Kostiuk**, who writes about the atypical political system of the Islamic Republic of Iran, created on the basis of Shiite Islam and existing there for over 40 years. The author characterizes this as a duality of secular and religious power, with the double legitimacy of religious institutions of power. The article defines the effectiveness and adaptability of the existing religious-political system, clarifies how Islam directly influences political institutions and organizations, and accordingly is a factor in the political stability and viability of the political order. In the process of analyzing the formation of state institutions, the author shows that the differences between secular and religious institutions are getting harder and harder to make out, and mass protests by citizens are directed not necessarily against a specific type of power (whether it's religious or secular), but against power in general. The central element of stability in this system is the leader of the country, who simultaneously combines divine and democratic legitimacy, and this indicator is unique in the system of state power. Political processes in Iran demonstrate that religion is not able to effectively influence political events and processes; however, religion is already integrated into the political system, where it is dominant and capable of creating an effective state mechanism. At least in a short time

frame, such a system is capable of ensuring the stability, adaptability, and dynamism of political life within a particular country. However, the tendency towards usurping powers by religious authorities gradually undermines the essence of the duality of Iran's religious-political system. Therefore, the advantages of such a system, relative to ensuring political and socio-economic justice, are lost.

These exact problems of ethical and ecological nature and their realization in the religious sphere are being directly observed by researchers who have dedicated their investigations to global topics of bioethics and many other ecological issues.

Thus, in the article by **Oleksandr Horban** and **Ruslana Martych**, the bioethical discourse is considered in relation to the value of life through the prism of conceptualizing the main approaches to studying this phenomenon. Apart from this, the writers justify that in modern conditions, the bioethical discourse revolves around the axiological paradigm in the teachings on life. The authors propose grouping all the variety of perspectives into two main approaches: the ethics of the sacredness (holiness) of life and the ethics of the quality of life. Conceptualizing these two main approaches allows us to consider all the diversity of views on the value of life in the context of bioethical discourse as a

systematized set of views that contribute to the creation of an appropriate situation for scientific research, which then leads to furthering the scientific research on the specified topic.

Bogdan Rokhman, Oleh Savchuk, Oksana Tereshkun, and Yaroslav Hnatiuk examine the anthropological dimension of Catholicism's ecological concept in the face of modern global challenges, starting from philosophical reflections on ways out of the current ecological crisis through the inclusion of the ecological concept in the personally conditioned Catholic anthropological paradigm. After this, they reflect on the content of the Catholic anthropological paradigm, outlining its axiological dimension; they contemplate implementing axiological, economic, social, and humanitarian factors in the Catholic ecological concept; and, as a result, they introduce the process of ethnicizing ecological consciousness, which involves a personally determined search for a conscious way to overcome our current ecological crisis, gradually forming an ecological worldview of the individual while increasing empathy towards the natural environment and reconsidering any other possibilities of restoring nature.

Issue Editors