

## Chapter 12

# Non–State Actors and Weapons of Mass Destruction: Security Dilemma or Security Deadlock in Aegis of the Euro–Atlantic Security Provision – Asymmetric Threats in a Black Sea Region: Military Strategical and Operational Levels

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### **ABSTRACT**

*The Black Sea currently has been becoming a stunning and dangerous spot in confrontation between the Russian Federation and the USA. The confrontation caused fragmentation in the geostrategic equilibrium and balance of power between NATO and the Russian Federation in the Black Sea Region, and considering flexing muscles, including with strategic armament, the “New Cold War” scenario’s ramifications could stagger regional geopolitics into the most dramatic wargame arena. Moreover, in conjunction with traditional military threats mentioned above are coming out on the scene so-called “non-traditional” military threats – international terrorism, drug smuggling and drug cartel activation, aggressive separatism, violent non-state actors, etc. Hence, the situation in aegis of the wider Black Sea region includes areas such as MENA, Caucasus-Caspian, and South-East Europe with involvement of non-state actors (like Al-Qaida, DAESH, and even Taliban). This could increase the geopolitical stalemate with inclusion of WMD elements (notable biological agents and so-called “dirty bombs”).*

### **INTRODUCTION**

After the Cold War period, a dynamics of global security philosophy drastically changed the content of the realm of processes. In this epoch, the role of the state, as ket actors of the global security and inter-

DOI: 10.4018/978-1-7998-7118-7.ch012

national politics has been diminishing and decreasing and new reality occurring contrary to the previous one. There is a basic distinction between the state (the political Sphere) and society (of all socially differentiated spheres), which has been permanently established since the 19th century. The relationship between state and church or of state and religion since then can no longer be a paradigm for determining the ratio of religion and society as a whole serve. Because that is a relationship between different subsystems of society (Religion and state), this against a relationship between of society as a whole and one of their subsystems (Religion and society). The meaning of the secular must therefore be differentiated think through by looking at society, the state and the lives of individuals specified (*Germann, 2008*).

In the early period, the historical experiences of the war of religion, which resulted from the consequences of the Reformation and a partly extreme diversification of beliefs, had led to an overestimation of the “secular narrative about religion and democracy” (*Unguraenu & Monti, 2017, 522*).

It is important to make a difference between religious, tolerant, secular and post-secular state types:

- **In the Religious State**, certain religion is required that is binding on citizens. A citizen of such state in the full legal sense can only be one who (depending on the case) is Catholic, Lutheran, Calvinist, Jewish, Muslim, Buddhist, Hindu etc. The concrete form of such a state can change and have either the character of a theocracy (the collapse of the church with the state) or a state church (the collapse of the state with the church).
- **In the Tolerant States** other religions are tolerated if they adhere to certain rules, and they can be practiced by citizens without endangering or losing their civil rights. In such states, no particular religion is prescribed as binding for everyone, but different religions are tolerated: one state, different religions (or churches).
- **Secular States** are neutral not only in terms of which religion their citizens practice, but also in terms of whether or not they practice a religion at all or whether they live a non-religious or anti-religious life. In such state, no one will have religious or non-religious views of life or prescribed ways of life, but everyone has the right to choose the type of life that one desires: one state, many religions and non-religions.
- **Post-secular states** differ from secular states as they no longer define itself as neutral towards the religious or non-religious. They do not take a position regarding the religious or non-religious way of life of their citizens, but they also refrain from expressly their neutrality or expressly that they do not take or represent a position regarding religious questions. A post-secular state is accordingly indifferent and not only neutral regarding to religious or non-religious questions. There may be many religions and non-religions in a society, but the state sees no reason to define or emphasize its relations with them in a special way (*Eberle, 2002, 25-27*).

According to Alessandro Ferrara secularism has three meanings: The first - there is religious neutrality of churches and state and thus religious pluralism is announced (*Ferrara, 2009, 1, 78*). The second - secularism as a social phenomenon, which means: religion ceases to influence the right to take politics, education and public life. The third meaning of secularism is purely secular for it does not put significance on religion and religious belief in public life of individuals and in the society (*Habermas, 2008*). During secularism, religion completely lost place in public and moved to a more personal position. In modern times, however, religion has fallen into public space, and such a return to religion has been perceived in scientific circles as post-secularism.

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