

Why Democracy Has No Need For Religion?

Alvydas Jokubaitis

The aim of the study was an analysis of two the conceptions of relationships between democracy and religion. One of these conceptions was created by Alexis de Tocqueville. He thought that democracy needs religion as an element that enriches it and helps in removing some negative tendencies inherent in this form of government. He understood that democracy was coalesced with the philosophies that were alien to religion, however, he demanded an alliance of democracy and religion. The other object of philosophical analysis is John Rawls. The theories of this author show an important change in the relationship of religion and democracy, which stems from the fact that he equates religion with philosophy. The *Political Liberalism* of Rawls helps us understand why democracy as a form of government has no need of religion.

***Baltic States and Russia:
Liminal Foreign Policy with Undefined Borders***

Dovilė Jakniūnaitė

The article raises two interconnected questions: first, what is the place of three Baltic States in Russia's security image, and second, how Baltic States cope with their own negative perception of Russia. The proposed idea is that the problems of mutual representation and interaction can be understood analysing the conceptualisations of space, which influences the way in which the closest environment, including the neighbours, is approached. This representation, together with historical narratives, formulates and justifies the comprehensive, consistent, and objectivised self and the other. Thus, the goal is to show how the tense relations between Russia and Baltic States, full of mistrust, can be explained as a clash between two conflicting geo-spatial

views. This idea is developed, first, by presenting the theoretical assumptions on the relation among territory, identity, and borders and the principles of the neighbourhood analysis, and second, by demonstrating how the spatial representation by Russia and Baltic States is formulated and supported in their spatial identity and foreign policy practices. In the conclusions, the answer is given as to how this clash between the two different and competing understandings is reflected in the bilateral interactions and how these insights allow contributing to the analysis of the foreign policy of the states.

Is there the Radical Right in Lithuania?

Aurimas Zaremba

The main goal of the article is to analyse the situation of radical right in Lithuania and to answer the question whether there is the radical right in Lithuania. The article begins with a review of the problems of the definition of radical right; also, the radical right ideology and programmed provisions are described. The situation of radical right in Lithuania is analysed through an interview study of experts of Lithuanian politics.

The research concludes that there are no clearly expressed radical right parties in Lithuania. On the other hand, there are other parties that use the radical right ideas, symbols or rhetoric. Such are the Order and Justice Party, the Nationalist Union, the Lithuanian Center Party and the party “Young Lithuania”. Some particular Lithuanian politicians like Petras Gražulis, Gintaras Songaila, Kazimieras Uoka and Stanislovas Buskevicius can be called politicians of radical right. However, neither they nor other politicians of Lithuania can be described as charismatic leaders who can lead the radical right.

Political Support in Central and Eastern Europe: The Effect of Party System and Coalition Size

Vainius Bartasevičius

The article examines the effect of parliamentary fragmentation, polarization and ruling coalition size on satisfaction with democracy and trust in parliament. Statistical analysis, encompassing 10 CEE countries from 1991

to 2011, is used to measure the impact of political factors, while the effect of economic growth and unemployment rate is also evaluated. The strongest finding suggests that there is a negative relation between unemployment rate and satisfaction with democracy. Furthermore, satisfaction with a political regime is undermined by a small number of parliamentary parties and large ruling coalitions. Trust in parliament tends to be lower when ideological differences among parliamentary parties are sizable, as well as at the times of economic recession or marginal growth. Fourth section of the article deals with the question of why large ruling coalitions lead to lower satisfaction with democracy. A comparative analysis of political realities in the Czech Republic and Bulgaria has shown that a large ruling coalition diminishes the political role of parliament, provides a strong ground for the implementation of a strict and unpopular economic policy and leads to the lack of viable political alternatives in the ranks of parliamentary opposition. The complex of these political phenomena contributes to the low satisfaction with democracy.

***The Problem of Liberty in a Democracy:
The Aspect of Courage***

Gintas Karalius

The purpose of this article is to offer a new approach to the issue of conformism and political apathy in modern democratic societies, which indicates an implicit tension between democracy as a political form and the principle of political liberty. What we attempt to do in the article is to bring the issue onto the grounds of classical and modern ethics by introducing the virtue of courage as an analytical concept. The article argues that the virtue of courage and the morals it implicates are the key to understanding how democratic ethics interferes with the ones sustaining an active civic life and liberty, a process which gives rise to the problem of conformism. Such approach allows us to view and interpret the issue of liberty in a democracy not only as a technical issue of governance or representation, but also as a worrying indication of a decline of the political significance of liberty itself.