

DESECULARISM IS A FACTOR OF MODERNISM

Sarvar Dehkanovich Mamayusupov*

*Deputy Commander,
National Guard for Educational Work,
Personnel and Youth Issues,
UZBEKISTAN

Email id: sarvar_mamayusupov@gmail.com

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ABSTRACT

In this article, the interrelationship effect of modernism and the desecularization process, the place and role of religiosity and secularism trends in the transition period, conceptual and methodological problems of secularization, the function of religion in the process of modernization, the characteristics of religious belief and religious worldview in the modern era are highlighted. Also, in the article, the author gave a comparative analysis of the essence of the concepts of "modernism" and "religious modernism".

KEYWORDS: *Secularization, Post Secularism, Desecularization, Modernism, Religious Modernism.*

INTRODUCTION AND RELEVANCE

One of the global problems facing today's modern society is the peaceful management of a secular society based on morality and religious diversity, based on non-contradictory trends. The modernization of the world has also led to changes in socialization processes related to religion. This created the need to correctly apply the concepts of religiosity and secularism and define the boundaries between them.

Without knowing the place and role of religion and secular trends in the past, it is impossible to look at it critically or evaluate it in terms of its need to be revised. Because the last quarter of the 20th century, at the beginning of the 21st century, the entire world faced solving the problems of the process of secularization and decolorization with new theories.

The process of desecularization began in several countries of the world when scholars were conducting research on secularization until the end of the 20th century and discussing the dramatic situations caused by secularization. For example, in the process of secularization due to communism, the revival of religion took place in the countries of the USSR. Especially, the beginning of the opposition forces entering the political arena caused the socialization and politicization of Islam.

The surprising thing is that although the decline of religion was observed in modernized Islamic countries such as Turkey and Russia, this process was reversed at the end of the 20th century. Conceptual and methodological problems of secularization led to the revival of religion.

Methods and Level of Study

The article used methods such as comparative analysis, rationality, and comparativist analysis. Also, the researches of K. Bagaeva, A. Vatoropin, A. Vinogradov, D. Golovushkin, E. Drinova, A. Matetskaya, A. Radugin, A. Titsian, D. Uzlaner, O. Shimanskaya, who conducted research on the topic, were studied.

Research Results

The revival of religion at the end of the 20th century and the beginning of the 21st century caused it to discover new meanings and content as a theory and practice due to modernization.

Religious modernism, both in terms of content and organization, has never been in the same direction. However, its development in Catholicism, Protestantism, Orthodoxy, Islam and other denominations has revealed one common feature of it - uncertainty. On the one hand, religious modernism seeks to overcome alienation, the existing gap between religion and the modernizing society, and on the other hand, its basis is the subjectivity of religious experience, which asserts its priority over any religious experience [1, 205].

In fact, religious modernism is the reason why religion discovers a modern image. It also shows the problems in secular society. However, some secularization theorists also argue that modernization leads to the disappearance of religion. Against such opinions, A. Titian states that he does not agree with the theorem: ("secularization = modernization = the disappearance of religion") and none of the main theorists of secularization accept this opinion [2, 111].

We agree with Titian's opinion that any modernization does not lead to the disappearance of religion, but causes it to continue in a new form while preserving it.

By analyzing the religious and political situations that occurred in the life of many countries in the world at the end of the 20th century and the beginning of the 21st century, we can see the emergence of new paradigms such as desecularization and post-secular society based on new theoretical approaches. In this regard, A. V. Matetskaya "On the one hand, in the process of modernization, religion changes the forms of existence in society and does not disappear at all, and secularization is not a universal component of modernization, it does not occur in all societies that have followed the path of modernization changes" [3, 94-95] - he says. According to him, secularism is not the same as Western civilization. There are even differences between European and American models. We prefer the variety of models of security to be considered within the framework of the concept of modernity proposed by the sociologist Shmuel Neu Eisenstadt. While noting that there is no single model of modernization, he says that what is relevant to modernization as an element of modernization can exist only in secularization [4, 21]. In our opinion, the element of modernization can be seen in desecularization as well as in secularization. Because, as a result of the modernization of religion, new groups and sects are emerging under the guise of religion along with religious values and customs. This is more evident in the concept of "religious modernism".

The concept of "religious modernism" (Latin moderns - modern) is widely used today to define and describe certain phenomena that have occurred in the history of religion and exist at the present stage [5, 210].

Speaking about "religious modernism", candidate of political sciences Votoropin Aleksandr Sergeevich says: "This concept of paradigm defines the relationship and character of interaction between religion as a whole dynamic spiritual-social subsystem and society as a social system in the process of modernization" [6, 85] , in the article entitled "Religious Modernism and Postmodernism" tries to reveal the positive aspects of "religious modernism" based on the pro-modernist approach and the negative aspects of "religious counter modernism" based on the method of the counter modernist approach.

In fact, religious modernism brought religion to modernity in the last century and caused it to live in harmony with the new era, while religious counter-modernism caused evils such as religious extremism and fundamentalism to appear, causing a threat to society and the state.

As a concept of paradigm, two opposing positions can be distinguished within the framework of

religious modernism: 1) Promodernist position related to the positive attitude of religion to the progressive development of society. 2) Anti-modernist position related to the negative attitude of religion to social modernization.

The concept of "religious modernism" (Latin modernus - modern) is used today to define and classify some phenomena that occurred in the history of religion and exist at the present stage. However, the problem of identifying it, determining whether the signs indicated in it are in accordance with the real characteristics of the object being identified has not been solved for a long time [5, 210-211] - says D. A. Golovushkin.

The concept of "religious modernism" is a very complex concept, and its stages and dimensions have different significance in each era.

By the author: The end of the 19th century - the beginning of the 20th century is one of the most important stages in the history of European civilization, the era of modernity (English Modernity - modernity) and its "themes" - Abstraction, Urbanization, Individualization and Secularization, which profoundly changed the religious consciousness of man, his mentality, changed its ethics, morals, political and socio-economic guidelines. We do not agree with the opinion that in the new conditions, along with the extraordinary growth of social importance, neither art, religion, morality, nor manners could fulfill the role of a unifying principle for society [5, 211]. Because the unifying force in mentality and religion always maintains its presence. Only when he is hit, the mechanisms of his destruction are activated, and he cannot perform any role.

One of the important factors that influenced the process of desecularization was globalization, which led to the loss of national and ethnic identity. And religion has become a guarantee of national and ethnic identity for the people. Therefore, globalization can be identified as one factor that led to desecularization. This point of view also has followers among philosophers. Even as the English researcher A. Toynbee saw religion as a factor in the shift of civilizations, religion is the basis of civilization development. The reason for this is that society always strives for stable values, and religion is the most stable area of culture [7, 46].

According to E.M. Drinova: A brief review of the forms of political-religious interaction formed in different countries of the world under the influence of modernization and globalization determines the controversial role of religion in the political process. The following contrasts can express the variety of forms of political-religious relations:

- The secularization of community life: restoration of the system of moral values in society;

- Politicization of religion: weakening of the spiritual potential of religion;

- "The principles of democracy as the basis of political and religious concepts: fundamentalism as the basis of religious and political concepts [8, 171] - states. The author concludes the above points by saying that "modernization and subsequent globalization have had an ambiguous effect on religion and created new forms of political-religious relations. It is important that these forms exist in the world and they should be studied" [8, 171] - he says. Since these forms can be revealed in the trend of desecularization, the period itself requires a deeper analysis of it.

The new reality in the post-secular society, while working on the principles of religious tolerance, also causes religious traditions to come under the aggressive influence.

It should be noted that despite the fact that the concepts of "desecularization" and "post-secularization" are ideologically close, there is an important semantic difference between them: if the term "desecularization" refers more to the abolition of secularization, that is, counter-secularization, that "post-secularization" does not negate the results of secularization and literally describes what happens "after" secularization [9, 214].

The return to religion in a new form in the post-secular society after secularization is indicative of the crisis of models of secularism. It presents the ideas of religiosity and secularism as a new social reality in a new perspective in the modern world through the trend of desecularization.

Any local civilization has gone through periods of growth, breakdown-crisis, secularization and desecularization. Some civilizations died, others survived the crisis, changed, and gave a new stage of development [10, 50].

Postsecularism is precisely the post-secular situation that corresponds to the new socio-cultural situation. Post-secularism creates a new social space in which they no longer play by the rules established in the modern era [11, 158].

In fact, in post-secularism, traditional religious institutions do not disappear, but rather restore their influence, and religion keeps pace with the times. As a result of the synchronization of traditional religion with time, the form of manifestation of religious faith changes. In a word, the synchronization of religious beliefs in the post-secular society is the reason for its uncertainty.

Modernization processes directly or indirectly affected all religious models and significantly changed their functionality. As a result, religion as a social institution underwent a series of changes in the 20th century. Modernization processes revealed their uncertain role in the modern world. In some countries, religion took an active part in political life and contributed to the modernization of society, while in others it became a brake on development [8, 168].

As Inglehart writes, religion will not disappear. The function of religion is changing from institutional forms of dogmatic religiosity based on absolutist rules of conduct to individualized spiritual quests that find the meaning and purpose of existence in a world full of dangers. Thus, Inglehart confirms the conclusions of scholars who spoke about the processes of desecularization that have begun in the modern world: not only is the world more religious than ever, but the West itself is creating new forms of religiosity within itself. The theses of Rodney Stark confirm that secularization is a self-limiting process: the decline of some forms of religiosity inevitably leads to the emergence of others [12, 173].

According to Uzlaner: "No one knows what events await us in the future. The initial attack on religion will be short-lived, and secularization may once again continue its triumphant - this time global - march. Here, increasing desecularization is introduced as an integral element of the new theory and the debate about secularization itself is continued. However, for now, this scenario is unlikely" [12, 208].

Based on the author's opinion, secularization will definitely take the place of desecularization again. However, it is unlikely that desecularization, which has caused instability in countries like Iran, Afghanistan, and Syria, will soon give way to secularization. Because, precisely, the cause of desecularization, which happened in some countries and continues today, the syncretism of the religious factor with socio-economic problems, creates instability in the politics of the countries, shows that the above opinion is the opposite.

In particular, desecularization is causing both positive and negative processes in the post-secular society after the secular society.

Post-secularism is not only an incredible return of religion but also a period of crisis in the models for describing the issues of religiosity and secularism. The crisis of models in describing the concepts of religiosity and secularism was manifested in the trend of desecularization as a new model of the new social reality.

Summary

In short, the conceptualization and theorization of opposing tendencies form the dominant

paradigm. Empirical research such as this allows the creation of theoretical hypotheses. Also, as a result of the modernization of modern society, which has an effect on religion, it causes the process of desecularization. Therefore, it is no exaggeration to say that desecularization is a factor of modernism.

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