

Summaries

MAIN THEME: RELIGION IN POSTSECULAR CONTEXT

PETER BERGER. Secularization Falsified. p. 8

The article gives a panorama of religious revival which is being witnessed all over the world. Special attention is devoted to Islam and Evangelicalism. This religious revival forces researchers to rethink their conclusions concerning the inevitability of secularization. Instead of expecting the disappearance of religion and its removal out of the public sphere, one should strive for moderation in religious questions, which could be the best defense against aggressive fundamentalists.

KEYWORDS: secularization, crisis of secularism, fundamentalism, Islam, Evangelicalism.

BRYAN S. TURNER. Religion in Postsecular Society p. 21

The author deals with the new functions of religion and the sacred in societies that are dubbed «postsecular». He makes an overview of famous social philosophers, such as Habermas, Taylor, Rorty and others, who write about religion and the secular. The author believes that philosophers often ignore the empirical reality and the sociological data and concentrate upon «beliefs» instead of deeper levels of social imbedding of religion, religious practices, and everyday behavior and values. The shift of focus would suggest an emphasis upon new forms of religiosity and spirituality largely triggered and disseminated by globalization. The author distinguishes «political» (public) and «social» secularization; if the former trend is reversed by a return of religions into the public sphere, the latter one shows not so much the revival but rather the appearance of new forms of religiosity, whose sociological base has to do with the late modern pattern of «thin solidarities» (instead of «thick solidarities» of earlier times).

KEYWORDS: secularization; religious practices; spirituality; globalization; social solidarity.

ALEXANDER KYRLEZHEV. Post-Secular Conceptualization
of Religion: Formulating the Problem. p. 52

The author develops a new conception of religion appropriate for modern post-secular conditions. In these conditions, neither secular model of religion, typical to Modernity, nor pre-secular understanding of religion/religiosity can be considered as fitting to socio-cultural reality. It is especially stressed that secular understanding of premodern religion distorts religion's nature by allotting it a fixed and therefore limited place in line with the idea and practice of functional differentiation typical to European societies of the Modern age. In this way the article unpacks the «hidden» worldview behind the secularism as ideology. The

main assumption of the author is that «religious» should be regarded as one side of a two-sided socio-cultural whole (the second side is «eternal» secular) and that this scheme fits for different historical periods and particular socio-cultural settings.

KEYWORDS: religion, world-view, secular, secularism, functional differentiation, socio-cultural pole.

EVERT VAN DER ZWEERDE. Understanding the Secular p.69

The article explores the notion of «secular» and other terms that include this Latin root — secularization, secularism, de-secularization, and post-secular. All these terms are used in various ways by different researchers and in normatively biased ways both within and beyond academia, yielding much confusion. The author attempts to unpack the meanings behind these terms and organize a certain logical matrix for their use. He then goes back exploring the initial meaning of the term «secular» as coined in early Latin Patristic thus tying it up with a specific western Christian tradition, and he then shows what problems may arise while applying this family of terms to other cultural and religious contexts. The author draws on a vast range of current scholarship and a variety of cross-cultural examples.

KEYWORDS: saeculum, secular, secularization, secularism, desecularization

VIACHESLAV KARPOV. The Conceptual Foundations of the Desecularization Theory. p.114

The paper attempts at achieving the conceptual understanding of the desecularization, the idea first proposed by Peter L. Berger in late 1990s. The idea still lacks theoretical elaboration as the sociology of religion is usually late in such theoretical enterprise; this paper tries to fill the gap. In doing so, the author starts with using categorical language of the secularization theory, which was developed in the course of the twentieth century. Yet he adds other theoretical frames and takes a new approach concentrating upon actors, patterns, regimes, and levels of desecularization. The author proposes a comprehensive definition of the term.

KEYWORDS: desecularization, secularization, religion, Peter Berger, sociology of religion

ANDREY SHISHKOV. Some Aspects of Desecularization in Post-Soviet Russia p.165

The article deals with desecularization in post-Soviet Russia as a backlash of massive secularization in the Soviet Union. Author presents the analysis of the different aspects of secularization typical to communist countries such as «hyper-privatization of religion» and what he calls «distillation of the religious consciousness.» He then explores special features of religion's revival in Russia after the collapse of the Soviet system. Finally, using the example of the Russian

Orthodox Church, the author shows how, along with counter-secularization process, the religious institutions become this-worldly as they go out into the public space from religious ghetto.

KEYWORDS: secularization, desecularization, Soviet Union, Russia, Orthodox Church, hyper-privatization, distillation of the religious consciousness

BRIAN T. TRAINOR. Theorising Post-Secular Societyp.178

In this article, the author speaks self-consciously as a man of faith addressing both believers and non-believers, but with the latter especially in mind. He suggests that we are currently witnessing (i) a highly significant departure from the 'old' model of liberal society that championed a sacred-secular divide, where the state was (only) a neutral umpire with a deliberately cultivated attitude of 'studied public indifference' to the 'inner life' of the vast host of (private) associations that it was obliged to impartially regulate, and (ii) a transition to a 'new' post-secular model of liberal society that champions and promotes a sacred-secular distinction (a complementary unity of distinct aspects), where the state is obliged to rethink itself and become (also) the state of its society. In this respect, it resembles the state in the era of Christendom. He holds that Rawls and Habermas are handicapped in their efforts to theorise post-secular society as a result of their strong anti-metaphysical posture.

KEYWORDS: Christendom, post-secular society, liberal state, public sphere, sacred, religious

ACADEMIA

ALEXEY APPOLONOV. Karl Barth on Religion and Revelation.p.214

The author regards Karl Barth's theology of religion as a re-creation on a new level of traditional motifs of Calvinist theology, caused by a reaction to rationalism and progressivism of the liberal Protestantism. Particular attention is paid to Karl Barth's ideas of the relationship between religion (or natural religiosity of human being) and Christian revelation. These ideas are interpreted not in form of theological exclusivism, but as a more complex position that combines various elements of exclusivism, inclusivism and pluralism.

KEYWORDS: Karl Barth, neo-orthodoxy, liberal Protestantism, religion, revelation

KARL BARTH. God's Revelation as «Sublation» of Religion p.233

In these chapters of «Church Dogmatics», translated into Russian for the first time, Karl Barth presents his ideas about the relationship between religion (or natural religiosity of human being) and Christian revelation. According to Barth, the Christian religion is the true religion, but it is so only because of the fact that the divine revelation, so to speak, «sublimes» the human religion. God has chosen the time and place for His revelation only according to His own

SUMMARIES

discretion, and only according to His own discretion He elects people, who constitute the Christian Church, which is «a place of true religion». This election, justification, and, consequently, the formation of Christianity as true religion is a continual process.

KEYWORDS: Karl Barth, liberal Protestantism, religion, revelation, natural theology

METHODS

ELENA PRUTSKOVA. The Concept of Religiosity: Operationalization in Empirical Research. p.268

The article presents a review of various ways to operationalize the concept of religiosity in quantitative research. The author describes the main stages in the development of quantitative approach to the study of religiosity, and then explores operationalization methods used within four major comparative surveys – International Social Survey Program, European Values Study, World Values Survey, and European Social Survey.

KEYWORDS: sociology of religion, religiosity measures, multidimensional religiosity, International Social Survey Program, European Values Study, World Values Survey, European Social Survey.

BOOK REVIEWS

- Exploring the Postsecular: the Religious, the Political and the Urban/Eds. Arie Molendijk, Justin Beaumont and Christoph Jedan. Leiden, Boston: Brill, 2010. p.294
- The Post-secular in Question/Eds. Philip S. Gorski, John Torpey and David Kyuman Kim. New York, London: New York University Press, 2012. Rethinking Secularism/Eds. Craig Calhoun, Mark Juergensmeyer and Jonathan VanAntwerpen. New York: Oxford University Press, 2011 . . . p.301
- Bruce S. Secularization: In Defence of an Unfashionable Theory. Oxford University Press, 2011. p.314
- The Orthodox Church under the New Patriarch / Eds. Sergey Filatov, Alexei Malashenko. Moscow: Moscow Carnegie Centre, 2011 (in Russian) p.318
- The Journal Tartaria Magna (in Russian) p.325

REFERENCE INFORMATION

- In Russian p.331
- In English. p.337