

The Resurgence of Religion between The Peter Berger's "Desecularization" and The Habermasian "Post-secularism".

عودة ظهور الدين بين نظرية "زوال العلمنة" لبيتر بيرغر و"ما بعد العلمانية" هابرماس.

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DOI : 10.46315/1714-011-003-058		

Received: 22/01/ 2021 Accepted: 09/05/ 2021 Published :16/06/ 2022

Abstract (English):

This paper attempts to trace the interactive relationship, that has arisen throughout history between religion and secularism, by presenting the narratives of secularization about the neutralization of religion from the public sphere, and its prediction of the decline of religion, even from the private sphere in societies undergoing the modernization process, we will also address the resurgence of religion and present the two most significant theses in philosophy and Sociology (The Desecularization of the world by Peter Berger, and Post-secularism by Jürgen Habermas), which discuss secularism's incorrect prediction regarding the decline of religion, and the nature of the religion resurgence within the secularized social sphere, from two different perspectives.

Keywords: Secularism; Decline of religion; Resurgence of religion; Desecularization; Post-secularism.

ملخص باللغة العربية

تحاول هذه الورقة البحثية تتبع العلاقة التفاعلية التي نشأت عبر التاريخ بين الدين والعلمانية، من خلال عرض سرديات العلمنة المتعلقة بتحييد الدين من الفضاء العام، ونبوءتها حول تراجع دور الدين واختفائه حتى من الفضاء الخاص في المجتمعات التي تشهد عملية التحديث، ومن ثم التطرق لمسألة عودة ظهور الدين، وعرض أهم أطروحتين في فلسفة علم الاجتماع (زوال العلمنة من العالم لبيتر بيرغر، و ما بعد العلمانية ليورغن هابرماس) اللتين عالجتا موضوع إخفاق العلمانية في نبوءتها حول تراجع دور الدين واختفائه، وطبيعة عودة ظهور الدين داخل الفضاء الاجتماعي المعلمن، من خلال منظورين مختلفين.

كلمات مفتاحية: العلمانية؛ غروب الدين؛ عودة الدين؛ إزالة العلمنة عن العالم؛ ما بعد العلمانية.

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*-Introduction:

Secularism is considered one of the most important philosophical and sociological fields, especially as it directly intersects with the essential element that shapes human life in general (which means religion). Looking at the topics covered by each of the two fields (religion and secularism), we find that both of them deal with the concept and the nature of humans, and the relationship that must bind members of society with each other, also, the grounds on which their relationship must be based on in the public sphere, and the limits that define the private sphere. However, each of the two fields (religion/secularism) has its own perspective, based on its paradigm that covers most aspects of human life, even though secularism is a relatively modern human system, however, it has become a solid social model; which has neutralized religion from the public sphere and isolated it within the private sphere at best. It considered it irrational that the world must be disenchanted from it; actually, it is just a step that humanity will get relieved of in the undergoing of its modernization process; additionally, secularism began to predict and even promise that the death of religion is imminent. Then, after the Second World War and with the approach of the twenty-first century, sociologists noticed that religion is recovering its position in the public and private spheres in various places of the world, which called for a reevaluation of some grand narratives of secularization. Among the most influential international sociologists and philosophers who tried to analyze the phenomenon was "Peter Berger," in his theory "The Desecularization of the World"; and "Jürgen Habermas" in his "Post-secularism" theory, but each one of them has a different view of the same phenomenon; So What really means the resurgence of religion in the secular world (which each of them tries to analyze and treat within a scientific context, that allows us to understand the mechanism of this social transformation)...? What is the truth about "The Peter Berger's desecularization of the world" thesis? and What are the reasons which "The Habermasian Post-secularism" theory based on?

Methods:

We relied in this paper on the description & analysis methods, therefore we tried to follow the rise of secularism as a theory and secularism as a process, also its transformations during its history, plus its interaction with religion, and its conception of religion; through the most Significant research of philosophers and sociologists, those who are interested in studying the phenomenon sociologically, philosophically, and historically, then we have traced and described "Peter Berger's" thesis

"Desecularization of the world" and the Habermasian theory "Post-secularism", after that, we described and analyzed each theory separately, especially concerning the phenomenon of the resurgence of religion during the decline of the secularization process. Moreover, we attempt to extract the most important conclusions that characterized each perspective.

Accordingly, we tried to answer the research problematic by dividing them into the following themes:

- The Rise of Secularism in the western world.
- The Peter Berger's Desecularisation of the world.
- The Habermasian Post Secularism.

Results:

The most important results obtained via this research were as follows:

_ The rise of secularism was a historic compromise imposed by the spirit of religious wars in medieval Europe.

- The link between the secularisation and the modernization process made secularism view religion as a model that must be kept out of the public sphere and limit it to the private sphere, to guarantee the progress of the process.
- Almost all Western philosophers and the founding fathers of sociology agreed with the narratives of secularism, especially those related to the decline of religion.
- Social transformations that have accompanied a marked resurgence of religion (especially what calls orthodox or traditional movements) around the world; forced "Peter Berger" to revise his certainty regarding secularization narratives.
- Peter Berger's "Desecularisation of the world" suggests an up and down movement on the vertical axis, without any movement on the horizontal axis.
- Secular order has risen, and it has fallen while religion (the pre-modern model) is rising again.
- The Desecularization means that religion and modernity are incompatible; You either have one or the other.
- Habermasian "Post-secularism" theory is based on the rise of religion (religious movements) in the world, and this calls for a re-evaluation of secularism.

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- "post-secularism" indicates a movement on the vertical as well as on the horizontal axis. thus the resurgence of religion is not a return to the pre-secular model. Religion has changed as well.
 - In "Post-secularism" Habermas suggests amending the secular paradigm to make it accept religion in the public sphere, despite the modernization process.

Discussions:

The Rise of Secularism in the western world:

Looking at the concept's etymology of the term secularism, originated from the medieval Latin word "Saeculum", which means the (world; century; age) had three undifferentiated semantic connotations; the first stage was defined by using the term to separate between the sacred (religious) and the worldly (secular), then in the second stage, it was for the priest who leaves religious life and returns to the worldly (secular) life, next in the third stage the term settled to signify the transfer of religious authority to the worldly (secular) power (Casanova, J, 1994, P12-13).

secularism was a historic compromise imposed by many things which the spirit of religious wars one of them in early modern Europe in 16th century, which the situation has become unsustainable, and it's difficult to go back to the stage of pre-religious wars (عبد السلام، 2015، ص29) ; The Church played an important role in the outbreak of the 30 Years' Wars, this drove to separate the religious from the political, which was represented in the Peace of Westphalia in 1684, which ended the religious conflicts and approved Protestantism and Catholicism as recognized doctrines while minimizing the authority of the church (بوعرفة، ع، 2015).

Secularism is based on modernism in its philosophical structure, it is the political face of modernism, and the secularization paradigm is based on:

- Autonomization, where there is a separation between the religious and the non-religious also there is a gradual detachment between the religious and the political.
- Privatization, whereby religion is removed from the public sphere to the private sphere.
- Rationalization, i.e. relying only on rationality in managing the public and even private sphere, away from religion (Tschannen,O, 1991).

On the institutional level, there has been secularization or the shrinking of the institutional authority and role of religion as a mode of community. On the cultural level, there has been profanation, the attenuation of the theodicy as providing a set of meanings to explain man's relation to the beyond

(Bell,D, 1978, P167). The Secularization theory has become in the modern world a solid social model, maybe the only theory that was able to attain a truly paradigmatic status within the modern social sciences. In one form or another, with the possible exception of Alexis de Tocqueville, Vilfredo Pareto, and William James, the thesis of secularization was shared by all the founding fathers: from Karl Marx to John Stuart Mill, from Auguste Comte to Herbert Spencer, from E. B. Tylor to James Frazer, from Ferdinand Toennies to Georg Simmel, from Emile Durkheim to Max Weber, from Wilhelm Wundt to Sigmund Freud, from Lester Ward to William G. Sumner, from Robert Park to George H. Mead (Casanova,, 1994, P17), For centuries, western sociologists and philosophers have been promising the end of religion, and they were confident that after a few decades, humanity would forsake all religious and metaphysical beliefs, and the British were the first who support this thesis; During the return of the monarchy in Britain in 1660, severe attacks on religions appeared, by the modernists in London, Thomas Woolston was the first to write in 1710 that Christianity would be a relic of the past by the year 1900 (Stark,R, 1999, p249); Also, Auguste Comte claimed, through his law of the three stages, that humanity has passed the theological stage during its evolution, which is the stage of pure religious beliefs devoid of any rationality, then the metaphysical stage, which is identified by the abstract concepts about God, and finally as a necessary result of the modernity, humanity reaches the positive stage In which humanity will surpass religious beliefs, and the experimental sciences will replace it with its own scientific methodology, also will be the basis of ethical judgments (Schmaus,W, 1982), Comte avoided specifying when religion would become a thing of the past. But Max Muller wrote in 1878 "EVERY day, every week, every month, every quarter, the most widely read journals seem just now to vie with each other in telling us that the time for religion is past, that faith is a halucination or an infantine disease, that the gods have at last been found out and exploded, that there is no possible knowledge except what comes to us through our senses, that we must be satisfied with facts and finite things, and strike out such words as infinite, supernatural, or divine from the dictionary of the future" (Muller,M, 1880, p218).

At the start of the twentieth century, A.E.Crawley reported that "the opinion is everywhere gaining ground that religion is a mere survival from a primitive. ... age, and its extinction only a matter of time." Several years later, when Max Weber explained why modernization would cause the "disenchantment" of the world, and when Sigmund Freud reassured his disciples that this greatest of all neurotic illusions would die upon the therapist's couch, they too would be no more

specific than "soon." A generation later, however, "soon" became "underway" or "ongoing", for example, the anthropologist Anthony FC Wallace explained to thousands of American undergraduates that the evolutionary future of religion is extinction, It will take a few hundred years to complete the process, but it is already underway in the advanced nations (Stark,R, 1999, p250).

While most discussions of secularization focus on Christendom, all leading proponents of the thesis apply it globally, Thus, secularization is not that Christianity is doomed to die out only, but the process will include all religious beliefs all over the world, also those beliefs will die and become just a historical reminder of a period that humanity has gone through during its evolution process (Stark,R, 1999, p253).

The Peter Berger's Desecularisation of the world:

In 1968, unlike all sociologists and philosophers who espouse the theory of secularism and who did not give predictions about when religion will become a thing of the past, Peter Berger told the New York Times that it is more likely that believers in religions will become by the end of the 21st century just minorities trying to resist the secular culture that will sweep the world. And Unleashing his gift for memorable imagery, Berger said that "the predicament of the believer is increasingly like that of a Tibetan astrologer on a prolonged visit to an American university." (Berger,P, 1968, p3).

But actually, and after a short while, he recanted honestly from his belief in secularization, and he announced his new theses "The Desecularization of the world", he announced that the assumption that we live in a secularized world is false. The world today, with some exceptions to which I will come presently, is as furiously religious as it ever was, and in some places more so than ever. This means that a whole body of literature by historians and social scientists loosely labeled "secularization theory" is essentially mistaken (Berger,P, 1999, p2).

There is no doubt that modernity was accompanied by clear tendencies towards secularization, and in certain places more than others, but it provoked strong movements against secularization, and the secularization of society does not mean the secularization of individuals, even though some religious institutions have lost their power and influence on individuals and society.

New beliefs arose at a time when some old beliefs continued to play a role in individuals' lives and sometimes took an institutional form; From this side, the complex relationship between religion and modernity arises.

Both are agreed upon, the proponents of the secularization theory and the religious who reject it. The secularists saw that the idea of societies turning to secularism is a good thing because it gets rid of the (backward) religious phenomena and that the path of societies towards modernity means their march towards secularization, and from this standpoint, the religious agreed with them on the existence of the relationship between modernization & secularization even though they strongly opposed to it, and from this point of view, some religious movements found that modernism is the enemy that must be fought at every possible opportunity, and religious institutions have found themselves faced with two options, either the rejection or the adaptation (Berger,P, 1999,p3).

As for the global religious scene, Peter Berger noticed that traditional or extremist movements are on the rise almost anywhere and are the same ones that chose to reject modernization, conversely, religious movements and institutions that have made great efforts to adapt to modernity are on the decline almost everywhere. With the decline of the Protestant line in the United States, evangelism rose, and the movement led by Pope John Paul II in the Catholic Church contributed to converting new people to Catholicism, with renewed enthusiasm among the native Catholics, especially in non-Western countries.

Also, The collapse of the Soviet Union occurred a remarkable revival of the Orthodox Church in Russia. The most rapidly growing Jewish groups, are Orthodox. Similarly, the major religions - such as Islam, Hinduism, and Buddhism - have recorded a revival, especially conservative movements, as well as smaller religions such as Shinto in Japan and Sikhs in India (Berger,P, 1999, p6).

Although Berger affirms that today's world is far from secularization and is very religious, he makes some exceptions in his theory by placing Western Europe within the exception box, so the secularization theory there is still firmly rooted in the modernization process, especially at the institutional level, in terms of attending devotional rituals, adhering to the religious behaviors dictated by the Church (especially marriage, childbearing and sexual matters), in addition to the number of those wishing to join the priesthood (Berger,P, 1999, p9).

Through this exception, we find that the changes do not occur in the religion as a whole, Rather, there is a shift just in the religious institution's position, as there is continuity in religious beliefs at the private level; If we take the most non-religious societies according to sociologists or the most atheist country as it is named, which is the Czech Republic, then this assumption is based on a lack of understanding of the fact that Czech religiosity is characterized by high levels of privatization and

individualization, as well as strong distrust in traditional religious institutions, especially in the mainstream Christian churches (Václavík,D., Hamplová,D., & Nešpor,Z.R, 2018).

Berger shows us through his theory that the resurgence of religion is an attack on modernity, and this is a return of the pre-modernity model into our contemporary world; In geometrical terms, the “de-” suggests an up and down movement on the vertical axis, without any movement on the horizontal axis. Something rises up and then falls back. The modern secular order has risen, and it has fallen, the world has secularized and is now desecularizing, on its way back to the status-quo-ante, exposed to pre-modern forms of religion. Desecularization means that religion and modernity are incompatible. You either have one or the other (Stoeckl,K, 2011).

But this understanding of the resurgence of religion has been considered deficient by sociologists and political scientists. Most sociological studies did not agree with this understanding of the resurgence of religion (Casanova,J, 1994).

It is at this point Habermasian post-secularism theory joins the debate over understanding the resurgence of religion in modern societies.

The Habermasian Post-Secularism :

Habermas believes that the theory of secularization has become a point of contention among sociologists, and some of them spoke about the end of secularization.

Although the European model of (modernization/secularization); was considered as a model that should be spread to the world, and the American model in which religious societies are very active (which was considered an exception to the secular movement), we find that the American model has become the rule, perhaps through the process of globalization that has spread to other cultures and world religions (Habermas,J, 2008,p5).

Habermas identifies three phenomena of the resurgence of religion in the world:

- the missionary expansion of the major religions in the world.
- the expansion of religious fundamentalism.

- the political instrumentalization of the violent power of religion (Habermas,J, 2008, p5).

Based on this approach, Habermas attempts to establish a new concept with which we can understand contemporary societies; more importantly, he tried to find solutions to the dilemma of secularism and religion in the public sphere by proposing the post-secular theory, which appears as a third path between religion and secularism.

The idea of post-secularism was created the first time by the Australian philosopher John Keane, who declared that the nature of democracy (which is no longer able to accommodate the metamorphoses of modern humans) must be changed, and he presented the post-secularism as one of the concepts that can redistribute religion in the public sphere according to the Monitory Democracy, But John Kane couldn't market the post-secular concept as did the German philosopher "Jürgen Habermas," who made it a global concept, and the post-secular experience became linked to the German philosophy, in which he tried to analyze the interaction between the phenomenon of the resurgence of religion and secularism(2015، بوعرفة، ع).

Habermas attempted to define the nature of post-secular societies, affirming that it must have passed through secularism. This contested term applies only to wealthy European societies and their counterparts (Habermas,J, 2008, p4).

Habermas argues the necessity of moving toward post-secular societies through the structure of secularism itself. Freedom (freedom), which is at the heart of secularism, requires the liberal state to allow religious groups to practice their religious rituals in the public sphere. Because the public sphere belongs to all citizens as stipulated by law, and in fact, secularism only serves non-believers/religious while ignoring a large segment of society. Besides, the secular citizen must change the mentality of exclusion. If secularists continue to reinforce their precautions about religious citizens because they cannot be taken seriously, secularists undermine the basic rules of mutual recognition that require common citizenship (Habermas,J, 2008, p9).

Post-secular societies are societies that can solve the crisis of modernity by opening the public sphere to all individuals for a dialogue that concerns whole citizens, Not only opening the public sphere but also on the recognition of religious individuals as essential members in society and cannot be marginalized. A post-secular society is a society that is always changing in dialogue and does not have a single ideological character.

Habermas moves on from the question of why we cannot call secular societies post-secular societies? (In these societies, religion maintains its influence and importance, while former secularism loses the certainty that religion will disappear throughout the world), to the question of how we should see ourselves as members of a post-secular society? What should we expect from each other to make sure that, in deeply rooted international states, social relations remain civilized despite the growth of pluralism cultures and religions? (Habermas, J, 2008)

Habermas sets conditions for both the secular and the religious to open a rational dialogue within the post-secular public sphere:

- Are secularists able to tolerate and have a sincere dialogue with the religious side, despite the many secular generations who have despised religion?
- Can secularists accept that many secular constants came from religion? Can they accept that in the public sphere?
- Are both sides ready to acknowledge that tolerance is always two-way? (موقاي، ب، 2014)

He also believes that religion has a big task, so it should be on the side of modernity and not against it. That is why he set conditions for the entry of religion into the post-secular public sphere:

- Religious citizens must develop an epistemic stance toward other religions and worldviews that they encounter within a universe of discourse hitherto occupied only by their own religion. They succeed in this to the extent that they relate their religious beliefs in a self-reflexive manner to the claims of competing doctrines of salvation so that they do not jeopardize their own exclusive claim to truth.
- Furthermore, religious citizens must develop an epistemic stance toward the internal logic of secular knowledge and toward the institutionalized monopoly on knowledge of modern scientific experts. They can succeed in this only to the extent that they conceive the relationship between dogmatic beliefs and secular knowledge from their religious viewpoint in such a way that the autonomous progress of secular knowledge cannot conflict with articles of faith.
- Finally, religious citizens must develop an epistemic stance toward the priority that secular reasons also enjoy in the political arena. This can succeed only to the extent that they embed the egalitarian individualism of modern natural law and universalistic morality in a

convincing way in the context of their comprehensive doctrines (Habermas,J, Between Naturalism and Religion, 2008, p137).

So religion in post-secular society is not the same as the one in pre-secular society. The return of religion is not a falling-back into something that was there before. When we think about the post- as a parable, we see that the religion that is presumably "returning" has meanwhile changed as well. The post-secular indicates a movement on the vertical as well as on the horizontal axis. This new image has an impact on the modernization narrative. Religion and modernity might, after all, be compatible (Stoeckl,K, 2011).

Conclusion:

What we have tried to do in this essay is to present an overview of the phenomenon of the resurgence of religion in the modern secular world, in which religion was supposed to decline, and we have tried to present two different explanations of the phenomenon.

In our opinion, There is a difference between the two theories in the form of opposition, not complementarity.

the resurgence of religion in the modern world is not a return to the pre-modern stage as Peter Berger tried to present, just as religion has not changed completely from the pre-modern stage as the post-secular theory tries to say, there is a continuity of the pre-modern religious model with some different religious groups, also there is a great change in religion due to its interaction with secularism, and especially among groups and even individuals who tried to adapt their religious beliefs and rites with modernism, and there is also a continuity of the secular model with some changes in. We think that we are at a point where we don't need more narratives that question whether religion has resurged or not. Rather, we need to understand the mechanism of the interaction between religion & secularism in contemporary societies, and what are the solutions that might allow opening the public sphere with acceptable consent for both the religious and the secular?

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