

The Impact of Secularization on Religious Denominations As Well

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ABSTRACT: Religion has been and remains one of the most important regulators of social reality. It is impossible not to agree with the fact that in the modern world religion attracts different segments of the population. In addition, it is difficult to dispute the aspect that religion is an ethical regulator of society, because many moral provisions of religion are able to direct the development of society in a positive direction. Religion as a special world relation of a person is created by tradition within the entire religious group, and manifests itself as an individual reflection of the actions and motivations of an individual.

KEYWORD: tradition, religiosity, modern information space, motivation In religious traditions.

the concept of religiosity can have completely different shades: from simple piety to complete detachment from secular life, disputes about religiosity, its truth and falsity have been conducted and are being conducted within religious traditions. This is largely due to the fact that the confessions themselves consider their tradition to be the only true one and leading to salvation. However, simply identifying with a religious association is not enough to talk about religiosity.

In different cultural and historical types of religions, there is no definition of religiosity, there is no unity regarding this term in scientific circles. Religiosity is considered from different positions, using many parameters, but by now there are three main directions in the interpretation of this term. The first direction is presented by I. N. Yablokov, who defines religiosity as a certain social quality of a group or individual, manifested in the sum of such properties as religious consciousness, religious behavior, religious attitude.

Here the question arises about the criteria of religiosity, and some researchers in this case call confessional affiliation, that is, self-identification, the main criterion. Thus, the concepts of religiosity have both methodological and theoretical differences, which lead to a difference in conclusions. Therefore, in our research we will adhere to the opinion that religiosity is connected with religious consciousness and religious worldview.

Religiosity should be characterized by such signs as the presence of visual, empirical actions acting as a social phenomenon representing the essence of a religious organization. Religiosity can be considered in the form of an emotional experience or a kind of subjective faith and an individual's desire for the divine. Due to individual characteristics, a person can perceive religious information, but its transmission to society depends on subjective and objective factors. Accordingly, religiosity is

the presence of certain attitudes, beliefs that are consistent with a person's religious faith, his activities in a particular sphere of society.

The term "secularization" is like two sides of the same coin: one side is positive, which fills a person, society and culture with an independent, non-religious meaning, the other is negative - it is the displacement of everything related to religion from all areas of human life. These sides are very closely related to each other, in the sense that with an increase in the religious content, the essence of the secular will decrease, and, conversely, the simplification or destruction of the secular cannot but have an impact on the religious. Thus, the secular and religious exist not only in parallel, but can also have a direct and indirect influence on each other. This process manifests itself, first of all, in the fact that a qualitative change in one gives an opportunity or an impetus to the development of the other. On the other hand, secularization as a process acquires a slightly different meaning if we consider "secular" as unrelated to religion.

There are two points of view on the essence and trends of the secularization process. The first point of view asserts that secularization will inevitably lead to the collapse and disappearance of religion from human social life. Other researchers prefer to see in secularization only a kind of change in religion in the sense that one cultural and historical type are replaced by others, and religion continues to exist in any case.

One way or another, civilization was formed under the influence of religion, in particular, Western European society, where, strictly speaking, the foundations of humanism, secularism, secular state and secularization were born. Life in modern society does not proceed without the influence of religious values, and this indicates that the disappearance of religion or a decrease in its role leads to the emergence of new forms of religion that are relevant and meet the needs of this time and society. Thus, religion appears as a separate sphere, free from the "sacred".

Religiosity has a contradictory character, because freedom of religion is guaranteed in the Soviet state, which means that a person accepts any form of religiosity. A contradiction arises when the same religiosity becomes outlawed and is persecuted by it if it violates the rights of other people. On the other hand, religiosity, while simultaneously performing an important function of socialization, changes itself in the conditions of changing religion and transforms the religious space.

Thus, it becomes clear why there is no common understanding of religiosity within the confessions. It is only since the Renaissance period, and then the Modern Period, that researchers-theologians begin to discuss the issue of personal religiosity, in which they saw "a universal substantial and non-confessional (general confessional, meta-confessional, sub-confessional) manifestation of personal religiosity, which has just acquired one or another historical and confessional form".

On the other hand, it should be noted that when confessions determine the essence of religiosity, a number of problems arise. These include the problem of faith and non-observance of rites, or, conversely, strict adherence and performance of cult practice, in the absence of faith on the part of the parishioner. Therefore, confessions have not developed their own methodological language for the interpretation of religiosity. Accordingly, a supra-confessional and philosophical understanding of religiosity may be the necessary objective knowledge.

Turning to the history of social philosophy, it can be noted that since the philosophy of the Middle Ages, researchers have tried to explain the place of religion in the world and, accordingly, touched on the question of religiosity.

In our opinion, the concept of religiosity of the above-mentioned P. Berger belongs to the studies that are based on the combination of theoretical and empirical. The religious scholar believes that the

modern religious situation is the presence of many religious views and organizations that make up a pluralistic picture of the religious life of the world community. According to P. Berger, it is pluralism that affects a person in such a way that the secular worldview increases in society. Religion becomes the choice of an individual who can control the level of his attachment to religion, his involvement in the religious worldview. In a situation of pluralism, religions form a kind of market, according to the researcher, where they offer their "services". After all, in conditions of pluralism, traditional religions can no longer have the former number of followers, so they are forced to compete and develop new forms and methods of religious influence. Religious identity is a way of spiritual awareness, formed in the process of socialization, when there is a process of acceptance of confessional characteristics and religious ideas and values. Thus, special ideas are formed that attach a person to a certain religious organization. We believe that religious identification should be determined by such points as: first, a person's attitude to religion, which implies his definition of himself as a "believer" or "unbeliever". Only if these aspects are observed, it is possible to determine religiosity. Some concepts of religiosity of both domestic and foreign authors form certain directions in the study of religiosity. The first understanding of religiosity comes from the perception of it as a social phenomenon formed under the influence of a denomination, on the basis of which one can talk about religiosity and non-religiosity. The second interpretation defines religiosity through a sense of belonging to the supernatural, the divine.

For all the apparent simplicity of concepts, one way or another connected with the analysis of religious consciousness, in the modern information space their semantic scope is often distorted, unreasonably expanding or, on the contrary, narrowing to the most primitive meanings. The reasons for this are largely due to deeply ingrained stereotypes of mass consciousness, which, of course, are almost impossible to destroy, but it is still worth attempting an intellectual correction. Let's recall the famous Confucian call to start with correcting names: "If the names are wrong, then the words have no basis. If words have no foundation, then deeds cannot be carried out.

As a result, the actual substitution of semantic meanings is carried out. A "believer" (having religious faith) turns into a "believer", in general, an ordinary person who trusts not only rational, but also intuitive knowledge, ready to accept some judgments without sufficient grounds. But the "unbeliever" (who does not have religious faith), respectively, is identified with a "non-believer", i.e. a very limited person who does not believe in anything and does not trust anyone, at best - a skeptic, at worst - a suspicious nihilist.

Paradoxically, the same assessment applies to a certain part of the clergy, the massive need for which has led to a significant reduction in the criteria for selecting those worthy for ordination. Today, within the church itself, there are many problems related to both the field of professional ethics and the level of professional competence of the clergy. (This is the so-called "young Age", some specific aspects of the practice of spirituality, monastic life, etc.) It is not surprising that many priests baptize, marry and give communion to almost everyone, regardless of their degree of spiritual readiness and motivation. As a result, participation in the sacraments actually ceases to be a reliable marker of religious faith.

Meanwhile, the end of the twentieth and the beginning of the twenty-first century was unexpectedly marked for many by the return of the religious factor to politics and public life. The most noticeable was the increased influence of Islam, but conservative, traditional and Orthodox movements were on the rise everywhere in the international religious arena. This happened in the USA (the decline of the main trends of Protestantism and the growth of evangelical movements), in Russia (the revival of Orthodoxy), in Catholic countries, in Israel (the increased influence of the conservative trend in Judaism), in India (the situation in Hinduism and Sikhism).

Under the influence of the increasing role of religion and religious institutions in many countries and in the world as a whole, the classical theory of secularization has been criticized by many well-known scientists, and one of its main creators, Peter Berger, has actually abandoned the theory of secularization.

In an article published in the late 90s of the last century, P. Berger states: the assumption that we live in a secularized world is erroneous. The modern world, with some exceptions, is as religious as ever, the idea that modernization inevitably leads to the decline of religion is false. Modernization has a certain secular effect in some countries. But it also causes a powerful counter-secularization movement. And indeed, the relationship between religion and the world of Modernity is very complex. The proof of this is the statistical data and the results of sociological research.

Thus, according to the results of the latest annual global international survey of the Gallup International / WIN association "Global Barometer on Hope and Despair", more than half of the inhabitants of our planet (59%) consider themselves religious people. Every fifth inhabitant of the Earth (23%) called himself a non-religious person. And only one in eight (13%) stated that they are a convinced atheist. Hindus and Christians turned out to be the most religious.

Therefore, it is surprising that the opinion of intellectuals has changed towards the importance of the phenomenon of religion in society. Now the revival of religion causes concern if it threatens plans that restrict its private life, and becomes extremely important if viewed from the point of view of usefulness to society. Since religion constantly contributes to the life of society, including in those places where intellectuals who influence the formation of public opinion live, an explanation is required here. In this case, I would refer to the role of Eastern Europe, increasing with the expansion of the European Union, the influence of Muslim minorities in Western Europe, as well as the widespread influence of Islam.

To describe them, the well-known category "fundamentalism" was used to portray American conservative Christianity as having the same meaning as Islamic fundamentalism, and to demonstrate how religion itself can be the main source of modern reaction, conflict and social oppression. Proponents of this point of view believe that the root of all evil lies in the "dualistic" division of good and evil characteristic of religion, but at the same time replace it with the dualism of good secularism and bad religion. It is obvious that the desire to understand the very essence of the debatable issue of the relationship between religion and "secularism" is intricately intertwined with moral claims to possess the highest righteousness (and/or civility).

Arguments in this area are evaluated not only on the merits of the issue, but also taking into account the positions of the speakers, which may or may not coincide and, as expected, should be confirmed by examples. It poisons the discussion. Moreover, the conflicting opinions of the participants in the controversy revolving around the issue of religion and secularism are formed under the influence of the social status and experience of its participants, including their historical experience of life as a community. For example, Israelis with historical experience of living in central Europe and Russia, most likely, look at religion through the prism of restrictions of the religious ghetto, on the one hand, and persecution provoked by neighbors, on the other.

I have previously referred to the assumption that religion is more reactive than active. This view is partly based on the idea that religion is epiphenomenal and socially reactionary, and further implies that it slows down the development of society towards a fully secular modernity, determined by its own norms, not scientific criteria. As soon as religion, by its definition as a subject of social ontology, is excluded from what constitutes modernity, the situation immediately becomes more complicated for someone who analyzes religion as an active force in the modernization process. At

best, it will be seen as a transitional phenomenon on the way to modern society, and not as its defining component. As soon as we admit that religion is a transitional phenomenon, we immediately return to the one-sided and universal version of the theory of secularization, carried out in special European conditions.

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