



International Islamic University Islamabad

Faculty of Islamic Studies (*Usuluddin*)

Department of Comparative Religion

**Religion, Secularization, and Tolerance:
A Critical Study of Jose Casanova**

Submitted by

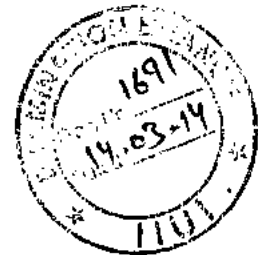
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In The Name of Allah, The Most Merciful and Beneficent

Dedication

“I dedicate this thesis to my praiseworthy life partner Furqan for his love, support and guidance in my educational career because what I am today is only because of him”

(Acceptance by the Viva Voce Committee)

The thesis is accepted by the Faculty of Islamic Studies International Islamic University Islamabad, in partial fulfillment of the requirements for the Master of Science (MS)/ Philosophy degree in Islamic Studies with specialization in Comparative Religion.

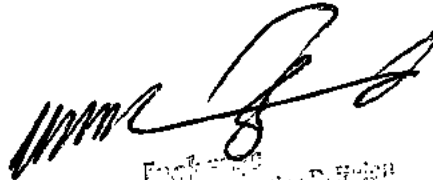
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ABSTRACT

This study aims at critical analyses of Casanova's theory of secularization, especially his view that the secularization is a prerequisite for open and tolerant society. The study attempts to analyze if the world is in fact becoming more tolerant due to the progression of secularization. In other words, is there a visible difference in the degree of tolerance in secular and religious societies? Is toleration possible within the religious frameworks? Moreover, will toleration necessarily lead to global denominationalism as Casanova believes? I have tried to explain such type of issues in my thesis.

The thesis includes three chapters, conclusion, glossary, and bibliography. The first chapter is meant to introduce the subject of dissertation. The biographical sketch and of Jose Casanova is brief and descriptive, mainly depending on the sources from the internet. The Secular, Secularity and Secularization and related terms have been explained in an analytical and, up to some extent, critical manner. There is a brief survey of the previous literature on Casanova's view about religion and the theory of secularization. Then, statement of the problem and methodology has been explained.

The second chapter is an objective and analytical description of Jose Casanova's views on the theory of secularization, religion and the relationship of secularization process with tolerance. Casanova distinguishes between three different processes of secularization: Secularization as declining of religion, as privatization of religion, and demarcation of the secularist fields of economics, state, and science from religion. In this chapter these three different processes of secularization are empirically examined across Western Europe and United State of America regarding their religious situation.

Casanova considers that the religious and secular worldviews are interwoven in such a way that a clear demarcation appears almost impossible. He thinks that the global process of secularization is happening everywhere. It is constituted by modern cosmic order of science and technology, the modern social and administrative order of states, capitalist markets, mediated public affairs and modern moral orders of individuals claiming rights to liberty, equality and to get happiness. All these orders

are functioning without concept of God but this process of secularization may have different religious dynamics, the contrasting situation between Europe and USA can be considered one of the examples. Other ideologies like Exceptionalism, cosmopolitanism, multiculturalism, multiple modernism, and global denominationalism are all creation of global secularization process. These ideologies are briefly described and their relation to secularization process is explained in this chapter. All such concepts and ideas provide the base for understanding how secularization grows in human mind, takes place in worldly life, and becomes a zeitgeist at a global level.

According to Casanova, religion is in interaction with the processes of globalization, de-territorialization, democratization, and other such tendencies. The relationships here are quite dynamic which cause development of new identities along with an emerging "global identity." Globalization offers decentralization of religion, characterized by a lack of historical connection with tradition. Decentralized religion is independent of limited homage in the world. Thus, one can predict unanimous body of humanity that seems to share the same space and time in the world. All this is happening through broadcasting technologies like internet, television, radio and through migration of people from one place to another on permanent basis. This situation is called "Global Denominationalism" by Casanova. He also considers USA as "the first new global society" and that Islam, Hinduism, Buddhism and Judaism etc. also becoming "Americanized religions." In a way, his views contrast those of the Huntington, who has presented the thesis of 'clash of civilizations' to describe the present global conditions. One may say that the expression 'comparison of civilizations' is more appropriate description of today's world rather than 'clash of civilizations.'

The chapter also discusses the relevance of religion and secularization for tolerance. In today's world, religions are seen by some people as a source of intolerance, a cause of conflicts, and therefore a problem. First of all, it is noted that Casanova's idea that secularization is inevitably necessary for tolerance seems problematic under the light of contemporary global political situation. It is noted that the problem of intolerance does not belong to one particular religion nor is it necessarily connected to only religious ideologies.

The third chapter deals with the critical evaluation of Jose Casanova's theory of secularization. Firstly, it is noted that Casanova's theory lacks sufficient empirical support for the supposed implications of secularization. It also appears that Casanova's position is not entirely coherent. It is noted that religiosity is not declining because religion has disappeared nowhere but changed it has everywhere. It is perpetual, discursive, and substantial and continues to be a potent factor in emerging global order. In fact, religion is revitalized and reconstructed at the global level.

This chapter also reviews Casanova's theory of Secularization and tolerance in the Islamic perspective. Casanova opines that in the European history the problems related to religion and state have been solved by 'privatization of religion' or in other words, through the process of secularization. Casanova foresees that Islam in future will also become an Americanized religion. Moreover, Muslim communities in USA are facing the challenge of converting diverse immigrants from various parts of the world into a single American Muslims denomination.

It is noted that the majority of Muslims considers secularized thinking as contradictory to Islam. It is noteworthy here that the seeds of secularization were sown in the Muslim societies at the time of colonialism and imperialism. As Muslims were persecuted by secular regimes, Muslim mind has a negative impression of secularization in general. Otherwise, Islamic societies are not fundamentally different from the western societies regarding the relationship between different religion and states. In this context, one wonders how Western states like France are pressing on Muslims to adjust themselves with secularism on the footnotes of the other religions. Let it leave on time to decide if this approach will inhibit radical Islamic behavior or will promote radicalization.

The conclusion pertains to the results of the study.

Preface

While going through the materials on secularization process in today's world, it was interesting for me to know about Jose Casanova. He is a pre-eminent Spanish sociologist, now living in USA. Firstly, his viewpoint was that as gradually societies move towards modernity, they are becoming more secular. However, when he came to the United State and saw a different situation: a very modern society where religion was still very important. This empirical observation was the basis for his work in a new direction. Thence he has redefined, repositioned, and reorganized the vocabulary for sociology. He has also talked about multiple modernities, new paradigms of secularization, and Secularism.

Since these concepts present an interesting perspective on the contemporary situation, I decided to study and analyze Casanova's theory of secularization. Thus, this dissertation aims at a careful study of the sources, origin, and development of these concepts in interaction with various cultural and societal factors, and in the context of religious communities in which they are found. Thus, a sketch of his theory of secularization is drawn with the help of his own writings, which should be considered the primary source for the present study. Appraisals of his views have also been taken into account, which served as the secondary sources.

I have given a special analytical description of American exceptionalism because a large group of people think that USA presents an exceptional role model of secularization process for other countries. Moreover, I have described that cosmopolitanism, multiculturalism, multiple modernism, de-privatization of religion and global denominationalism are all creation of global secularization process. All above mentioned concepts and ideas provide the base for understanding if and how secularization is taking place in worldly life.

I was expecting some difficulties in carrying out an objective and worthwhile study on this topic considering the dearth of materials, but thanks to Berkeley Center for Religion, Peace, and World affairs, which provided to me some of the relevant materials.

Throughout the process I have been privileged to have had the collaboration of my supervisor, Dr. Muhammad Akram. I am obliged to him for providing me with valuable guidance, especially in right formulation of the topic, collection of sources, documentation, and use of the Endnote software. Finally, I thank to all the teachers, family members, and friends, who have been of any help to me in conducting this research project.

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Chapter 1: Introduction:

The Western world has been going through profound cultural changes under the sway of intellectual currents like positive philosophy, empirical sciences, and enormous faith in human reason. The idea that western societies have moved away from religious or divine authority goes back to the 17th century. It was Max Weber, however, who in 1910 introduced the term 'secularization' for the first time. For Weber rationalization was central to the process of secularization. Interestingly, Weber also viewed that though a religious movement Protestantism carried in itself the seeds of secularization. At that time most of the scholars assumed that religion was going to disappear. This understanding of the modern social situation is known as the classical theory of secularization. Bryan Wilson is known to be the pioneer of the so-called classical theory of secularization, which he described in his book titled *Religion in Secular Society* published in 1966.

a) Definition of the Terms: Secular, Secularism, and Secularization

The concepts like secularization, religion and tolerance are systematically conceived, organized, established, and experienced in various modern contexts (social, political, cultural, academic etcetera). Since the subject of this thesis is secular, secularity and secularization, it is important to briefly clarify the manner in which I am using these terms to avoid any misunderstanding that might arise from false or unwarranted assumptions. The secular, secularity and secularization are related terms. The reason is that these terms originate from the same linguist roots but are adopted in different frameworks with different histories. Thus, one needs to be careful in using these words in order to keep away from misinterpretations.

The term 'secular' has been used by Catholic Church since the dark ages (500 CE-1500 CE). When a clergyman did not follow his religious regulations he was called to be a secular. In its original theological sense, the term 'secular' was applied "when a religious person abandoned the monastic rule to live in the *Seculum* or when monastic property was

secularized following the Protestant reformation.”¹ Thus, one can say that the term has been taken from the specific situation in Christian history.

In the Eastern countries like India, the term ‘secularism’ became known after the colonial period. In this context ‘secularism’ simply means to live with others in descent manner with peace and with respect for the others’ religious convictions. Similarly, in France ‘laicite’ is a notion which represents a strict governmental policy in which no interference of government is allowed in religious matters and no interference of religion in the matters of state.²

It should be obvious that the ‘religious’ and the ‘secular’ are always and everywhere mutually constituted. The secular is often assumed as non-religious. In this respect, it functions simply as a residual category. But paradoxically, in our modern secular age and world the secular has come to encompass increasingly the whole of reality, in a sense replacing the religious. This is the epistemic attitude which is critically characterized as “subtraction theories” of the secular by Charles Taylor.³ Here, to be secular means to get liberated from religious restrictions and to believe in rationality and self confidence. In this sense, scholars like Taylor believe that we are all secular and are likely to remain so for the foreseeable future⁴. In his words: “It is an age in which most people in modern societies, including religious people, make sense of things entirely or mainly in terms of this worldly causality.”⁵ The people think entirely within the “immanent frame”. The secular immanent frame is constituted with modern secular cosmic order of science and technology, the modern social order of state, capitalist markets and mediatic public affairs, and the

¹ See Mark Juergen Smeyerson and Jonathan Van Antwerpen, *Rethinking Secularism* (New York: Oxford University Press, 2011), pp. 56.

² Antonia Nevill (Translator) Rene Remond, *Religion and Society in Modern Europe* (Malden, MA: Black Well Publishers, 1999), p. 127.

³ Charles Taylor, *A Secular Age* (Cambridge, USA: Harvard University Press, 2007), p. index, 871.

⁴ Craig J. Calhoun, Mark Juergensmeyer, and Jonathan "Secular, Secularization and Secularism" by Jose Casanova in, *Rethinking Secularism* (New York: Oxford University Press, 2011), p. 57.

⁵ Charles Taylor, *A Secular Age* (Cambridge, USA: Harvard University Press, 2007), p. 539 -593.

modern social order belongs to liberty and equality etc. All these secular orders are functioning as if God does not exist.⁶

There are three different ways of being secular: a) mere secularity: That is, it is the phenomenological experience of living in a secular world and in secular age, where being religious may be a normal viable option. b) Self-sufficient and exclusive secularity: That is, the phenomenological experience of living without religion as a normal, quasi-natural taken for granted. c) Secularist secularity: That is, the phenomenological experience not only of being passively free but also actually of having been liberated from "religion" as a condition for human autonomy and human flourishing.⁷

This original theological sense of the term 'secular,' as explained above, is helpful in understanding the term 'secularization' too. However, 'secularization' primarily refers to a historical process that took place in the Western history, or that is still taking place globally according to some sociologists. In this context, the term 'disenchantment of the world' was introduced by Max Weber in 1910.⁸ It means disillusionment of the Western society from numinous things. For Weber this is one of the main aspects of the secularization process. In the words of an important contemporary sociologist: "Secularization is also a process of evolution of the consciousness of man from the 'infantile' to the 'mature' states, ...[by] the removal of religious and metaphysical supports and putting man on his own."⁹

The ideas of freedom and transgression are important concepts for secularization process.¹⁰ One can say that transgression formulates human freedom. The idea of freedom is related to the modern idea of self interest

⁶ Jose Casanova, "The Secular, Secularisation, Secularism in Rethinking Secularisation," (2011): 57.

⁷ Craig J. Calhoun, Mark Juergensmeyer, and Jonathan "Secular, Secularization and Secularism" by Jose Casanova in, *Rethinking Secularism* (New York: Oxford University Press, 2011), p. 60.

⁸ The phrase "disenchantment of the world" was first used by Friedrich Schiller and quoted by Weber. Another term which Weber used in this connection is 'rationalization.' Marks Weber *Essays in Sociology*: (New York: Oxford University Press, 1958).

⁹ Harvey Cox, *The Secular City* (New York: 1965), p.2.

¹⁰ See, Gabriel Motzkin, *Secularization, Knowledge and Authority* (UK: Alliance Publishing Trust, 2008), pp. 41-47.

and now it has become an emotional issue with regard to the women's freedom. Thus, the issue of transgression also belongs to emotions. According to Steve Bruce, secularization is an irreversible process by because "it is located in the interplay between emotional life and the social structure."¹¹

b) Jose Casanova

Jose Casanova is the renowned scholar in sociology of religion at the international level. Originally from Spanish, now he is based in the US, where he is serving at the Department of Sociology, Georgetown University. He is also head of Barkley Center's Program on Globalization, Religion and Secular. He is a prolific writer. The main areas of his scholarly interest include globalization and religion, the dynamics of transnational religion, migration, and increasing ethno-religious and cultural diversity. His research on religion and globalization has adopted an ambitious comparative perspective that includes Catholicism, Pentecostalism and Islam. His work on transnational migration and religion explores the incorporation of minorities and the construction of transnational networks, identities and structures. Nowadays, his major research projects focus on religious lives of the migrant minorities in cities like London, Johannesburg, and Kula Lumpur.

His publications are on vast subjects, including religion and globalization, migration and religious pluralism, transnational religions, and sociological theory of secularization. His best known works in these areas are as follows: *Public Religions in the Modern World* (1994); *The New Millennium and Globalization* (2001); *Rethinking Secularization: A Global Comparative Perspective* (2006) and *The Long Journey of Turkey into Europe and the Dilemmas of European Civilization* (2006). The present undertaking is about Casanova's theory of secularization.

c) Survey of the Previous Literature

Casanova is a prolific writer and several of his own works are available for a student of his views on secularization. A sketch of his theory of

¹¹ Steve Bruce, *God Is Dead: Secularization in the West*, Religion (Malden: Blackwell Ltd, 2002), pp. 37. See also, Yochi Fischer Gabriel Motzkin, *Religion and Democracy in contemporary Europe* (UK: Alliance Publishing trust, 2008), 45- 63.

secularization can be made with the help of his own writings and that of some scholarly interpretations of his work. In Casanova's point of view, the decline of religion is the consequence of modernization.¹² However, he finds sees that in some modern societies there are no little effects of secularization and no indication of the decline of religion is visible. Here the question arises, is the secularization not directly related to modernization? If the answer is negative then the next question arises what is the cause of large scale secularization in some other modern societies?

Casanova's answers to the above question can be summarized as follows. Firstly, it seems that secularization has different shades. For instance, the Western Europe is modern and at the same time quite secularized while the United States of America is equally modern but the signs of religious fervor is not difficult to notice. Spain is another case, where people go to the church regularly but consider themselves non-religious. Likewise, India celebrates its constitutional secularism, which is seen a guarantee for interfaith toleration and respect between different religions. However, it is a matter of fact that religious parties like Bhartia Janta Party (BJP) are a formidable political force in the country. Another example is Turkey that is constitutionally a secular state; however Islamic parties are on rise notwithstanding the countries otherwise modern social and political outlook.¹³ Thus, secularism is different in various countries. The reason is that different aspects of the process of secularization manifest in different situations. So it is true to think that modernization produces secularization however, this relation is complex and unclear. It is true but not clear because secularization is knowledge for being secular which we automatically produce¹⁴ according to our religious and political situations.

Secondly, secularization does not mean that all religion will disappear rather it is meant by secularization that modernization will transform all religion. For example, the western secularization is actually transformation of the western Christianity.¹⁵ This is a part of global universal process of transition. The western modernization is a western process which is

¹² Casanova Jose, *Five Lectures in the Sociology of Religion* (Washington, DC: Berkley Center for Religion, Peace, and World Affairs Georgetown University, Aug 2-6, 2010), 21.

¹³ See Casanova Jose, "Faiths as Shapers of Globalization," in *Faith & Globalization Initiative* (Yale University: 2009).

¹⁴ See Casanova Jose, "The Shortcomings of Secularization Thesis," (Yale University: 2008).

¹⁵ Casanova Jose, "Rethinking Secularisation: A Global Comparative Perspective," *8 HEDGEHOGRE* 7 (2006), 18.

particularly relevant for western Christians and not for "Eastern Christians" because western Christians have one through dynamic secularization. Dynamic secularization here means transformation of the traditional Christianity into modern Christianity.¹⁶ Transformation of religion means religion is undergoing major changes. Religion is part of transnational global context today as we hear expressions like judo-Christian and Euro-Islam and so on.

Religion is in interaction with the processes of globalization, de-territorialization, democratization, and other such tendencies. The relationships here are quite dynamic¹⁷ which cause development of new identities along with an emerging "global identity." Globalization offers decentralized religion, with no historical links to tradition and with no territorial roots or identity. Decentralized religion can make itself at home anywhere in the globe. Thus, one can predict a single humanity, sharing the same global space and time through electronic mass media and mass migration as de-territorialized global religions.¹⁸ Thus anticipated situation is called "Global Denominationalism" by Casanova.¹⁹ He also considers America as "the first new global society" and that Islam, Hinduism, Buddhism as being "Americanized religions."²⁰ In a way, his views contrast those of the Huntington who has presented the thesis of "clash of civilizations" to describe the present global conditions.²¹

It is indeed surprising to observe how wide spread is the view throughout Europe that religion is intolerant and creates conflict. The base of this idea comes from historical experience of most Europeans societies.²² Thus, Casanova considers secularization as a prerequisite for open and tolerant

¹⁶ Talal Asad, *Formation of the Secular: Christianity, Islam, Modernity* (Stanford, CA: Stanford University Press, 2003), Jose Casanova, "Secularization Revisited: A Reply to Talal Asad," in *Powers of the Secular Modern, Talal Asad and His Interlocutors*, ed. David Scott and Charles Hirschkind (California: Stanford University Press, 2006), 12-30.

¹⁷ Jose Casanova, "Beyond European and American Exceptionalism" In Grace Davie, Pal Meelas and Linda Woodhead, Eds, *Predicting Religion* (Aldershot, U.K.: Ashgate, 2003), 17-29.

¹⁸ Casanova Jose, *Public Religions Revisited in Hent De Varies*, Ed. Religion Beyond the Concept (New-York: Fordham University Press, 2008), 101-119.

¹⁹ See Casanova Jose "Proselytism Pros and Cons," (George Town: Berkley center, 2010).

²⁰ Jose Casanova, "The Sacralization of the Humanum: A Theology for a Global Age" *International Journal of Politics, Culture and Society* 13, no. 1 (1999), 22-40.

²¹ Samuel P. Huntington, *The Clash of Civilizations and Remaking of World Order* (USA: Simons and Schuster, 1996), 25-28.

²² Casanova, *Religion Challenging the Myth of Secular Democracy*, 28.

societies. Now a question how secularization promotes religious tolerance? Here Casanova takes recourse to the model of "twin toleration" presented by Alfred Stephan²³ which means that both religious authorities and governments must tolerate each other.

The effects of religion have been studied extensively in recent years as religion has been used as a vehicle of intolerance and violence in different parts of the world. Casanova opines that the problem of engagement of some Muslims, consciously or unconsciously, in activities related to terrorism and violence is because religion is assigned role in all aspects of public sphere. European societies had already faced such problems. In the European history such problems have been solved employing the liberal secular norm of "privatization of religion,"²⁴ in other words, through the process of secularization.

However the theory has been criticized by scholar like Rodney Stark. In his article titled "Secularization, RIP (Rest in Peace)," he calls it a myth.²⁵ In Casanova view the whole process is related to "differentiation" of religion in which the various aspects of society, economic, political, legal and moral become increasingly specialized and distinct from one another (as a society become modernized) and emancipation of secular spheres for example state economy, science from religious sphere and same process occurs within religion when specialized in different fields. His thesis is that religion is back on public stage because religious leaders refuse to accept their marginalized position in society has been confirmed. It is called "de-privatization" of religion.

Likewise, Casanova's claim that secularization is a prerequisite for open and tolerant societies seems problematic on a closer examination of the facts. We need to carefully consider and review the statement of Casanova: "In the name of freedom, individual autonomy, tolerance and cultural pluralism, religious people (Christian, Jews and Muslim) are being asked to keep their religious beliefs, identities and norms 'private' so that they do

²³ Alfred Stephan's, "Religion, Democracy and The "Twin Tolerations", " *Journal of Democracy* 11, no. 4 (October 2000), 37-5.

²⁴ Martin Reischbrodt, "The Meaning of Privatization and De-Privatization," in *Religion in the 21 Century: Challenges and Transformations*, ed. Hans Lisbet, Hanne, Margit (England: Ashgate, 2010), 177-182.

²⁵ R. Stark, "Secularization, R.I.P. (Rest in Peace)" *Sociology of Religion* 60, no. 3 (1999), 249.

not disturb the project of a modern, secular, enlightened Europe".²⁶ In this context the questions arise as to what is meant here to keep religious beliefs, identities, and norms 'private' and if this is possible practically in the first place? What exactly Casanova means by the project of modern, secular, enlightened Europe? Lastly, how and why the religious communities can be convinced to protect this modern secular project?

It is true that secularism does not mean a life which denies God²⁷ and that all it implies is that every citizen of a state has equal opportunity to adopt any religion and practice it.²⁸ However, the questions remain to be answered what make the supposed secularized and tolerant western societies ban the Islamic practices like headscarf and construction of minarets of mosques in their countries?

d) Statement of the Problem:

This study aims to critically analyze Casanova's theory of secularization, especially his view that the secularization is prerequisite for open and tolerant society. The study attempts to analyze if the world is in fact becoming more tolerant as a result of the process of secularization? In other words, is there a visible difference in the degree of tolerance in secular and religious societies? Is toleration possible within the religious frameworks? Moreover, will toleration necessarily lead to global denominationalism as Casanova believes?

e) Research Methodology:

Since, the concepts like secularization, religion and tolerance are systematically conceived, organized, established, and experienced in various modern contexts (social, political, cultural, academic, disciplinary etcetera). In this dissertation I would have to make a careful study of the sources, origin, and development of these concepts in itself and in interaction with the culture and society, and possibly with the religious community in which it is found. I would study the effectual makeup of the community, which would include the reactions to the outside world.

²⁶ Grace Davie and Effie Fokas Peter Berger, *Religious America, Secular Europe? A Theme and Variations* (London: Ashgate, 2008), 62.

²⁷ Abdullahi Ahmed An-Na'im, *Islam and the Secular State*, first edition 2008 ed. (London: Harvard University Press Cambridge, Massachusetts London, England, 2008), 43.

²⁸ See D.L. Munbay, *The Idea of Secular Society* (London: Oxford University Press, 1963).

I have tried to add a sociological analysis to the thesis, the aim of which is to explain the social background of secularization, to describe its patterns, and to ascertain the sociologically relevant implications and results of the process of secularization. So, the study is framed within the sociology of religion approach.

Chapter 2: Casanova on Secularization and Religion: A Description

a. Casanova's Theory of Secularization

As mentioned above, Casanova is by no way the first to present a theory of secularization. Thus, his views should be seen in the context of the classical theory of secularization. Max Weber had introduced the theory of secularization for the first time in 1910. His notion of "disenchantment of the world" is related to secularization. In this context, 'disenchantment' refers "to centuries of religious rationalization which resulted in the elimination of magic as a means of salvation."²⁹ It means disillusionment of western society from numinous things. For Weber rationalization was central to the process of secularization. Interestingly, He also viewed that Protestantism, though a religious movement carried in itself the seeds of secularization.³⁰ He was also of the view that the gradual civilization changes would "lead to a progressive 'disenchantment' and ultimately, to a world in which religion would no longer play a role in public life. This was not to say that religion would necessarily disappear altogether."³¹

Contemporary theories of secularization are dominated by the classical works. Among the expounders of these theories some scholars, including Bryan Wilson³² and Roy Wallis³³ have explicitly Weberian concepts. Others, such as Rodney Stark³⁴ and William Sims Bainbridge,³⁵ and Grace

²⁹ Ludwig Gelot, "The Theological origins and character of Secular International Politics: Towards Post-Secular Dialogue" (Aberystwyth University, 2009), 35.

³⁰ Max Weber, *The Protestant Ethic and the Spirit of Capitalism* 26 (Talcott Parsons trans, 1958).pp:109.

³¹ Basit Bilal Koshul, *The Postmodern Significance of Max Weber Legacy Disenchanting Disenchantment* (Macmillan, 2005).p: 11.

³² Bryan Ronald Wilson (1926-2004) was a sociologist. He is lecturer in Leeds and Oxford University . He was deeply developed Weberian approach, focusing on religions lose of social significance, and the disenchantment and rationalization of the world. He gave the foundation to the standard model of secularization and pre-eminent scholar of sectarianism.

³³ Roy Wallis (1945-1990) is the student of Bryan Wilson at Oxford University. His interest was in new religious movements. He produced a theory of factionalism and Schism, a theory of Charisma, series of strong defenses of secularization thesis, usually presented as criticisms of the Stark and Bainbridge theory of religion.

³⁴ Rodney Stark is a sociologist in America. He is also a journalist.

Davie,³⁶ exhibit the thought of Emile Durkheim, who is another classical sociologist. Most of the classical sociologists had assumed that religion was going to disappear. This understanding of the modern social situation is known as the classical theory of secularization.³⁷ Bryan Wilson is known to be the pioneer of the so-called classical theory of secularization, which he described in his book titled *Religion in Secular society* published in 1966.

As regards Casanova's theory of secularization, he is a prolific writer and several of his own works are available for a student of his views on secularization. A sketch of his theory of secularization can be made with the help of his own writings and that of some scholarly interpretations of his work. His secularization thesis did not necessarily imply the growth of secular consciousness and declining of religious interests. Secularization simply means that religion had ceased to be significant in public life. Casanova theory of secularization is also influenced by founding fathers of sociology but with some distinctions. Now the question arises how Casanova's theory of secularization is different from the other theories of secularization?

In Casanova's point of view, the decline of religion is the consequence of modernization.³⁸ However, he views that in some modern societies there are little effects of secularization and no indication of the decline of religion is visible. Here the question arises, is the secularization not directly related to modernization? If the answer is negative then the next question arises what is the cause of large scale secularization in some other modern societies?

³⁵ William Sims Bainbridge is an American Sociologist, and working in National Science Foundation. He is also a Professor of sociology at George Mason University.

³⁶ Grace Davie is a British sociologist of religion. He has explored the relationship among different aspects like modernity, welfare, healthcare law with religion. His well-known publication is "Religion in Britain since 1945: Believing without Belonging".

³⁷ Douglas J. Goodman George Ritzer, *Classical Sociological Theory*, 4/e ed. (New York : McGraw Hill Higher education, 2004), 415- 423.

³⁸ Jose Casanova, *Five Lectures in the Sociology of Religion* (Washington,DC: Berkley Center for Religion,Peace,and World Affairs Georgetown University, Aug 2-6,2010), 21.

Casanova's answers to the above question can be summarized as follows. Firstly, it seems that secularization has different shades. For instance, the Western Europe is modern and at the same time quite secularized while the United States of America is equally modern but the signs of religious fervor is not difficult to notice. Spain is another case, where people go to the church regularly but consider themselves non-religious. Likewise, India celebrates its constitutional secularism, which is seen a guarantee for interfaith toleration and respect between different religions. However, it is a matter of fact that religious parties like Bhartiya Janta Party (BJP) are a formidable political force in the country. Another example is Turkey that is constitutionally a secular state; however Islamic parties are on rise notwithstanding the countries otherwise modern social and political outlook.³⁹ Thus, secularism is different in various countries. The reason is that different aspects of the process of secularization manifest in different situations. So it is true to think that modernization produces secularization however, this relation is complex and unclear. It is true but not clear because secularization is knowledge for being secular which we automatically produce⁴⁰ according to our religious and political situations.

Secondly, secularization does not mean that all religion will disappear rather it is meant by secularization that modernization will transform all religion. For example, the western secularization is actually transformation of the western Christianity.⁴¹ This is a part of global universal process of transition. The western modernization is a western process which is particularly relevant for western Christians and not for "Eastern Christians" because western Christians have one through dynamic secularization. Dynamic secularization here means transformation of the traditional Christianity into modern Christianity.⁴² Transformation of

³⁹ See, Jose Casanova, "Faiths as Shapers of Globalization," in *Faith & Globalization Initiative* (Yale University: 2009).

⁴⁰ Jose Casanova, "The shortcomings of secularization thesis," (Yale University: 2008).

⁴¹ Jose Casanova, "Rethinking Secularisation: A Global Comparative perspective," *8 HEDGEHOGRE* 7 (2006).

⁴² Talal Asad, *Formation of the secular: Christianity, Islam, Modernity* (Stanford, CA: Stanford University Press, 2003), Jose Casanova, "Secularization Revisited: A Reply to Talal Asad," in *Powers of the Secular Modern, Talal Asad and his Interlocutors*, ed. David Scott and Charles Hirschkind (California: Stanford University Press, 2006). p. 12-30.

religion means religion is undergoing major changes. Religion is part of transnational global context today as we hear expressions like judo-Christian and Euro-Islam and so on.

For Casanova, religion is in interaction with the processes of globalization, de-territorialization, democratization, and other such tendencies. The relationships here are quite dynamic⁴³ which cause development of new identities along with an emerging "global identity." Globalization offers decentralized religion, with no historical links to tradition and with no territorial roots or identity. Decentralized religion can make itself at home anywhere in the globe. Thus, one can predict a single humanity, sharing the same global space and time through electronic mass media and mass migration as de-territorialized global religions.⁴⁴ Thus anticipated situation is called "Global Denominationalism" by Casanova.⁴⁵ He also considers America as "the first new global society" and that Islam, Hinduism, Buddhism as being "Americanized religions."⁴⁶ In a way, his views contrast those of the Huntington who has presented the thesis of "clash of civilizations" to describe the present global conditions.⁴⁷

According to him, secularization is a multifaceted and continuous process which persistently passes through changes. According to Casanova, different facets of secularization include: secularization as declining of religion, privatization of religion, differentiation of religion, de-privatization of religion, the different aspects of modernity, the changing relationships of egalitarianism and religion in today's globalized world. Among these dimensions, his concept of de-privatization of religion is distinct from the previous conceptualizations of secularization.

⁴³ Jose Casanova, "Beyond European and American Exceptionalism" in Grace Davie, Pal Meelas and Linda Woodhead, eds, *Predicting Religion* (Aldershot, U.K: Ashgate, 2003), 17-29.

⁴⁴ Jose Casanova, *Public Religions Revisited in Hent de Varries*, ed. *Religion beyond the Concept* (New-York: Fordham University Press, 2008), 101-119.

⁴⁵ See, Jose Casanova, "Proselytism Pros and Cons," (George Town: Berkley center, 2010).

⁴⁶ Jose Casanova, "The Sacralization of the Humanum: A Theology for a Global Age" *International Journal of Politics, Culture and Society* 13, no. 1 (1999), 22-40.

⁴⁷ Samuel P. Huntington, *The Clash of Civilizations and Remaking of World Order* (USA: Simons and Schuster, 1996).

Thus, his theory of secularization has different components which are not necessarily interrelated.⁴⁸ These components include: a) decline of religion both in terms of social influence and individual practices, b) no practices no beliefs, c) privatization of religion and demarcation of the secularist fields of economics, state, and science from religion.⁴⁹

Recently, he has introduced yet another refinement for his theory, which he likes to call global denominationalism.⁵⁰ Global denominationalism is a condition in which the transformation of religion would take place at global level with different variations as religious dynamics and transnational religion. The relationships here are quite dynamic which cause development of new identities along with an emerging "global identity." He views that Globalization offers

[D]ecentralized religion, with no historical links to tradition and with no territorial roots or identity. Decentralized religion can make itself at home anywhere in the globe. Thus, one can predict a single humanity, sharing the same global space and time through electronic mass media and mass migration as de-territorialized global religions. Thus anticipated situation is called 'Global Denominationalism.'⁵¹

According to Casanova the global process of secularization can be best characterized by Charles Taylor's "The Secular Immanent frame", in his book *A Secular Age*. Casanova describes:

The Secular Immanent frame is constituted by Cosmic, social and moral order. The modern cosmic secular order of science and technology, the modern social order of states, of administrative states, capitalist markets and mediatic public affairs, and the modern moral order of individuals like freedom in life.. All these three orders are functioning when there is no

⁴⁸Jose Casanova, *Public Religion in the Modern World* (Chicago: University of Chicago Press, 1994), 19.

⁴⁹Ibid.

⁵⁰Jose Casanova, *Religion Challenging the Myth of Secular Democracy*, ed. Hans raun Lisbet christofern, Hanne peterson, Margit warberg, *Religion in the 21 Century: Challenges and Transformations* (City: Ashgate, 2010), 33.

⁵¹Ibid

concept of God. However Taylor does not care about others religious intentions.⁵²

He has predicted a gradual emergence of a single humanity, a situation in which people would share the same global space and time through electronic mass media and mass migration. This would become a possibility as a result of de-territorialized global religions after they appropriate the contemporary secularized global situation. Thus, he calls the contemporary situation as post-secular period.

To further elaborate Casanova says that: "I am only claiming that religion as a discursive reality indeed as an abstract category and as a system of classification of reality used by modern individuals as well as by modern societies across the world has become an undisputable global social fact."⁵³

In short, for Casanova, not all forms of religion will disappear as a result of modernization rather it is meant by secularization that modernization will transform all religious forms. For example, the western secularization is actually transformation of the western Christianity.⁵⁴ This is a part of global universal process of transition. The western modernization is a western process which is particularly relevant for western Christians and not for "Eastern Christians" because western Christians have gone through dynamic secularization. Dynamic secularization here means transformation of the traditional Christianity into modern Christianity⁵⁵. Transformation of religion means religion is undergoing major changes. Religion is part of transnational global context today as we hear expressions like judo-Christian and Euro-Islam and so on.

⁵² Jose Casanova, "A Secular Age: Dawn or Twilight," in *Varieties of Secularism in a Secular Age* ed. Jonathan Van Antwerpen Michael Warner, Craig j. Calhoun (Harvard University Press 2010), 265.

⁵³ Anne Philips Jose Casanova "A Debate on the Public Role of Religion and Its Social and Gender Implications " in *Gender and Development Program* (United Nations Research Institute for Social Development Heinrich Boll Stiftung, 2009), 23.

⁵⁴ Jose Casanova, "Rethinking Secularisation: A Global Comparative Perspective," 8 *HEDGEHOGRE* 7 (2006), 18.

⁵⁵ Talal Asad, *Formation of the Secular: Christianity, Islam, Modernity* (Stanford: Stanford University Press, 2003), C.F Jose Casanova, "Secularization Revisited: A Reply to Talal Asad," in *Powers of the Secular Modern, Talal Asad and His Interlocutors*, ed., C.F David Scott and Charles Hirschkind (California: Stanford University Press, 2006), 12-30.

Then, what is the status of secularization theory today? Does it need to be discarded outright? Casanova's answers:

It is so intrinsically interwoven with all the theories of the modern world with the self-understanding of modernity that one cannot simply discard the theory of secularization without putting into a question the entire web, including much of the self-understanding of the social sciences.⁵⁶

Casanova argues that empirically it is proved by contrasting the situation of secularization process in the USA and the Western Europe that the same immanent frame may entail very different religious dynamics. There are many variation of secularization process. For instance, the American pattern of secularization is combined with religious growth and recurrent religious revivals. On the other hand the pattern of secularization in Western Europe can be called as secular differentiation and religious decline. Thus, nobody knows that which type of religious dynamics will accompany secularization because of the so-called 'secular immanent frame.'⁵⁷

Finally, according to Casanova, secularization is a multifaceted and continuing process which persistently passes through changes. Secularization is an analytical conceptualization of modern world's historical process.⁵⁸

Secularization is an explanatory word. It is used to explain the process of transformation in society from religious intention to worldly benefits. Casanova distinguishes between different processes of secularization⁵⁹ We will analyze these three processes of secularization and their impacts regarding religious situation in Western Europe and United State of America. Here the Question arises what has caused the noteworthy differences between Western-Europe and USA in terms of the religiosity and secularization. How European and American secularization will

⁵⁶ Casanova Jose, *Public Religion in the Modern World* (Chicago: University of Chicago Press, 1994), 18.

⁵⁷ Casanova Jose, "Religion, Globalization, and Secularization," in *The World We Want To Live In* (Zofin Palace, Conference Hall Forum 2000 Foundation, 2010), 3.

⁵⁸ Jose Casanova, "The Secular, Secularization, Secularism in Rethinking Secularization," (2011), 54.

⁵⁹ Jose Casanova, "Rethinking Secularisation: A Global Comparative Perspective," 8 *HEDGEHOGRE* 7 (2006), 7.

further affect the oncoming social, political, environmental, and global Challenges of the 21st Century? To know the answer let us consider Western-Europe and USA as paradigms for two different types of secularization processes.

Casanova considers empirical situation in different religions of the world in order to test the plausibility of the secularization theory. For instance, Casanova does not agree with Peter Burger's concept of de-secularization of the world which he proposed keeping in mind the case of China. Peter Burger's concept of de-secularization is that: "The new religious phenomena of revival are mainly reactions to the tendency of secularization."⁶⁰ China is a very secular country. There are many religious revivals such as Christian, Tibetan, Islamic and Buddhist revivals which tried to revive these religions by breathing new spirits but the survival of such movements did not progress well under the Communist rule. That's why Casanova's perception is that in Chinese pattern of secularization there is no expectation of radical religious transformation of Chinese societies.⁶¹

Casanova takes into case the cases of Western Europe and the United States of America. The Western Europe's significant historical events include Renaissance, The Protestant Reformation by Martin Luther, Counter-Reformation of Catholic Church, Enlightenment period, French Revolution, and the Industrial Revolution. These were all become base of secularization in Western Europe inevitably. Ludwig Gelot writes:

In fact, the first sociological study of the secularization process is found in *The Protestant Ethic and Spirit of Capitalism* in which Weber explored the process of rationalization of action that was spreading throughout all spheres of life during the Protestant Reformation and the Industrial revolution.⁶²

⁶⁰ Gergely Rosta, "Secularization and Desecularization in the Work of Peter Burger and the Changing Religiosity of Europe," www.crvp.org/book/series07/vu-26/chapter-14.htm

⁶¹ Casanova, "Religion, Globalization, and Secularization.", 3.

⁶² Ludwig Gelot, "The Theological Origins and Charactor of Secular International Politics: Towards Post-Secular Dialouge" (Abery Stwyth University, 2009), 35.

There are multiple, diverse, and ambiguous religious situations and secular trends in Europe. A majority of Europeans has converted to modern "secularity". There is an element of at least implicit conversion in the process of secularization as it is conversion to modernity; the will to be modern enlightened Europeans. Thus,

Casanova maintains that: "The Secularization of European societies was not only an unquestionable fact 'a fait accompli' as it were, but also it was perceived as a natural consequence of modernization"⁶³ He further maintains: "In the historical process of European secularization, the religious and secular are inextricably bound together and mutually conditioned with each other".⁶⁴

The development of secular mentality is very complex procedure which is inter related to the gradual change in European Christianity, the Protestant reformation, revolutionary movements, and the movements against Papal Government. There are several church denominations which now deny the universal authority of the Pope.⁶⁵ All such processes brought about the Western secular modernity. The secularist modernity means emancipation of reason and freedom from religion. The "progressive" European Social movements like French Revolution have also promoted secularization⁶⁶. The well-kept boundaries of rationalization pushed religion into the margins and private sphere.

Thus, the European case seems to support the general theory of secularization, that is, the most modern countries like Great Britain, France, Germany, and Holland, are also the most secular. But some countries are "over secularized" like East Germany, Czech Republic, Estonia, and Nordic. Other countries are "under secularized" like Italy, Ireland, and Poland. However, to view the world from a European perspective is called "Euro centrism" which had its historical roots in

⁶³ Jose Casanova, "The Return of Religion as a Serious Topic for Research and as an Issue of Public Concern," *Institute for human science*, no. 92 WM Post, (2006).

⁶⁴ Casanova Jose, "Rethinking Secularization: A Global Comparative Perspective", 10.

⁶⁵ibid

⁶⁶ Casanova, "Rethinking Secularization: A Global Comparative Perspective", 11.

European colonialism⁶⁷ and imperialism from the early modern period. Since Euro-centrism is to be avoided, let us consider the other cases regarding the theory of secularization.

Casanova notes that the situation is different in the United States of America. Here the historical developments do not seem straightforwardly supporting the classical theory of secularization. The constitution of the United State was approved in Sep 17th, 1787 by the constitutional convention.⁶⁸ Although the word 'secular' is not used in the first amendment of the constitution but it contains a similar concept. The first ten amendments confirm its Federal characteristics and known as the "Bill of Rights."⁶⁹ These are about separation of church and state, and governmental "establishment" of religion, liberty of people, and liberty of press. The backbone of American Secularity is an idea of "Individual liberty," and the liberties protected by the Bill of Rights. However, practically, the Americans are more religious then Europeans.

At the time of independence, majority of the Americans remained un-churched.⁷⁰ A large number of them adopted an individualist stance epitomized in the following expression: "My own mind is my own church" or "I am a sect by myself as far as I know."⁷¹ On the other hand, remaining un-churched or lack of religious attendance does not mean necessarily to be irreligious. Other indicators of individual religiosity, such as "belief in God" or "belief in the after-life" or "frequency of prayer" remain as high as ever. Thus, the American secularity is different from that of Europe, as well as in other parts of the world.

American Sociologists of religion take secularization for guarantied as an unremarkable fact. They use it to its. The USA assumes that they are and they have not seen any evidence of progressive religious declining of beliefs and practices in American people. They also claim that in America

⁶⁷European Colonialism was the period from 15th to mid of 19th CE, when several European powers Portugal, Spain, Britain, Netherlands and France established colonies in Asia, Africa and the Americas.

⁶⁸ Rodgers Paul, *United States Constitutional Law: An Introduction* (Farlands: MC, 2011), 109.

⁶⁹ Barry Adamson, *Freedom of Religion, the First Amendment, and the Supreme Court: How the Court Flunked History* (Louisiana: Pelican Publishing, 2008). 93.

⁷⁰ In the broad sense, it means people who are not connected with a church.

⁷¹Thomas Paine, *Age of Reason*, (Paris: Barrots publishers, 1794), 119.

they don't see secularization indicators which show any long term declining trend on this situation of American Secularization the sociologist Stephan Warner gives statement that: "The new American paradigm has turned the European model of secularization on its head."⁷²

It means that now American secularization model provides much liberty and more feasible for either then European secularization model. However American secularization is inspired and initiated by European secularization history. Now we discuss how USA is consider as a different model of secularization without declining of religious evidence. There is no evidence of religious decline in USA history. The 20th century analysis shows that all situations regarding secularization in USA belong to traditional denomination. Eventually this continuity of traditional denominationalism goes to global denominationalism with the concept of Americanized religion. Any "Progressive" social movement in America does not oppose Christian values, although it appeals to "secularist" values. In the final analysis Casanova notes that "[t]here are different pattern of secularization in USA and Western Europe."⁷³ These differences are enlisted below:

After examining the process of secularization in USA and Western Europe, the question arises that what is process of secularization at a global level? What types of societal changes can occur in the global process of secularization and how such transformational changes relate to global denominationalism? According to Casanova a global process of secularization is taking place, which can best be characterized, as the secular immanent frame.⁷⁴ This immanent frame refers to the modern universal, social order of science and technology, states, capitalist markets, and mediatic public affairs and modern moral orders of individuals claiming rights to liberty, equality and happiness. All these orders are working as if God would not exist. Within this immanent frame of global secularization process different religious dynamics occur.

⁷²R. Stephen Warner, "Work in Progress toward a New Paradigm for the Sociological Study of Religion in the United States," *American Journal of Sociology* (1993).

⁷³ Jose Casanova, "Religion, Globalization, and Secularization," in *The World We Want To Live In* (Zofin Palace, Conference Hall Forum 2000 Foundation, 2010), 3.

⁷⁴Charles Taylor, *A Secular Age* (Cambridge, Mass: Harvard Uni Press, 2007), 539. See also p. 265.

Today, traditional Christianity has been transformed into modern Christianity. Now, it is trying to transform the reality according to Christian principle.⁷⁵ Christian secularization is a part of global universal process of transition from religion to non-religion. Modernity is not against tradition nor modernity is replacing tradition but both continue to exist side by side.⁷⁶

Moreover the concept of multiple modernities is also the creation of global secularization. There are some values which are always familiar in modern societies. Different organizations are created by these familiar values. This institutionalization is continuous and harmonious with traditional historical civilizations. Thus, both classical civilizations modernity in a continuous interaction produce distinctive liberties at global level.⁷⁷ Resultantly, a situation is taking place to which Casanova calls 'Global Denominationalism.'

b. Casanova on Religion

Now, let us consider what is religion in Jose Casanova's perception? As a sociologist, Casanova analyzes religion in all its global complexity. In this regard, he states: "I am only claiming that religion as a discursive reality, indeed as an abstract category and as a system of classification of reality, used by modern individuals as well as by modern societies across the world, has become an undisputable global social fact."⁷⁸

The religious transformation is taking place in diverse ways. The global expansion of modernity compels the religions to respond in the new social forms which he analyzes at the following three levels:

- i. Individual mysticism at the individual level,
- ii. Sect at the group level,
- iii. Church at the societal level.⁷⁹

⁷⁵ See Casanova, "Secularization Revisited: A Reply to Talal Asad," 12-130.

⁷⁶ See Jose Casanova, "lec: Faiths as Shapers of Globalization," in *Faith & Globalization Initiative* (Yale University: 2009).

⁷⁷ see Casanova, "Rethinking Secularisation: A Global Comparative perspective," 12.

⁷⁸ Casanova, *Five Lectures in the Sociology of Religion*, 78.

⁷⁹ Casanova, "Rethinking Secularisation: A Global Comparative perspective.", p. 17.

Individual mysticism at the individual level: It is a process of increasing religious individualization. It is based on direct experience of a relationship to a fundamental reality. Now it is affecting and transforming all religious traditions, Catholicism as well as Islam, Hinduism as well as Buddhism. It may be called "Invisible religion."⁸⁰ As we live in post modern period where the modern person acts like a servant of his wordily desires. This fact is called invisible religion. The situation can be explained with reference to the notion of transcendence. Transcendental experiences are a universal component of human life. These transcendental experiences determine the religious position of the society. The change of position of religion as a privatization of religion, the differentiation of societal structure and institutional specialization of religion has been called as the secularization of the modern world. Modern religions are going away from the great transcendence (Supreme Being) to the worldly transcendence which may be called self-realization, personal autonomy, and self-expression. Such a process does not to show religious decline but the presence of all world religions in our global age, presenting a choice to join any of them.

Sect at the group level: Modernity provides new and vast possibilities for construction of all kinds of communities.⁸¹ Casanova considers different sub groups of any religion as cults like Pentecostal churches in Christianity and *Tablighi Jammāt* in Islam⁸².

Church at the societal level: Religion and Church both belong to social reality. Church means the worship place where a follower of any religion can perform religious acts. All worship places play an important role at societal and individual level. As a religious institution, church claims religious monopoly over its civilization or national territories. Usually local church often relates with denominations, connecting them with a

⁸⁰Thomas Luckmann, "The Invisible Religion," in *Encyclopedia of religion and Society*, ed. William H. Swatos (German: Altamira Press, 1967), 48.

⁸¹ see Casanova, "Rethinking Secularisation: A Global Comparative perspective", 18.

⁸² Casanova, *Five Lectures in the Sociology of Religion*. Jose Casanova, *Five Lectures in the Sociology of Religion* (Washington, DC: Berkley Center for Religion, Peace, and World Affairs Georgetown University, Aug 2-6, 2010), 368.

specific tradition with in the Christian religion, sharing history, culture and doctrines with other churches of the same tradition.⁸³

At the societal level the religious transformation is taking place in form of civil religion, secular nationalism and world religions. We can say world religions are imagined religious communities in ongoing globalization process.

While new cosmopolitan and transnational imagined communities may emerge in these world religions or as a global society which is completely run by modern technologies.⁸⁴ From one angle, this process is similar to Samuel Huntington's thesis of clash of civilizations.⁸⁵ In his prediction after the cold war⁸⁶ different belief systems and traditions of the world will show inconsistency.

Huntington divided the world into eight major possible civilizations. In his view all civilizations should adopt western values. The earth will become limited place in which all civilizations can interact easily. Moreover, Huntington assumption is that globalization will de-territorialize. There will be no religious boundaries or boundaries of any countries and communities. Nevertheless it means that all religions and countries will become identical after much resistance by the religious movements, administrative religious groups, and cultural identities over their territories.⁸⁷

Casanova propounds a similar idea in the name of "global denominationalism." Global denominationalism is the part and parcel of religious ethics and religious institution in constructing wider social

⁸³ Local church: Information from Answers.com <http://www.answers.com>

⁸⁴ Jose Casanova, *Religion Challenging the Myth of Secular Democracy*, ed. Hans Raun Lisbet Christoffern, Hanne Peterson, Margit Warberg, *Religion in the 21 Century: Challenges and Transformations* (UK: Ashgate, 2010), 35-37.

⁸⁵ Samuel P. Huntington, "Clash of Civilizations," *Foreign Affairs* 72, no. No. 3 (Summer 1993): 25-28.

⁸⁶ The cold war (1947-1991) was sustained political and military tension between powers of western world. At that time the world were separated in three worlds. USA and its NATO allies, Soviet Union China, and its allies and third world: neutral and non-aligned countries.

⁸⁷ See P. Huntington, "Clash of Civilizations," 25-28.

structures whose composition varies among the different world religions.⁸⁸ Denomination is a noun which means the act of categorizing or making a category, particularly of a religion. Usually it is larger than cults and sects. According to Casanova:

‘Denomination’ simply means the name which any religious group assumes as its own and by which they are recognized by other religious group. The religious denomination has no need or obligation to register or be licensed by the state, the government itself not permitted to ask or survey religious groups.⁸⁹

“Denominations” was one of the models of integration in American society at the very beginning.

We find strong tension in the world regarding the universal human right. We consider here three types of human rights which specifically relate to religion:

- i. Freedom of conscience:
- ii. Freedom of religion:
- iii. Freedom of conversion.⁹⁰

Everybody should have the rights to believe or not to believe in any religion, and have a right to conversion to any particular religion, they also have a right to save their religions. Jose Casanova suggests on the issue of equal human rights that it should be the duty of all civilizations to respect all tradition and cultures. On these bases he constitutes his notion of global denominationalism. It is the de-territorialized transnational global communities.⁹¹ He himself defines global denominationalism as a situation in which: “All world religions are redefined and transformed through interrelated reciprocal process, particularistic differentiation, universalistic claims and mutual recognition.”⁹² The interrelated reciprocal

⁸⁸ Bryan R. Wilson, *Religion in Secular Society: A Sociological Comment* (London: C.A. Waltz, 1966), 19.

⁸⁹ Casanova, *Five Lectures in the Sociology of Religion*. 288.

⁹⁰ See Jose Casanova, “Religion, Globalization, and Secularization,” in *The World We Want To Live In* (Zofin Palace, Conference Hall Forum 2000 Foundation, 2010), 3.

⁹¹ Casanova, *Public Religions Revisited in Hent de Varies, ed. Religion beyond the Concept* 33.

⁹² Casanova, “Religion, Globalization, and Secularization,” 5.

process is related to common rule of respecting people each other,⁹³ and mutually recognizing each other. Casanova writes:

I mean a system of mutual recognition of groups within society. It is the name we give to ourselves and the name by which others recognize us. Indeed, distinctive of the American system of religious denominationalism is the fact that it is not state regulated, that it is voluntary, and it is a system of mutual recognition of group identities.⁹⁴

In global denominationalism both religious and secular denominations are included. According to Casanova, religion is in interaction with the processes of globalization, de-territorialization, democratization, and other such tendencies. The relationships here are quite dynamic⁹⁵ which cause development of new identities along with an emerging "global identity." Globalization offers such type of belief system which has no concern to its basics teachings and having no relations to its boundaries. Such type of belief is called decentralized belief system. Which introduce itself for everyone in place at the world as a perfect belief system which cans everyone can adopt easily. This imaginary system runs by modern technologies. He also considers America as "the first new global society" and that Islam, Hinduism, Buddhism as being "Americanized religions."⁹⁶

In this respect he considers Islam as becoming an American religion. Islam is becoming not just a fast growing religion in America, but an American religion, one of the denominational alternatives of being religiously American. Moreover, he considers Islam as a Catholic cult and makes comparison between them and sort-out similarities. Then he predicts the result that Islam will be just like Catholicism in future.

Casanova has debated on two issues whether Islam in America should be constructed as a segregated defensive sub culture protecting itself from corrosive Americanization or whether it should organize itself as a public

⁹³ Casanova, "Religion, Globalization, and Secularization," 4.

⁹⁴ Casanova, *Five Lectures in the Sociology of Religion*, 382.

⁹⁵See Jose Casanova, "Beyond European and American Exceptionalism": *Towards a Global perspective in Grace Davie, Pal Meelas and Linda Woodhead, eds, Pridicting Religion* (Aldershot, U.K: Ashgate, 2003), 17-29.

⁹⁶Casanova, "The Sacralization of the Humanum: A Theology for a Global Age ", 22-40.

self-assertive cultural option with in American competitive multiculturalism.⁹⁷ The multiculturalism is the integration of immigrant communities on the bases of equality of their citizens the publically acknowledgement of the distinctness of various cultures and people contained within the society.⁹⁸ Universalist religions like Sikhism are Baha'ism are all manifestations of multiculturalism.

In this discourse we see new changes in the global age. All world religions claim their universality and particularity, ready to flexibility and fundamentalist behaviors. In this situation any follower of any religion can initiate any cult, denomination, religious movement, and new religion.

c. The Relevance of Religion and Secularization for Tolerance

In today's world, religions are seen by some people as a source of intolerance, a cause of conflicts, and therefore a problem, while secularization is presented as intrinsically conducive to communal harmony in religiously and culturally plural societies. Worth mentioning this perception has become manifest after event of destruction of twin towers. Casanova is one of the sociologists who hold such a position. In the context of Casanova's views about religion and secularization, let us consider theory of how far the process of secularization relates to the problem of, and the solution for, religious conflicts.

It is indeed surprising to observe how wide spread is the view throughout Europe that religion is intolerant and creates conflict. The base of this idea comes from historical experience of most Europeans societies.⁹⁹ The effects of religion have been studied extensively in recent years as religion has been used as a vehicle of intolerance. They view that engagement of some Muslims, consciously or unconsciously, in activities related to terrorism and violence is because religion is assigned role in all aspects of

⁹⁷ Jose Casanova, "Immigration and the new religious Pluralism: A EU/USA Comparision," in *The New religious Pluralism and Democracy* (George Town University: 2005), 30.

⁹⁸ Prema A. Kurien, *A Place at the mlticultural table: The development of an American Prema* (USA: Rutgers Uni Press, 2007), 3.

⁹⁹ Jose Casanova, *Religion Challenging the myth of secular democracy*, ed. Hans Raun Lisbet Christofern, Hanne Peterson, Margit Warberg, *Religion in the 21 Century: Challenges and Transformations* (UK: Ashgate, 2010), 28.

public sphere. European societies had already faced such problems. In the European history such problems have been solved employing the liberal secular norm of "privatization of religion,"¹⁰⁰ in other words, through the process of secularization. Thus, Casanova considers secularization as a prerequisite for open and tolerant societies. Now the question is how secularization promotes religious tolerance?

The idea that religion is creating conflicts in now a days is comes from historical experience of most Europeans societies.¹⁰¹

Europeans had a memory filled with their old religious wars of three or four hundred years ago. That's why they created their secularist structures and they claimed that because of this they would not have the problems that the rest of the world has. They have freed their selves from religion thus have solutions to the problems of the world. Now they consider themselves so tolerant. Europeans in past had merged religion and politics. Then they had terrible situations. Then they learned to separate religion and politics by these terrible situations. For avoiding religious minorities' problems and interference in state policies they established homogeneous state system. These states traditionally define their laws of immigration and minorities and firmly relegated to the private sphere¹⁰².

Casanova opines that the problem of engagement of some Muslims, consciously or unconsciously, in activities related to terrorism and violence is because religion is assigned role in all aspects of public sphere. European societies had already faced such problems. In the European history such problems have been solved by privatization of religion.¹⁰³

Thus, Casanova considers secularization as a prerequisite for open and tolerant societies. Now a question, how secularization promotes religious

¹⁰⁰See Reisebrodt, "The Meaning of Privatization and De-Privatization," 177-82..

¹⁰¹ Jose Casanova, *Religion Challenging the Myth of Secular Democracy*, ed. Hans Raun Lisbet Christofern, Hanne Peterson, Margit Warberg, *Religion in the 21 Century: Challenges and Transformations* (UK: Ashgate, 2010), 28.

¹⁰²Seroendoo Mermik, *Immigration, Multiculturalism and the Nation State in Western Europe* (United Nations Research Institute for Social development), 16.

¹⁰³ Martin Reisebrodt, "The Meaning of Privatization and De-Privatization," in *Religion in the 21 Century: Challenges and Transformations*, ed. Hans Lisbet, Hanne, Margit (England: Ashgate, 2010), 177-182.

tolerance? Here Casanova takes recourse to the model of "twin toleration" presented by Alfred Stephan which means that both religious authorities and governments must tolerate each other.¹⁰⁴ Casanova praises model of Twin toleration. Alfred Stephan's defines his theory "Twin Toleration" in the following words: "the minimal boundaries of freedom of action that must be crafted for political institutions vis-à-vis religious authorities, and for religious individuals, groups vis-à-vis political institutions."¹⁰⁵ The concept of twin toleration sketches a clear line between government and religious bodies. There is no interference between the both. Both will give respect to each other. In this way both the institutions will enjoy liberty and freedom and the result is supposed to be peace and happy life.¹⁰⁶

Casanova also considers cosmopolitan universalism¹⁰⁷ which is the result of global process of secularization as one of the solutions for the problem of intolerance. He believes that if all of us give respect to other traditions, myths, and gods and no one is compelled to belong to an association, then we will be able to live together in multicultural pluralistic society. We have to realize that there are many competing universalisms. That each of them is particularistic, thus there is need to create a balance between particularism and universalism.

In today's global situation, some acts are considered right of human being as freedom of religion and conscience. The problem arises when a particular act is considered a matter of human freedom in one religion or culture and blasphemous act in another religion or culture. The right of religious freedom is vastly recognized at global level and it has become a universal aspiration though it has different meanings in different countries, cultures and traditions. For instance, according to Islamic doctrine regarding Muslim's conversion to other religion is that 'once a Muslim, always a Muslim.' Thus proselytization is not accepted in the case of Islam.

¹⁰⁴ Alfred Stephan's, "Religion, Democracy and The "Twin Tolerations", " *Journal of Democracy* 11, no. 4 (October 2000), 37-5

¹⁰⁵ Alfred Stephan's, "Religion, Democracy and The "Twin Tolerations", " *Journal of Democracy* 11, no. 4 (October 2000), 37-57.

¹⁰⁶ [http:// www.stanford.edu](http://www.stanford.edu)

¹⁰⁷ It is in the broad sense that envisions the future of global order as a single, relatively homogeneous and unified with global economic, political, and cultural system. we can say it as a single human "universal civilization".

Instead of a matter of human right, it is considered as a transgression on the social loyalty. In this context, an Israeli sociologist, has pointed out that:

[T]he tense relation between freedom and transgression is neither a moral nor an epistemological issue, but rather a metaphysical issue in the sense that both religion and secularity fail to the extent that they are unable to provide a basis for emotional meanings.¹⁰⁸

Similarly, Nancy Frazer points out that: "A truly democratic society should have room for multiple, alternative, and competing public spheres, which allow for cultural diversity."¹⁰⁹ Therefore, scholars like Casanova consider secularism as a tool for harmonious relationship between religion and politics.

As mentioned above, Casanova finds Huntington thesis of the clash of Civilizations "simultaneously illuminating of the present global condition and profoundly misleading."¹¹⁰ Instead, Casanova describes the dynamics of the present world using a terms 'global denominationalism.' For Casanova denomination simply means a group of people who share the same intentions and identity. The recognition of identity is sometimes given by ourselves or others give us such recognitions. Emerging global denominationalism is the process in which de-territorialized transnational global processes come into force with new forms of world religions such as Bahaisms, Moonies, Hari Krishna movement, and so on.

Casanova also considers that American system of religious denominationalism is distinctive, not regulated by state. Though he defines America as a Protestant country,¹¹¹ he believes that all belief systems which are found in America would change into denominations. These new forms of religion are based on liberty and secular perceptions. In this respect Casanova claims:

¹⁰⁸Eva Illouz, *Unpublished Lecture Delivered at Vanleer Jerusalem Institute* (2007). in refrence of Gabriel Motzkin, *Religion and Democracy in contemporary Europe*, 52.

¹⁰⁹ see Nancy Frazer, "Rethinking the Public Sphere: A Contribution to the critique of Actually Existing Democracies," *Social Texts* 25, no. 26 (1992), 69-98.

¹¹⁰Casanova, "Globalization and the free exercise of religion world wide," 2.

¹¹¹ Casanova, "Globalization and the free exercise of religion world wide," 13.

[T]hat every religion such as non-western immigrant religions, Islam, Hinduism, Buddhism, are becoming American religions in the same way as Catholicism and Judaism have become eventually after much resistance as American religions' denominations.¹¹²

Moreover he considers Islam as becoming an American religion:

Islam is becoming not just a fast growing religion in America, but an American religion, one of the denominational alternatives of being religiously American. Moreover, Islam is destined to become, like Catholicism, an important public religion which is likely to play a relevant role in American public debates in the future.¹¹³

Casanova has debated on two issues:

Whether Islam in America should be constructed as a segregated defensive sub culture protecting itself from corrosive Americanization or whether it should organize itself as a public self-assertive cultural option with in American competitive multiculturalism.¹¹⁴

In short, Casanova considers free exercise of religion as the necessary condition for tolerant secular states. He says: "you can't have secular states without freedom of religion."¹¹⁵ While secularization process produces freedom of religion because any religion never gives permission to its followers to change that religion except through secularization process which generates such type of liberty. However, freedom of religion means different things around the world. If Americans try to push for their individualist freedom of religion, it would not work in many other places. We have to understand that even the principle of freedom of religion means different things in different places of the world. Such a realization can generate tolerance.

¹¹² Casanova, "Globalization and the free exercise of religion world wide," 14.

¹¹³ See Casanova, "Immigration and the new religious Pluralism: A EU/USA Comparision," 31.

¹¹⁴ See Casanova, "Immigration and the new religious Pluralism: A EU/USA Comparision," 30.

¹¹⁵ Michael, Melchior. " Between Religious Xenophobia, Tolerance and Dialogue" *Forum* 2000, 11th October 2010, Academy of Sciences, 10.

Chapter 3: Critical Analyses of Casanova's Views

a. Critique of the theory of Secularization:

Secularization theories have faced many criticisms today. There are different types of critiques such as contemporary religions situation, nature of religiosity, religious vitality, the case of American secularization, entrance of spiritual guidance, fundamentalism, evangelical revivals, and so on.

This dissertation is particularly concerned with Jose Casanova theory of Secularization. Jose Casanova introduced a useful distinction among different aspects of secularization theory. Moreover, his analysis includes issues like de-privatization of religion. His thesis is that religion is back on public stage because religious leaders refuse to accept their marginalized position in society. We are witnessing this happening before us due to continuous immigration across the world and general phenomenon of globalization. However, some developments, especially the 9/11 incidents and their aftermath shocked the policy makers, analysts, and scholars of the western world because their assumption that privatization of religion had completely captured the world proved to be invalid. Once again, religion had reappeared at the center of world affairs. Precisely eleven years after incidents of Sep11, 2001 in different Muslim countries having still strong resistance against activists. The super powers have not been holding on it.

In his later work, he considers the secular separation of religion and state or political society are necessary for global present situation. On this issue he favors Alfred Stephens's theory of Twin toleration. Moreover he also introduces his novel aspect of global denominationalism. All these aspects have been criticized by different sociological scholars. Now the question arises what are their arguments? Do people agree with his critics? If yes, then on which specific points?

As secularization is a multifaceted and continuous process which persistently passes through changes. So it continuously faces a lot of criticism. Many scholars do not agree on its implication. Casanova's position is not an entirely coherent one. Differentiation and declining of religious beliefs both are undermined. It also remains to verify how the ongoing processes like secularization, its global implications and

denominational theory are connected to different groups of people. There are a few scholars who would support the idea of declining of religiosity, because religion has not disappeared everywhere. It is perpetual, discursive, and substantial and continues to be a potent factor in emerging global order. It seems to us that religion is revitalized and reconstructed at the global level.

Most of sociological scholars examined the secularization level through church attendance. However, this criterion is unreliable because how can one say that those who do not attend church worship regularly or occasionally are religious or not religious. It is a very complex behavior which is not understandable easily.¹¹⁶

Likewise the issue of global denominationalism needs to be critically reviewed. Sometimes the situation appears as fusion of religions, and may produce violent conflicts between individual life and freedom of expression such as the case of Salman Rushdie's *Stannic Verses* and its aftermath, Danish cartoons, and the destruction of Babri Mosque in India. While taking a stock of the critique of the secularization theory, one needs to bear in mind all such limitations.

The first strongest critique on Secularization theory is made by Peter L. Berger.¹¹⁷ His theory is called "Desecularization." Let us consider what he has to say on the topic. In 1967, he wrote a book titled *The Sacred Canopy: Elements of Sociological Theory of Religion*. He explains the secularization process in it, but after more than two decade he edited a volume titled: *The Desecularization of the world: Resurgent Religion and World Politics* (1999). In this volume he rethinks on secularization theory and then gives another theory which is called "Desecularization." Now he

¹¹⁶ See, William H. Swatos, "Secularization," in *Encyclopedia of Religion and Society* (Walnut Creek: Altamira Press, Hartford Institute for religion, Hartford Seminary).

¹¹⁷ Peter Berger is a most important American sociologist. He is the Director of the institute of culture, religion and world Affairs at Bostan University. He is a leading scholar on secularization theory. He is a big proponent of secularization thesis. According to him religious adherence requires a "Sacred Canopy" that is society in which the religious views is taken to be default reality. Competing religions destroy this canopy.

admitted that: "Today you can't plausibly maintain that modernity necessarily leads to secularization."¹¹⁸

He finally declares: "I would say secularization theory has been massively falsified."¹¹⁹ The two basic elements of the secularization theory which Berger finds unverified are as follows:

- i. Modernization does not exclusively lead to secularization, but provokes counter- secular movements.
- ii. Macro-level secularization does not necessary mean the secularization of human consciousness.¹²⁰

Evidence for the first statement is the contemporary religious movements like Islamist movements or Pentecostal movements in South America.¹²¹ They give fundamentalist interpretation of religious tradition. The evidence for the second statement is that "both old and new religious beliefs and practices have nevertheless continued in the lives of individuals".¹²²

Moreover he gives two possible reasons for rejecting secularization theory. First, the total rejection of modernity by religious revolutions is not possible. Second, the secularization process is progressed at upper society usually so the remaining groups of people in the society develop anti secularized behavior.¹²³ Thus at the end Peter Berger claims that:

The world today, with some exception is as furiously religious as it ever was, and in some places more so than ever. This means that a whole body

¹¹⁸ Peter Berger, "An Interview with Peter Berger," *iasc-culture.org.page:10* (2011).

¹¹⁹ Berger, "An Interview with Peter Berger."

¹²⁰ See Gergely Rosta, "'Secularization and Deseclarization" in the work of Peter Berger and the changing Religiosity of EU," mcrvp.org/book/series07/vu-26/chapter-14.html.

¹²¹ Rosta, "'Secularization and Deseclarization" in the work of Peter Berger and the changing Religiosity of EU."

¹²² Berger, *The Sacrad Canopy: Elements of a Sociological Theory of Religion* 3.

¹²³ See Rosta, "'Secularization and Deseclarization" in the work of Peter Berger and the changing Religiosity of EU."

of literature by historians and social scientists loosely labeled 'Secularization theory' is essentially mistaken.¹²⁴

The other strong critique is made by Rodney Stark and Roger Finke¹²⁵ on the concept of secularization as declining of religion. In the third chapter of their book *Acts of Faith* named "Secularization R.I.P" they explain their arguments against secularization theory. Stark maintains:

I think what I and most other sociologists of religion wrote in the 1960's about secularization was a mistake. Our underlying argument was that secularization and modernity go hand in hand. With more modernization comes more secularization. It was not a crazy theory. There was some evidence for it. But I think it is basically wrong. Most of the world today is certainly not secular. It is very religious.¹²⁶

Stark and Finke suggest that it is time to bury the secularization thesis:

After nearly three centuries of utterly failed prophecies and misrepresentations of both present and past, it seems [that the time has come] to carry the secularization doctrine to the graveyard of failed theories, and there to whisper "requiescat in pace."¹²⁷

Stark and Finke clearly declare that secularization theory is dead. Their made five claims in the favor of this declaration. Following are these are points:

- i. Modernization is the cause of secularization
- ii. It envisages only personal importance of religion rather than other aspects of life.
- iii. He considers science as the base of modernization.

¹²⁴See Pete Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* r Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Doubleday The Uni Berger, *The Sacred Canopy: Elements of Sociological Theory of Religion* Versity of Michigan, 1967.rprt. 1999), 3-28.

¹²⁵ Rodney Stark is a Professor of sociology and comparative religion at the university of Washington and Roger Finke is a professor of sociology at Pennsylvania State University.

¹²⁶ Stark, "on " Secularization, R.I.P", " no. [www.public.iastate.edu/~s2009/relig.377/stark\(feb06\).pdf](http://www.public.iastate.edu/~s2009/relig.377/stark(feb06).pdf): 270.

¹²⁷ Roger Finke Rodney Stark, *Acts of Faith: Explaining the Human Side of Religion* (California: University of California Press, 2000), 79.

of religion. On this account, the religion has not completely vanished although it has taken a new designation in human mind.¹³²

In reply to Talal Asad, Casanova fully agrees with the gradual emancipation from religion. However, he disagrees with Asad's own genealogy of the secular and views that the latter did not understand the actual formation of secular thinking. According to Casanova, secular thinking is related to different time periods of Christianity, specifically which belongs to European history.¹³³ The Protestant Reformation movements and other revolutionary movements were against Papal Government. There are several church denominations denying the universal authority of the Pope. Such transformations are considered as a process of internal secularization of Western Christianity, or as the result of secular reason.¹³⁴

Many scholars like Emanuel Paparella have criticized Casanova's point of view that all religions would change into American denominations. For him, this is not a plausible thesis. Super powers claim that their policies have improved the situation of human rights. Nonetheless, many Muslims find such claims weightless they consider the practical policies of the global powers towards Muslims.¹³⁵ Therefore, concepts like global denominationalism, de-territorialism, and the eventual Americanization of different religions seem to be a matter of individual thinking and point of view rather than the concepts which illuminate about the current societal realities.

b. Does Secularization Necessarily Lead to Tolerance?

Today, when one thinks about war and violence in the world, automatically the mind goes to religious conflicts especially related to Muslims. In this regard, the Western secular view is that religious passions are particularly prone to violence. This view is widespread throughout

¹³² Asad, *Formation of the secular: Christianity, Islam, Modernity*, 191.

¹³³ See Casanova, "Secularization Revisited: A Reply to Talal Asad," 12-30.

¹³⁴ See Casanova, "Rethinking Secularisation: A Global Comparative Perspective.", 12.

¹³⁵ See Emanuel L. Paparella, "Toward a Post-Secular Europe. A Revisiting, A review essay of religious America, Secular Europe? A Theme and Variations by Peter Berger, Grace Davie and Effie Fokas, Ashgate." *OVI Magazine*, 2008.

Europe and American. Casanova shares this general Western perception. He opines that only secularist structures will provide peace in the global current situation. Now, let us discuss below where Casanova's theory of secularization stands in current situation in the light of situation of war and peace in today's world.

The notion that religion creates conflict becomes surprising when we take into consideration the gruesome events that occurred in the 20th century; the most bloodiest and horrible century in the history of humanity. Millions of people expired in the two World Wars, in the Bolshevik revolution,¹³⁶ Armenian genocide,¹³⁷ Nazi Holocaust, and Hiroshima and Nagasaki nuclear bombings. Now, none of these conflicts had any direct link to religion.¹³⁸ All these events were related to other reasons. But in today's global conditions, especially after 9/11, religion is seen behind all the conflicts around the world. In this connection, one needs to pay attention to Casanova's idea that secularization necessarily lead to tolerance.

Apart from the numerous instances of war and violence which cannot be related to religion, there are other issues that draw one's attention. Turkey is one such case which exposes the complexities of the contemporary situation on the one hand and the limits of the cultural tolerance in the secularized Europe on the other. The Turkish model is very interesting and very important. It shows a secular state with a secular constitution, and yet quite strong religious parties and religious influences in many spheres of life. The important point is that the European Union does not agree to include Turkey in itself. Here the question arises, why? Casanova replies:

Europe was actually a torn country, deeply divided over its cultural identity, unable to answer the question whether European unity, and therefore its external and internal boundaries, should be defined by Christianity or Western civilization by its modern secular values of

¹³⁶ It is a Soviet political Revolution of 1917. Bolshevik were extremist who organized army. The movement followed the struggle of Russian Civil war and the creation of the Soviet Union in 1922.

¹³⁷ Is also known Armenian holocaust. Genocide as the killings were carried out to eliminate the Armenian. The total numbers of death estimated 1 to 1.5 millions.

¹³⁸ See Jose Casanova, "Responding to Mark Lilla's: The Stillborn God: Religion, Politics and the modern West," *The Immanent Frame* (2008).

liberalism, universal human rights, political democracy, tolerant and inclusive multiculturalism.¹³⁹

The fact is that the Western scholars had assumed that religion had little sway over the human affairs now. They were shocked after the 9/11 events and the Robert Keohane says:

The attacks of September 9/11 reveal that all main stream theories of world politics are relentlessly secular with respect to motivation. They ignore the impact of religion, despite the fact that world-shaking political movements have so often been fueled by religious fervor.¹⁴⁰

At this occasion, the Western powers put aside the lofty claims of toleration and respect of human rights and tried to break the neat boundaries of freedoms and rights. Moreover, some Western powers like tried to forcefully impose their secularized ways over their populations. The mention can be made of the banning of scarf in French schools in 2004. The French prime minister advised Muslims to adopt secular ideologies in these words: "I am speaking here of Islam, secularism is a chance, the chance to be a religion of France."¹⁴¹ Obviously, these examples expose the limits of the thesis that secularization necessarily leads to tolerance while religion leads to violence.

c. Casanova Views in the Islamic perspective:

Now, let us analyze Casanova's theory of Secularization and tolerance in the Islamic perspective. Casanova expressed his views about Islam at 14th Forum 2000 (2010) Conference in the following words: "Islam, we heard, is a big problem for European civilization. Muslims bring these notions of Shari'ah and these foreign things to our shores."¹⁴² Ernest Gellner comments that Muslim cultures are distinct from the other in that "[n]o

¹³⁹ See Jose Casanova, *Religion, European secular identities, and European integration* (Germans: Transit 27, 2004).

¹⁴⁰ See Robert Keohane, "The Globalization of informal violence, theories of world politics, and the liberalism of fear," in *Rethinking Religion and World Affairs*, ed. Alfred Stepan Timothy Samal Shah, Monica Duffy Tofi (NewYork: SSRC, 2002).

¹⁴¹ See Casanova, "Immigration and the new religious Pluralism: A EU/USA Comparision."

¹⁴² See Hassan Abu Nimah, "Between Religious Xenophobia, Tolerance and Dialogue," in *The World We Want to Live* (Prague: Forum 2000 Foundation Academy of Science, 11th OCT 2010), 4.

secularization has taken place in the world of Islam.”¹⁴³ Another renowned sociologist Bernard Lewis¹⁴⁴ gives his observation in his International bestselling book: “From the beginning, Christians were taught both by precept and practice to distinguish between God and Caesar and between the different duties owed to each of the two. Muslims received no such instructions.”¹⁴⁵

Here one finds that Casanova and other Western scholars view Islam to be an anomaly as they do not see secularization taking place in the Muslim societies. They consider the Islamic culture as intrinsically opposed to secularization. However, it seems that the Muslim perceptions about secularization are related to their experience of colonialism and imperialism. Obviously, they had suffered at the hands of secular powers and secularized societies. This historical experience shapes their attitude towards secularism and the secularization process.

The present writer views that the “Islamic secularity” is different from the western secularity because it does not affect the belief system of Islam as it has affected the Christian beliefs like trinity, incarnation, and redemption. The secularity in Islamic world has its roots in the colonial era in which the western education was introduced by their European rulers. This education system molded Muslim minds along the western pattern and resulted in the loss of the traditional etiquettes and refinement (*adab*) in the Muslim communities. The *adab* in the traditional Muslim societies was quite broad a term. It is defined as:

Discipline of body, mind and soul, the discipline of body, mind and soul the discipline that assures the recognition and acknowledgement of one’s proper place in relation to one’s physical, Intellectual and spiritual

¹⁴³ Ernest Gellner, “Islam and Marxism: Some Comparisons,” *International Affairs* 67 (Jan 1991): 2. see also Ernest Gellner, in *Islam and Marxism: Some Comparisons* (New York: Penguin, 1994), 15-29.

¹⁴⁴ Bernard Lewis is a British American historian scholar in oriental studies and political commentator. He specialized in history of Islam and the interaction between Islam and the West. He is a Professor at Princeton University.

¹⁴⁵ Bernard Lewis, *What Went Wrong? Western Impact and Middle Eastern Response* (New York: Oxford University Press, 2002), 103.

capacities and potentials; the recognition and Acknowledgement of the fact that knowledge and being are ordered Hierarchically.¹⁴⁶

This hierarchy could be divided in two different strata and each preceding strata is considered superior in position and *adab*. The upper most of these strata symbolically designates God and the lowest one symbolizes the common people who are incomparable with the messengers of God. But due to the rational secular approaches even the religious scholars are not able to maintain this hierarchy and indulge in the practice of criticizing prophets as common people. While doing this they forget that *adab* is the soul principle of Islam and no one can attain the true knowledge of Islam without *adab*. In short, there is some secularization of the Islamic societies however its dynamics are quite different.

Another important aspect is the idea of libration and emancipation. In the western secularity this idea denotes libration from the infantile stage of man when he follows the myth and magical ways. While in the Islamic worldview it means liberation of man from injustice (*Zhulm*) and ignorance.¹⁴⁷ Islam is not opposed to rationality. However the concept of rationality in Islam is different from the Western concept of rationality. Western concept of rationality is related to logical interpretation of the facts of experience and grasping of nature by mind. Whereas the Islamic concept of rationality is that: "Since reason is a projection of the intellect, it functions in conformity with the intellect, which is a spiritual substance inherent in the spiritual organ of cognition known as the 'heart' (*al-qalb*)."¹⁴⁸

Some scholars believe that secularity draws a line between politics and religion. Let me consider here Maulānā Abu al-Kalām ʿAzād's argument about Secularity. Maulānā ʿAzād considers secularism to be the most proper solution for different religious conflicts. Obviously, his approach draws on the political and social scenario in India. His vast knowledge of the Islamic history and literature had convinced him that it is a completely wrong notion that secularism is opposed to Islam.¹⁴⁹ For him, it is an unbiased and

¹⁴⁶ Al-Attas, *Islam and Secularism*, 57.

¹⁴⁷ Al-Attas, *Islam and Secularism*, 45.

¹⁴⁸ Al-Attas, *Islam and Secularism*, 35.

¹⁴⁹ Shahena Sami, "Mulana Abul Kalam Azad," *Indian Council for Cultural Relations* (1994), 9.

scientific way to solve social and political problems. Thus, the sacred duty of every Muslims is to spread the nationalist message of Islam as Quran says:

O'mankind! We have born thee from single man and from single woman. Then we give the shape of different branches and tribes, and thou scattered in many groups and countries. But the purpose behind the distinction of tribes and groups is that one group may be identified from other groups. Then what is the standard of grace and greatness among human being. These kind of grouping are not the basis of greatness; It is only the practical life of human. He who is more pious in his actions, is more nearer to God. (Quran, 13:49)

Another example from *Sunnah* is from early Islamic history when Holy Prophet Muhammad (peace be upon him) migrated to Medina and signed an agreement of peace and friendship with those Jews tribes that were settled around Medina. He used the phrase 'one nation' (*al-Ummat al-Wahida*) in the following statement: "We should all become as one nation against the Quraish".¹⁵⁰

In the light of this ayah Maulānā Lzād derived the idea that all human beings belong to one nation. His idea is based on the unity of religion. There are two main components of any religion; the spirit of religion and form of religion. The central importance of spirit is mentioned in the Qur'an that all true religions of the world are the same in essence and there is no distinction among them. The first volume of his book *Tarjumān al-Qur'ān* is devoted to two concepts of sustenance (*rubūbiyyah*) and the unity of religion (*wahdat-i-dīn*).¹⁵¹ Secularism also requires unity among human beings without any difference of race, region or religion. Unity means friendship on equal basis not a relationship of master and slavery.

Mulānā āzād's approach to secularism was based on the universal view of Islam. According to him the religion is essentially understood for moral and spiritual vision of life. Islam does not commend narrow mindedness, that's why it prohibits racial and religious prejudice. Islam teaches to respect every person who is good whatever be his religion. It called man to

¹⁵⁰ Asghar Ali Engineer, "Maulana Azad and his concept of wahdat-e-deen," 13.

¹⁵¹ see Mulana Abul Klam Azad, *Tarjuman-ul-Quran*, vol. 1 (Delhi: Sahitya Academy, 1980).

the one and only relationship that is humanism and the natural bonds of brotherhood. Islam provides such principles which bring peace and progress to humanism. Mulānā āzād advocated for a "particular state of mind which is experienced when men, through a combined act of intuitive insight and rational perception, realizes that in the world there is purpose, order and proportion; that is govern by Providence."¹⁵² Mulānā āzād views that there should be tolerance among different religious groups. In this regard he refers to the Holly Qur'an which says: "To you yours faith and to us ours" (Qur'an, 109:6). It is very essence of tolerance, such that if different groups accept it, then there will be peace everywhere.¹⁵³

The point to be made in referring to the views of Mulānā āzād is that Islamic societies are not fundamentally different from western societies regarding the relationship between religions and state. Thus, the present writer disagrees with Casanova who opines that the problem of engagement of some Muslims, consciously or unconsciously, in activities related to terrorism and violence is because religion is assigned role in all aspects of public sphere.

It seems that secularism cannot be meant as a life which denies God and that all it implies is that every citizen of a state has equal opportunity to adopt any religion and practice it. However, the questions remain to be answered what makes the supposed secularized and tolerant western societies ban the Islamic practices like headscarf in France and construction of minarets of mosques in Switzerland, to commit blasphemous acts like cartoons of the Holy Prophet of Islam, peace be upon him and hostile foreign policies of the western powers towards Islamic countries like Afghanistan, Iraq, and Palestine, and that what makes them adopt double standards with regards to the Muslim sufferings in countries like Bosnia and Burma?

Similarly, it is difficult to agree with Casanova's view that "Islam is becoming not just a fast growing religion in America, but an American religion, one of the denominational alternatives of being religiously American. Moreover, Islam is destined to become, like Catholicism."¹⁵⁴ It

¹⁵² Sami, "Mulana Abul Kalam Azad." 8.

¹⁵³ see Sami, "Mulana Abul Kalam Azad," 10.

¹⁵⁴ Casanova, "Immigration and the new religious Pluralism: A EU/USA Comparision," 31.

appears to the writer that Islam and the Muslim communities will retain their distinct identities.

With these words the thesis comes to end with the grace of Allah, the Almighty who is most Merciful and Gracious.

(وما توفيقى الا بالله عليه توكلتُ واليه أنيب)

Conclusion

The whole classical theories of Secularization revolved around the main concept of disappearance of religion from the society with the passage of time except Max Weber. Max Weber on one hand negated this prevailing idea of disappearance of religion and on other hand accepted religion as social force as history of secularization began with the initiation of Protestantism. Casanova theory of Secularization is fabricated from the same concept of Max Weberian idea of parallel movement of religion and secularization. But one distinguishing feature between that differentiate them as classical and modern sociologists is embedded in Weber's acknowledgement of religion as social factor while Casanova emphasis on importance of religion in global context.

The secular social predecessor of Casanova believed in privatization of religion by separating religion from state as they considered the religious persuasion a private matter of individual. On the other hand Casanova believed in revitalization of religion by de-privatization of religion. The formulation of his concept of de-privatization of religion is embedded in his claim that the refusal attitude of the religious scholars in marginalization of the religion is bringing back religion on the stage in the global context.

Casanova basic theory of Secularization was initially consisted of single theory composed of three levels, not necessarily inter-related to each other. The first level of secularization depicts the declining of religion both in the realms of social and individual practices. Secondly, he emphasized the privatization of religion by demarcating the secular field from religion. He further claimed the disappearance was substituted with reappearance of religion on the social stage by de-privatization of religion with the efforts of religious scholars. Thirdly, he believed in differentiation of religion that means the modernization of society and religion.

Casanova defines religion not as religious entity that constitutes of God, faith or religious practices but rather as an undisputable global social fact. The theory of Casanova appeared to analyze the relationship of religion and globalization that seemed to him in quite complex relationship. The complexity is embedded in the constantly varying relationship of modern secularized societies and religiously inclined behavior that resulted in de-

privatization of religion. This concept of de-privatization of Casanova was in complete contrast to the classical privatization concept of religion. Basically this de-privatization concept of Casanova represented the reversal of classical secularization that worked in two ways. Firstly, de-privatization broke the dream of Enlightenment that believed and predicted the disappearance of religion and secondly, de-privatization emphasized the public role of religion in construction of modern societies as Public religion.

The credit of the coinage of the term Public religion goes to Casanova which he introduced to academic debates by his book "Public Religion in the Modern World." It is quite strange to notice that Casanova books lack the definition of the term religion that further makes its term public religion very ambiguous. He utilized this term firstly, with regard to reaction of Protestant or Evangelical against dictatorship, social injustice and legalization of religion. Secondly, he used the term Public religion in relation to the religious groups that are organized on the basis of religion but are not in itself religion.

Thus the term Public Religion seemed inappropriate to highlight the significant presence of religion in public sphere of the modern societies. He failed to clearly demarcate the religious phenomenon from the irreligious phenomenon in the public sphere.

Casanova theory of secularization also emphasized the secularization as a pre-requisite for open tolerant society. He incorporated the twin toleration by clearly demarcating religion from government. Thus the non-interference policy between these two communities will yield liberty and freedom of the respective bodies in turn brings peace and happiness. But the claimed toleration of Casanova lost its firm footing when the intolerance of the Casanova appeared from his assertion that Islam is a problem for Europe. It is worth noting here that Casanova was firstly, failed to differentiate Islam (a religion) from Islamic religious groups. Secondly, he defended the intolerant secularized behavior of Danish newspaper Jyllands Posten at September 2005 who published the caricature of Prophet Muhammad as an act of freedom of speech by hurting Muslim feelings. And at the same time he categorized reaction of the Muslim regarding these caricatures as a violent act, not under the

banner of freedom of speech. Thus the claimed secularized toleration of Casanova depicted the other side of the coin.

Similarly, Casanova claimed that the world is becoming more tolerant as a result of the process of secularization. And the degree of toleration is high in secular country as compared to religious country again revealed his secular genealogy as he selected all those examples where religious groups generally and Islam religious groups particularly involved in religious conflicts. Casanova suggested the solution of these religious conflicts in secularization. It is interesting to point out that firstly, how Casanova forget the history of two great world wars that brought mass destruction of humanity was not religion based wars. Secondly, how he ignored the secular intolerant behavior of the French society where their government banned the headscarf of the Muslim women. Thirdly, claiming secular Indian government failed to protect Babri mosque. Thus Casanova claim that secularization is pre-requisite for open and tolerant society lost its firm footing when secular countries became the flag holder of intolerant behavior.

Lastly, Casanova claimed that secular toleration necessarily lead to global denominationalism. While describing global denomination Casanova he merged the identities of Hinduism, Islam, Buddhism, Christianity and Judaism as the American denomination. This secular behavior of Casanova seems to be quite intolerant firstly, as negating the individuality of these religions. Secondly, Casanova's consideration of the policies of the super power as protector of human rights of every religion became weightless by adopting un fair behavior towards Muslims in America.

Glossary:

Agnosticism	Agnosticism is the belief that the existence or non existence of any is unknown and possibly unknown.
American Exceptionalism	The theory that the US is different from other countries in that it has a specific world mission to based on liberty, equality, individualism, populism.
Armenian genocide	Is also known Armenian holocaust. Genocide as the killings were carried out to eliminate the Armenian. The total numbers of death estimated 1 to 1.5 millions.
Bhartia Janta Party	Established in 1980, India's second largest political party is associated with ideology of Nation first and advocates conservative social policies, self reliance, foreign policies are driven by a nationalist agenda.
Bill of Rights	Constitution of the United State establishes the rules in Sep 17 th , 1787 by the constitutional convention. It applicable on March 4 th , 1789. Although the word secular is not used in the first amendment but it contains a similar concept. The first ten amendments confirm its Federal characteristics and known as "Bill of Rights". These are about separation of church and state, prohibiting both governmental interference with free exercise of religion, and governmental "establishment "of religion, free exercise of religion, liberty of human rights, freedom of speech, freedom of press and so on.
Bolshevik revolution	The Soviet political Revolution of 1917. Bolshevik were extremist who organized army. The movement followed the struggle of Russian Civil war and the creation of the Soviet Union in 1922.
Calvinist Protestantism	It is a type of Protestant theological system and an alternative approach to the Christian life. The system is often summarized in five points of Calvinism. Its doctrine is called "predestination".
Civil Religion	A "The Social Contract" as a form of social cement, helping to unify the state by providing it with sacred unity.
Common Modernity Cosmopolitanism	Eastern Christianity or the religion before coming post It is in the broad sense that envisions the future of global order as a single, relatively homogeneous and unified with global economic, political, and cultural system. We can say it as a single human "universal civilization".

Counter-Reformation	It was the period of Catholic revival related to comprehensive efforts for ecclesiastical or structural reconfiguration, religious orders, spiritual movements and political dimensions.
Decalogue	The Ten Commandments, also known as the Decalogue are a set of biblical principles relating to ethic and worship, which play a fundamental role in Judaism and most forms of Christianity.
Denomination	Denomination is a noun which means the act of categorizing or making a category, a particularly of a religion. A religious denomination is a subgroup with in a religion, that operates under a common name, tradition and identity. Usually it is larger than cults and sects. At a global level "Denomination" was one of the models of integration in American society at very beginning when it integrated different elements in itself.
Denominationalism	It is the way in which religious ethic and religious institutions are related to the wider social structure has varied among the different world religions.
De-privatization of religion	Religion is back on public stage because religious leaders refuse to accept their marginalized position in society.
Desacralization	In politics they mean the abolition of sacral legitimating of political power and authority, which is the prerequisite of political change and hence also social change allowing for the emergence of the historical process.
Dialectical materialism	The Marxist theory that political and historical events result from the conflict of social forces. The conflict is seen as caused by material needs.
Historicism	A theory that social and cultural events are determined by history and its belong to the specific time period and specific context.
Hubris	It is a Greek word meaning pride. Pride through a feeling self-importance, even arrogance, disobeying God's commands and ignorance of good advice.
Differentiation	It is a process in which the various aspects of society, economics, political, legal modernized) and emancipation of secular spheres just as state, economy, science from religious sphere itself as sectarianism. Casanova accepts when differentiation occur in society it

	means church or religion has lost its power as compare to other institutions.
Differentiation	The various aspects of society, economic, political, legal and moral become increasingly specialized and distinct from one another (as a society become modernized) and emancipation of secular spheres for example state economy, science from religious sphere and same process occurs within religion when specialized in different fields.
Disenchantment	This term and concept is taken from the German sociologist Max Weber as he means, the freeing of nature from the religious overtone; so that man may no longer regard nature as a divine entity, which thus allows him to act freely upon nature, to make use of it according to his needs and plans, and hence create historical change and development.
Dynamic	Transformation of the traditional Christianity into modern Christianity.
Secularization	
Exceptionalism	A perception that a country, society, institute, movement, religion or time period is unusual or extraordinary in some way and thus does not need to conform with general principle.
Functionalist	This process as the emancipation and expansion of the secular spheres at the expense of a much diminished and confined, though also newly differentiated, religious sphere.
Theories of differentiation	
Gallup	It is primarily a research based performance management consulting company founded by George Gallup in 1935. It has more than forty offices in 27 countries and head quarter is in Washington D.C.
Global	Globalization offers decentralized religion, with no historical links to tradition and with no territorial roots or identity. Decentralized religion can make itself at home anywhere in the globe. Thus, one can predict a single humanity, sharing the same global space and time through electronic mass media and mass migration as de-territorialized global religions. Thus anticipated situation is called "Global Denominationalism" by Casanova.
Denominationalism	
Individual mysticism	It is a process of increasing religious individualization. It is based on direct experience of a relationship to a

	fundamental reality.
Invisible religion	Individual mysticism is also called Invisible religion. The invisible religion of modern man may be familism, careerism, sex, mobility and so on.
Licite	The word Licite has been used from the end of the 19 th CE on, to mean the freedom public institutions, especially primary schools from the influence of the Catholic Church.
Mere Secularity	That is, is the phenomenological experience of living in a secular world and in secular age, where being religious may be a normal viable option.
Multiple Modernity	Both civilizations modernity and continuous transfer under modern condition, which help to shape the multiple modernity.
Phenomenology	A philosophy or method of inquiry based on the premise that reality consists of objects and events as they are perceived or understood.
Positive philosophy	It is a philosophy of science based on social and natural sciences, data derived from sensory experience by sociologist August Comte in 19 th C.E.
Post-Secular global period	Emerging post secular period religious and secular considers two interrelated and mutually constituted categories.
Pragmatic (practical as opposed to idealistic)	Relating to matters of fact or practical affairs often to the exclusion of intellectual or artistic matters.
Protestant Byzantine Christianity	Byzantine orthodox Christianity includes the architecture, modeled with the big domed churches. Some of the reformers encouraged the removal of religious images by invoking the Ten Commandments prohibition of idolatry and the manufacture of graven (sculpted) images of God. In most cases, civil authorities removed images in an orderly manner in the newly reformed Protestant cities and Europe.
Religion in Global context	A collection of cultural systems, belief systems and world views that relate humanity to spirituality and sometimes to moral values.
Secular	The term Secular is derived from the Latin word Saeculum, meaning 'great span of time or more closely spirit of the age marked with dual connotation of time

	and location here time is referring to the now or present and location to the world or worldly.
Secularist Modernity	Emancipation of reason and freedom from religion.
Secularist Secularity	That is, the phenomenological experience not only of being passively free but also actually of having been liberated from "religion" as a condition for human autonomy and human flourishing.
Secularization R.I.P (requiescat in pace)	After nearly three centuries of utterly failed prophecies and misrepresentations of both present and past, it seems time to carry the secularization doctrine to the graveyard of failed theories, and there to whisper "requiescat in pace".
Self-sufficient and exclusive secularity	That is, the phenomenological experience of living without religion as a normal, quasi-natural, taken for granted.
Social Evolutionism	Development of culture and society from simple to complex form.
Subtraction theories	This is the epistemic attitude which critically characterized as "Subtraction theories" of the secular by C. Taylor.
Supply Side Theory	The demand for religion is always and everywhere constant; the difference in religious vitality is the nature of the supply.
Totalitarian	The term totalitarian to the structure and goals of the new state which provide the total representation of the nation and total guidance of national goals. This system politicizes everything spiritual and human.
Traditional meaning of Secularization	Declining of religion and recent meaning is point to the progressive.
Transformation of religion	Religion is undergoing major changes.
World View	A worldview is a network of presuppositions which is not verified by the procedures of natural science but in terms of which every aspect of man's knowledge and experience is interpreted and interrelated.

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