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The New Testament tradition in a modern study of literature

The purpose of the article is to study the trends of a formal content representation, problem-thematic aspects of the traditional New Testament figurative plot material in a modern context. Theoretical and methodological concept of traditional plots and images of A. E. Niamtsu was chosen as a research methodology. A special attention is paid to the forms and ways of transformation of traditional structures suggested by A.E. Niamtsu: appendage, continuation. The given article is a research one: our focus is concentrated on the principles of the gospel artistic figurative plot material implementation in the context of the twentieth century literature.

Keywords: traditional structures, literary gospel, motive of treachery, continuation, appendage.

Ирина Тарангул

Новозаветная традиция в современном литературоведческом освещении

В статье рассматривается состояние научного изучения функционирования новозаветных традиционных структур в современном литературоведении. Основное внимание сосредоточено на теоретико-методологической концепции исследования традиционных структур А.Е. Няму. Рассмотрено основные способы и формы переосмысления новозаветной традиции в современном художественном дискурсе.

Ключевые слова: традиционные структуры, литературное евангелие, мотив предательства, продолжение, дописывание, апокрифизация.

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MODERN RELIGIOSITY IN ITS PLURAL FORMS: THE PHENOMENOLOGICAL APPROACH

The article considers the transformation of religion in today's globalized world from the standpoint of the phenomenological approach to the sociology of religion. We investigate the nature and current trends manifestation foot contemporary religious believers outside religious organizations and groups. We are analyzing the developments of modern foreign sociologists of religion that are representing the phenomenological paradigm.

Keywords: phenomenology, religion, globalization, religious group, secularization, transnationalization, everyday knowledge, symbolic knowledge.

Topicality. Modern social world is made up of the processes of globalization. The effects of globalization occurs all aspects of life: social structure, culture, economics, geopolitical and religious processes. Religion has been a powerful social institution was undergoing a transformation long ago. According to historians, and religion scholars, theologians and sociologists regarding the status of religion in the modern world are mixed. Some emphasize that religion will continue to act as a static integrative institution, while others stress the fact that like all social institutions, religion must globalize. Classical phenomenology of religion followed the view that religion is modified due to the transformation of the minds of its adherents. T.Lukman's and P.Berher's followers, also emphasize that modern religious identity is closely connected with social and cultural changes. N.Ammerman refers to so called "everyday religion", describing the multiplicity of identities of modern believers. The phenomenology of religion concerns the experiential aspect of religion, describing religious phenomena in terms consistent with the orientation of the worshippers. It views

religion as being made up of different components, and studies these components across religious traditions so that an understanding of them can be gained.

The aim of our investigation is tracking developments and new trends in religious believers from the standpoint of the phenomenological approach. Sociology of Religion operates not only necessary categorical apparatus, but also applies tools that allow confirming the hypothesis by the practical way. Therefore, a phenomenological approach to explain social behavior of modern believer will take a fresh look at the problem of secularization and growth of religion outside the church in the modern world.

During this investigation, we solve the following objectives:

- outline the specific study of contemporary religious life in terms of the phenomenological approach in the sociology of religion;
- find the current trend of transformation of religion in social space;
- identify the principles of religion in modern society.

The level of development issue. In our opinion the plurality of religious identity, which is a consequence of secularization and globalization is very important for the sociology of religion. The phenomenological approaches such as N. Ammerman, Grace Davie, Enzo Pace, Lynn Clark, Peggy Levitt, Paul Lichterman, Meredith McGuire, and Courtney Bender are extremely interesting. We consider a religious person, but not in terms of its ritual behavior, and in terms of its everyday religion that cannot transform without the influence of social norms, statuses and roles.

Presentation of the material. Much of the sociology of religion has dealt either with the aforementioned institutions – that is, broadly speaking, with the internal condition and the societal role of churches – or with survey data covering beliefs and behavior of large populations. Obviously, both procedures have yielded important insights. But what both have in common is remoteness from much of what constitutes the reality of religion in the lives of many people.

Of course churches, synagogues, and other religious organizations continue to play an important role in contemporary society. But much of religious life takes place outside these institutional locales. To limit the study of religion to these locales would be like, say, studying politics by only looking at the activities of organized political parties.

As far back as 1967, in his influential book *The Invisible Religion*, Thomas Luckmann insisted that sociologists must be attentive to religious phenomena that are “institutionally diffuse.” Probably this has always been the case. There is much evidence that even in the heyday of “Christendom,” when supposedly the Catholic Church reigned supreme in Europe, there was a turbulent religious life outside the walls of the impressive Gothic cathedrals (the archives of the Inquisition provide some good evidence). But this diffuse religiosity is particularly salient today. In much of the world one finds more and more people who explicitly define their religious position as being at some distance from their background tradition [6, 10 – 11].

In a rapidly changing society, new rituals emerge for new occasions, some of which remain controversial, and – for precisely that reason – outside the mainstream of the church life. The churches’ involvement in marking a gay marriage is an obvious example, but so too is a noticeable tendency on the part of some Christians to request a ceremony at the time of a divorce. Normally this is asked for by a partner who remains attached to the church after the divorce has taken place, and who argues that what began in the sight of God should end in the same way. In both cases, gay marriage and rituals for divorce put a certain strain on the institution in that they challenge long-held assumptions about the Christian understanding of marriage and the theologies that underpin this.

People who are not themselves participants in church life want the church’s representatives to embody a certain social and moral order, maintaining a way of living that has long since ceased to be norm in the population as a whole. Failure leads to accusations of hypocrisy but also to expressions of disappointment [9, 237]. From a mobile personality we can expect a mobile system of symbolic boundaries. In other words, a charismatic leader may cross thresholds and boundaries that previously appeared to be impenetrable. Paradoxically, by so doing he creates a type of language (or communicative strategy) that constantly questions accepted beliefs and well-

consolidated styles of communication. It is no mystery that the communicative style used by Pope John Paul II raised many an eyebrow in the well-tempered environment of the Roman Curia [6, 47].

Enzo Pace mentions that many clergymen were doubtful whether the crowds that gathered were really there to listen to his words or only to pay homage to his personality. Nevertheless, his mobile personality was able to transform what had previously been unthinkable and impossible into events that could be imagined as possible.

His real breakthrough was to overcome the modern view that had relegated religion to the private sphere and attributed a declining role to religion in the life of society. In this he succeeded in convincing a good part of European public opinion. In European society, where the authority of the Catholic Church has long been in a situation of crisis, charisma has attempted to fill in the gaps and restore by other means the virtue of obedience

By James A. Beckford, the importance of religious “pluralism”– that is, the coexistence of different forms of religious expression in the same social space under conditions of (more or less) civic peace. Again, this is something that has existed in earlier periods of history – for example, in the late Hellenistic era, along the Silk Road of central Asia, in Mogul India, in Hohenstaufen Sicily. But some basic feature of modernity have made pluralism a much more widespread, indeed global, phenomenon – urbanization and mass migration (making more and more people rub elbows with others holding different beliefs and practicing different lifestyles), the spread of literacy and higher education, the media of mass communication (from radio to television to the Internet) – all of these have made knowledge of alternate religious possibilities more generally available than ever before. This means, quite simply, that religion has increasingly become a matter of individual choice – what Robert Wuthnow has aptly called “patchwork religion.” Individuals may indeed make “orthodox” or “fundamentalist” choices – many do–but these too are choices, lacking the taken-for-granted quality prevalent in much of earlier history and thus susceptible to later revisions [7, 94-96].

Religion is typically thought of as something unique and important. Religious events are understood to be located in special places set apart from ordinary life, places like churches, temples, mosques, and synagogues. Even when we find religion outside these venues, we expect it to be different from everyday activity, easily delineated from other domains of life. A prayer session in a public park, for example, is something much different from a pickup basketball game in the same location. Indeed, an important criterion for when an event or experience is typically deemed religious is its detachment from the normal, mundane activities of day-to-day life.

This conceptualization of religion in scholarly thinking is of course rooted in Durkheim’s (1912 – 1995) absolute separation of the sacred and the profane. Today, the common advice to “set aside” time to meditate or pray in many religious traditions reflects the view that religion is something set apart from the ordinary and every day.

How, then, do we make sense of situations where the line between the religious and the nonreligious is unclear? What do we make of a political speech made at a religious funeral, for example [4, 169]? We can decide what the meaning of this or that thing has to be. Currently, a religious person cannot afford to share the mundane and the sacred. In everyday life religious person follows the rules of morality proclaimed by her religion. But social orientation dictates behaviors that cannot be ignored. At this time there is overlapping identities: religious and social.

From another side we have globalization. Understanding contemporary social experience requires taking into consideration the kinds of cross-border factors that may be at play. That means asking how individuals and groups actually organize themselves, and differentiate themselves from others, without assuming, a priori, that they are organized into nation-states. Understanding religion and migration demands going beyond comparing one country to another. A transnational gaze is both a perspective and a variable. It assumes that “here” and “there” are strongly linked. The analyst must then empirically study the actual ties that emerge between the home and host country and what their impacts are. In many cases, home-country influences are of little importance, whereas in others, excluding them from the story renders it dangerously incomplete.

Peggy Levitt considers, that religion is one of the principal ways that migrants stay connected to places beyond where they settle. By doing so, they transform religion and culture in the United States and around the world. American religious pluralism and the globalization of religious life have become part and parcel of the same dynamic.

Some migrants introduce new faith traditions to the United States. Others expand what had been relatively small religious communities. Still others belong to traditions with long histories in the United States, thus necessitating a negotiation between the old and the new. In each case, these processes are often connected to and influenced by the activities of coreligionists around the world.

By Peggy Levitt the globalization of the sacred, then, occurs on many fronts. Migration driven changes run parallel to connections arising between members of global religious communities and social movements that are not related to migration.

In one scenario, migrants use religious institutions to maintain ties to their homelands. In a second, individuals form part of religious multiethnic organizations and movements that connect them to coreligionists locally and globally.

Their primary identification is not to the nation but to the global religious community. Religion, then, is the archetypal spatial and temporal boundary crosser. Many faiths tolerate and even encourage the idea of belonging to several groups at the same time. Their proclivity toward syncretism makes combining religious elements and crossing borders the norm rather than the exception [4, 243].

In some cases, religious organizations become like transnational corporations, with highly developed, hierarchical institutional architectures. In others, religious groups work more like informal networks, forming partnership with other groups around specific projects before linking up with another group on another initiative. In still others, individual religious practice is driven by religious social movements, such as the multitude of charismatic Christian groups, and connects members around the globe. Whatever the form, this means people are embedded in institutions that cross borders and are therefore exposed to a constant dose of ideas, practices, and identities from various sites and sources.

Another way to think of this is that religion lends itself particularly well to expressions of transnational belonging. Religion works differently than ethnicity or nationality. Its message of transcendence, codification and ensuing portability, and socialization of subsequent generations, to name a few, makes religion a fertile arena for multiple memberships. If transnational belonging is the wave of the future, religion is likely to be its principal stage.

In either case, the boundaries of religious pluralism and the forces that create it are clearly expanding. Like lived religion, some of the forces shaping national religious pluralism are also transnational [8, 198-200].

As a result of our research we came to the following **conclusions**:

- we found the current religious situation caused by two main processes: secularization and globalization of religion, which are causing the plurality of display religious orientations and forms;
- secularization – a phenomenon that is inherent in both the industrial and post-industrial (modern) society. Religious picture of modern society, according to representatives of the phenomenological paradigm in the sociology of religion, reveals the awareness that the time has come to reject the belief that secularization – a negative thing for religion. On the contrary, secularization – a process of change in the relationship of religion and society in the direction of liberation from religious influence, not from religion in general.
- the level of religiosity of society is determined by the degree of modernization and urbanization, the preservation or loss of traditional cultural type. The reasons that accelerate or inhibit the processes of secularization and globalization can be attributed to the specificity of a particular denomination.
- a characteristic feature of the secularization of religion is the division of human existence into two spheres: the secular and the religious. In the past, the social environment believer directly used the values, principles and behaviors that received from a religious

- organization. Currently, the modern believer away from prejudices that only the church or doctrine can give him all the answers of the social world.
- globalization is transforming the world into a single whole, and even if not causing global cultural and religious convergence, then, in any case, makes the meeting of religions and cultures irreversible. But it is interesting that the huge mass of people, who live in the "global village" and buy goods on the global market, show no hot desire to change their religious affiliation.
 - globalization entails that religion gets a new boost in public discourse is strengthening its influence. Or as they say on these American sociologists of religion, "globalization destroys the barriers of politics and culture, but it also gives rise to movements aimed to confirm identity and self-determination." In other words, global uprising religion means a global battle for authenticity, global search for a "final value" that has led to transnationalization religion.

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Ірина Берладена

Сучасна релігійність у множинності її форм: феноменологічний підхід

В статті розглядається трансформація релігійності в сучасному глобалізованому світі з позицій феноменологічного підходу в соціології релігії. Досліджується характер та сучасні тенденції вияву рівня релігійності сучасним віруючим поза релігійними організаціями та групами. Робиться аналіз напрацювань сучасних зарубіжних соціологів релігії, які представляють феноменологічну парадигму.

Ключові поняття: феноменологія, релігійність, глобалізація, релігійна група, секуляризація, транснаціоналізація, повсякденне знання, символічність знання.

Ірина Берладена

Современная религиозность в множественности ее форм: феноменологический подход

В статье рассматривается трансформация религиозности в современном глобализированном мире с позиций феноменологического подхода в социологии религии. Исследуется характер и современные тенденции проявления уровня религиозности современным верующим вне религиозных организаций и групп. Делается анализ наработок современных зарубежных социологов религии, представляющих феноменологическую парадигму.

Ключевые понятия: феноменология, религиозность, глобализация, религиозная группа, секуляризация, транснационализация, обыденное знание, символичность знания.