

Religious Issues of Modernity and Modernity Issues of Religiosity

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This Paper is financed by 'The programme of Creative Talent Cultivation of the project of 211 in Central University for Nationalities.

Abstract

Modernity as the element affected manufacture means, life styles and value tastes of the modern people, has obvious interposition and intervention in the fields of human and nature, human and society of current society. Therewith lots of modernity theories about researching and explanation has been come into being, emerging the theories in endlessly. The theories have shown themselves as the form of particular phase, root phase in modernity, managing to unscramble the root phase of modernity. The paper discussed the root phase of modernity through particular phase of modernity: the root phase of modernity narrated the substance meaning in virtue of Weber's and Simmel's studies: for one hand, modernity is the fadeaway of religious theology thoughts drawn by rationality and Science & technology by the logic of Weber, i.e. rationality conduced the secularization; for another, it is Simmel's appeal to the human ontological subjective world for pneuma with psychologism attention when Weber's modernity sequence, religious divinity ontology fadeaway.

Keywords: Modernity, Marks Weber, Simmel, Particular phase, Root phase

1. Religious issues in Weber's proposition

In the pursuit of modernity in Weber's proposition, we will naturally review again the rationality of West society in his *The Protestant Ethic and the Spirit of Capitalism*: a kind of Puritan reasonable value of the other world of the "ethical prophecy spiritual power "(Weber, 1995,15).After specific history of modern Western has given the birth, promoting the complete rationalization of secular life order with instrumental rationality, with the death of religion beliefs, instrumental rationality went onto a rigid routine roads, it has become a autonomous not the force controlled by the human beings, and become a "iron cage" with the power of "irresistible force", governed the human beings themselves (Wang Xiaozhang, 2004). It can be seen that the religious issues of Weber's rational modernity is the issues of the destination of ethic values ,starting point for the purpose of rationality, the science and technology and rational as the adjuvant, "humanized" and "secularized" the whole world.

First of all, emphasizing the dominant factor of human beings in modern rationality. In order to achieve the goal of instrumental rationality, a type of "personality" must be required. Achievement of a "personality" only has one way that "wholeheartedly engaged in 'work', regardless of what the work (and its derivative 'time required') might be. In order to wholeheartedly engaged in a work, the self-restraint must be special: "Each occupation has its 'inner principles'. In carrying out its work, one should go all out and try his best to expel any behaviors without strict appropriation, especially his own likes and dislikes. " (Weber, 1999:104). Clearly, Weber recognized and respected a type of asceticism "personality" or selfish benefits for a certain business to devote his all heart and the strength. Such a personality is based on the respect to certain absolute ethic values undoubtedly. It is this point that Weber linked the concept of personality closely with the concept of "calling" (Wang Xiaozhang, 2004).

Second, it highlights the main theme of the rationality in religious practice and belief experiences. Modernist established ideal goal of purpose rationality on the foundation of a particular ethical or "rational spirit". Weber put in an article Religion and other factors in development of modern capitalism that: the development of capitalism originated from economic rationality, but what more important is that there is a spiritual element on this foundation, that is, rationality that can guide general life and rational economic ethics, i.e. "rational spirit" (Max. Weber, 1997). Weber's study on the connection in specific ethics and rationality practice is also reflected in Weber's book, Religion and the economy: "the tension relations between ethic religion and secular world most clearly manifested in the economic field. All the idolon and witchery for effecting spirits and gods are all in the pursuit of specific interests. They make full efforts for wealth, health, honor, longevity, heirs, and if possible, in order to change their fate, while" (Max. Weber, 1997). Weber's study and observation between religious practice and economic purposes is clearly aimed at building a functional positive relation. "All kinds of mystical and religious forces, as well as ethic views based on them has crucial and decisive effects in the past (Max. Weber, 1997)". It can be seen that it is the religious ethics that promoted production and led directly economic growth. The response between religious ethics and modernity is obvious.

Furthermore, displaying the dynamic elements governed by modern rational spirits. In Protestantism and the Spirit of Capitalism, the spirits are: "Such a historical concept, because it is related to one kind of phenomenon with unique personality as well as certain significance, it can not be defined by increase tolerance of formula, but it must put the individual parts of historical reality together. Thus the decisive concepts of termination can not be the study's beginning, but the ending of the study." The capitalism spirit here is actually of the essence guided by Benjamin. Franklin in a unique way to exhort our economics spirit. Franklin's ethical thinking has a utilitarianism color, Honesty is useful because it ensures credibility. (Max. Weber, 1997). In the discourse of the Christian tradition, Calvinism took the work with others under constraints as individuals' religious duty by managing to think God as only one manager. Our "calling" was born from the view system, presenting this kind of value, i.e. activities according to the reasonable capitalism principles of the duties given from God (Max. Weber, 1997). In other words, in Weber's view that the rationalization of Western world initially were puritans' side products to practice their religion beliefs, but only to find that rationalization controlled their creators. Individual self-fulfillment has been deeply disempowered, facing up social order completely rationalized, people had an unprecedented sense of powerlessness (Wang Xiaozhang, 2004).

In the diagnosis of the essential characteristics of the outside world and its spiritual effects on humanists, Simmel and Weber are different, but they have the same issues awareness and concerning objects. Weber concentrated on religious issues born by modernity while Simmel on modernity problems of religions in opposite way.

2. Modernity issues of religions in Simmel's philosophy

Simmel thought, "life" has become the foundation of modern ideological answers, and only touching the concept on "life", thinking can be modernity (Simme.G, 2003). Simmel considered the problem of modernity are religious, because only from the religion beliefs aspects can we grasp the core and the key of modernity's main body, Judging modernity issues by thoughts or attitudes, found the bottleneck of modernity problems.

Simmel's concern on the modernity had two basic problem awareness as similar to Weber's sense: the relationship between West Christian and the emergence of modern rationalization social forms (the so-called "Why only in Western exists unique rationalism") and the transformation of religious forms in modern society with its significance issues.

In Simmel's consideration that one of characteristics of modernity is "fragmented" or composed by numerous "fragments". Although existence of higher level of structure never been denied, Simmel's interest very often falls on the "accidental production of debris" (fortuitous fragments) about social interaction, hoping to achieve more accurate deeper understanding of society (Simme.G, 1999). In Simmel's view, "the modern character is dynamic, flowing, and the interaction is debris, communication and exchanges are debris, short-lived, and entity is broken completely. Indeed, According to Simmel," the essence of modernity is psychologism, that is, experiencing and explaining the world by our inner life (in fact, as an inner world), the frozen contents in agitation soul has cleared up, all of vital things have been filtered while the forms of soul is in moving." (Simme.G, 1999)

First of all, modern people perceived as deeply "cultural tragedy" - "creative anima is not life been one to produce some of the things that some would destroy life, with his powerful voice against the paradox of life is the real thing, pervasive culture of tragedy" (Simmel, 2001:175) of torture and had to reflect on the value of theological belief, then, the rational and irrational than the content of a new transcendental reflection and understanding: faith and belief in the main objects (transcendental content) of the separation characteristics of the modern religion. We see Simmel and Weber theory obtained similar conclusions: Modernity and the speed of the sacred

value retreat rate of depreciation, while modernity has awakened the consciousness of modern man's religion. It is noteworthy being re-awakening of the modern "religious needs" and the theology of the times has been the "religion" quite different: the religion of modern society has been the traditional sense can not be called "religious" but "religious religion".

Also, in Simmel opinion that why religion is religion, its function, take the integrating function of religion, is its crucial nature. The integrating power of religion Simmel stressed here, not to say it can provide highly differentiated society with a reality form opposite cooperation integration modern, but to overcome fragmentation of modern life in the heart of individuals: to modern people, the maximum benefit of religions is "the inner life of discord"(Simme.G, 2003). Hereby, we can draw the conclusions that those who are against religion, the aim of traditional religion, the goals of religion are not" religion" in traditional sense but modernity issues of religion—"religiosity".

In the rational principle, the modern people, such as the common diagnosis Weber and Simmel made as above - modern people need religion, or the re-memories the people today have belong to the modernity symptoms. Modern people no longer believe the religious tradition, but they still need modern religion. It is the basic conclusion Simmel made for contemporary issues of religion (Simme.G, 2003). Thus, it can be understood according to Simmel that religion is human life "the basic priori form of inherent nature". Here, the distinction between "religion" and "religious" is even more clear (Simme.G, 2003). Therefore, the proposal for solving modernity issues by Simmel was called "post-religious" proposal: from "religion" to "religious", from the mass to individuals. Transferring inner state of mind, no longer regarding religion as objective entity or external things, but as intrinsic behaviors.

In summary, the studies of modernity are well-nigh numerous modern, but however interpret modernity, there is a unchangeable background, that is "rationality" and "rational spirit." Under the context of the modernity about "rationality", dynamic "flow" of two directions has been formed, one of them is in pursuit of rational value driven by rationality and technology, resulting in the secularization characteristics of "eliminate the witch charm", and the other is modernity issues of religion after modern people have been thoroughly "disenchanted" and sunk into deep "zero" "hollow", leading to the modernity religious problems. Whatever the modernity characteristics of secularization or religious features of modernity are two sides of the same issue. Thus, modernity is the tension between "oughtness" and "isness" and also the tension of rationality and values, it is even more the psychological experience of modern subjects.

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