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Religion and Secularism in Europe according to Joseph Ratzinger – Benedict XVI: A Lesson for Nigeria

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Prohlašuji, že jsem práci zpracoval samostatně a použil jen uvedených pramenů aliteratury.

This thesis is composed of my original work, and contains no material previously published or written by another person.

Plzeň, 2022　　　　………………………

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CHAPTER ONE

1. GENERAL INTRODUCTION

Through human civilisation, changes have occurred in the human society with regards to man's approach to things, reality and life around him. With a special interest in the history of the civilisation of the European continent, a thing of interest is the change from a religious based to a secularised society. The secularisation of Europe was not an event that took place in a day. It took some processes, which themselves were necessitated by some elements – the factors that led to it. However, a culmination of this is said to be in the twentieth century. Joseph Ratzinger (later Pope Benedict XVI) is prolific contributor to the contemporary issues in Europe. And as usual, he has not left this area untouched in his development of ideas and search for meaning especially on the European continent. This work will look at how he considers the secularisation of and eventually the secular Europe with regards to its Christian root, its current identity devoid of the Christian past and what the future possibly holds for a secularised Europe.

First of all in this our study, we will have a look at the meaning of secularism and secularisation from the lenses of several people with a little focus on its historical development in terms of nomenclature and even application. Some believe it has been there from the beginning of the Christian times and its presence even paved the way for the first Christian approaches. There are those who believe it came to be only from the time of the protestant Christian German scholars. However, we can agree that the term was first used in its current form only in the nineteenth century Germany.

The European continent stood on certain foundations, one of which is the Christian faith. This Christian foundation of Europe was shaken by a number of factors, which include but are not limited to the process of rationalisation and the disenchantment of the world as identified by Max Weber, which he typifies with the rise of Pentecostalism as a sign for a further metamorphosis. The pluralism of

ideas or loss of shared sacred canopy, identified by Peter Berger is yet another, whence the shared sacred canopy that protected religious beliefs was lost thus undermining the place of religion in Europe, whose place of course is filled by an inclination towards technological worldview – a course championed here by Steve Bruce. Secularisation owes its existence to what Talcott Parsons calls structural differentiation, which sees social change in terms of an evolutionary adaptation of a social system to its environment, especially as it concerns the structural differentiation in certain components of a system. In addition to all of these, is also the concept of secularisation from some elements within religion, whence some religions or sects of religions have themselves become significantly more secular, perhaps to keep up with the times or to stay relevant.

The Czech Republic, as an integral part of Europe and one of the most secularised countries in Europe, presents to us secularisation from the Czech angle. Secularisation takes up the form of a nationalist struggle. In the bid to extricate the Czech lands from foreign dominations (the Hungarian/Austrian Empire), this somewhat corresponded with a struggle against Catholicism (an image of a foreign power, Rome), even though the process did not spare any form of religion. However, this was concretised by the activities of the communist regime and other factors that followed later.

Joseph Ratzinger was a scholar in Germany, a university professor who was eventually elected Pope in 2005 and resigned in 2013. In the European academic environment, he is a major player and as a religious figure of Europe and the Universal Catholic Church, his contributions on the matters of the relationship between the secular Europe and the Christian religion are of great interest. In the course of his writings, Ratzinger berates the culture and fact of secularisation and in his reflection, he criticises the process as that capable of ruining Europe itself and even the West in general. He undertakes this by enumerating the consequences of secularisation in Europe and the questions it poses regarding the future of Europe.

Joseph Ratzinger's views on secularism are contained in some of his writings, major among them include *Western Culture: Today and Tomorrow,* published in 2007, *A Turning Point for Europe?* published in 1991 and *Without Roots: The West, Relativism, Christianity, Islam,* he co-authored with Marcello Pera published in 2006. In these books, he is intentional in identifying secularism as a destroyer of the European identity which hangs on the foundations of Christian principles, ancient Greek and Roman civilisations. Because of this loss of foundation, Europe has become directionless in the hands of politics without morality which sees itself as the final arbiter of morality. And as such, promotes laws that allow for medical and scientific advancement that proceed without the consideration of the value for life, marriage and human rights. In this way, Europe views the seeds of her future as enemies and has indirectly declared a war on the vital force that is necessary for her future. The consequence of this is population decline and the possibility of invasion by foreign cultures, mostly demographically, but by any other means possible afterwards. This progression threatens the unique identity of Europe and her future. However, this situation can be salvaged by consciously re-evaluating and reaccepting what is left of the Christian heritage of Europe. The believer - Church, her people and her leadership - thus has a role to play in the reformulation and representation of the Christian ideal as a means for the sustenance of Europe even as she continues to bear witness and not fall also to the error of the secular world.

It is obvious in the observation of Ratzinger that the secularist culture of the West is being exported to other parts of the world. Nigeria, a West African country and a religious one at that, is having her fair share of this wind of culture. Given the religious composition of Nigeria, to what extent will the secularist culture have an impact on her religiosity?

CHAPTER TWO

2. 0. SECULARISM AND SECULARISATION PROCESSES IN GENERAL

2.1. Introduction

Secularisation, which is understood as transition from the sacred understanding of the world and its principles, including the common things around us, to a desecralised understanding of state, power and governance especially, is one of the fundamental changes of modern society. It is evident in the way of life and approaches to reality, the sacred and even sacred institutions. Some have considered it to be an undeniable positive reaction in the course of the development of human history and with particular reference to modern times.

2.2. What is Secularism?

In simple terms, secularism can be defined as "any movement in society directed away from otherworldliness to life on earth".[1] Secularisation is hereby understood as the transcendence of the hitherto insurmountable, the sanctification of the world and its principles, as well as the common things around us. It can be said to represent one of the fundamental milestones and changes of our society, especially in the way of life. This is so because it tackles the problem of the absolute sacralisation of society and the breaking of the link between principle and consequence, which were accepted through a religious perspective or interpretation. In the case of Europe, this perspective has a Christian outlook. And so, over the centuries, this connection to Christianity has materialised into specific elements of life – legal norms, cultural framework, dominants of interpersonal relationships, etc.

From the idea of secularism is that of a secular state or society. The secular society is conceived in such a way that religious language, practises and institutions are no longer part of the everyday reality, which everyone takes for granted, is forced to

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[1] The Editors of Encyclopaedia. "Secularism". *Encyclopedia Britannica*. 13 May. 2020.
https://www.britannica.com/topic/secularism. Accessed 22 November 2021.

accept it and be in harmony with it.[2] This obviously seems to be the foundation of secularism: the separation of religion and state, which ensures that religious groups do not interfere in affairs of state and the state, does not interfere in religious affairs.

Just like every ideal, secularism is founded on certain principles. According to some popular media views, the principles of secularism which protect and underpin many of the freedoms we enjoy are:

"Separation of religious from state institutions and an establishment of a public sphere where religion may participate, but not dominate.
Freedom to practice one's faith or belief without harming others, or to change it or not have one, according to one's own conscience.
Equality so that our religious beliefs or lack of them doesn't put any of us at an advantage or a disadvantage".[3]

In principle therefore, what secularism seeks to do is to safeguard the ultimate freedom of religious and other beliefs, as well as the right to express religious belief as long as it does not infringe on others' rights and freedoms. Individual freedom of religion is constantly balanced by the right to be free of religion, with equal rights and access to public services and positions, according to secularism.[4]

2.3.   Secularism and Secularisation

While secularism is the idea of separating something from religious powers, secularization on the other hand, according to the online Cambridge Dictionary, is "the action or process of converting something from religious to secular possession or use".[5] Secularisation, when understood as a complex and ambivalent phenomenon, with exaggerated synthesis, can be said to be the purely immanent

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[2] "Secular society: Definition and Overview". https://study.com/academy/lesson/secular-society-definition-lesson-quiz.html. accessed 22.11.2021
[3] "What is Secularism?" in *National Secular Society: Challenging Religious Privilege*. Available on https://www.secularism.org.uk/what-is-secularism.html. Accessed 16.11.2021
[4] "What is Secularism?" in *National Secular Society: Challenging Religious Privilege*.
[5] "Secularization". *Cambridge Dictionary*, https://dictionary.cambridge.org/dictionary/english/secularize. 23.11.2021.

understanding and functioning of the world and of society, of history and of human existence.[6] By this fact, reality is no longer transferred to the sacred, to the religious or to the divine sphere, all of which do not find a place in a secularised society.

On a positive note, Angelo Amato believes that secularisation can push the faithful believers to become adults in the faith and to face the complex challenges of the historical and cultural processes that are occurring. He believes also that secularisation, however, "presents its negative aspect when it becomes an agnostic and anti-religious ideology".[7] To this effect, Tony Walter believes we cannot deny the fact that secularisation as a social process has a complex relationship both with world religions and with philosophies of atheism and secular humanism. Firstly, there can be syncretism. But on the other hand, there can be polarisation of Christian fundamentalism against secular liberalism.[8]

2.4. Processes of Secularism

Today's dominant academic use of the term 'secularisation' refers to an epochal process that transformed a society based on Christian faith to one grounded in human reason or perhaps away from anything religious. Ian Hunter, in his paper, "Secularisation: Process, Program, and Historiography", published in *Intellectual History Review* in 2017, lays claims to a tripartite historical usage of the term: The first time it was used to relate to an epochal shift from a religious to a rational society was among the German philosophical history subculture emerging in the 1830s. This has been important to all twentieth and twenty-first-century debates. In the second instance, it was used in European public and international law to refer to the transfer of ecclesiastical property and jurisdiction to civil ownership and administration. This emerged from the debates over the Westphalian treaties. Then thirdly, the term 'secular' was added to the nomenclature of a category of the clergy itself. This has its origins in medieval canon law, which refers to the transition of cloistered or 'regular' clergy to uncloistered diocesan duty. This is a process technically referred as 'exclaustration.[9]

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[6] Doré, J. "Secularization Today: A complex Phenomenon, a Challenge for the Pastoral Care of Culture", p. 63.
[7] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 8.
[8] Walter, Tony. "Secularisation" in *C.M. Parkes & W. Young, eds. Death and Bereavement Across Cultures,* p. 2.
[9] Hunter, Ian, "Secularisation: process, program, and historiography", p. 7.

At each of these levels, we recognise a visible movement of something absolutely religious or belonging to a religious circle being moved, either in part or completely, in ownership or in application and usage, from the religious to the non religious or secular circle: property, personnel or services. And at this stage, it had not become a society's movement away from the influence of religion.

And so, he maintains that in the philosophical and intellectual circle, these are argued not to be substantial enough to be the basis for the secularisation process. For most modern thinkers, especially by the end of the twentieth century, "philosophical history had become the dominant disciplinary idiom for formulating the topic of secularisation in academic discussions... [which seem to] presume that secularisation refers to an epochal process responsible for the transformation of a Christian into a rational society".[10]

But the problem I have with his demonstration of the process is that he believes that as a matter of historical evidence, "a process of secularisation of any...kinds actually...first appeared in 1830s Germany, which was when the word was first used with this sense."[11] But for some authors, secularisation process dates as far back as the first century AD and may even have had a root in the Christian approach itself. For instance, Archbishop Angelo Amato makes it clear that "in the first centuries, even the Church itself conducted a type of secularization when it demythologized pagan gods and idols, and denounced them as human creations that had nothing to do with the true God of revelation".[12] This understanding seems to tally with that of Ian who explains this progression as not only originating *ex ecclesia* but actually preparing ways for the future progression of the society into a secular one. In his words:

> As a dialectical process in which spiritual 'Christian life' externalised itself in worldly institutions, which it then spiritualised...that this process would culminate in the emergence of a 'Christian state'. In this moment the church would be rationalised or secularised and rendered redundant, precisely because the worldly state would be desecularised, being transformed into the rational organ of Christian moral freedom.[13]

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[10] Hunter, Ian, "Secularisation: process, program, and historiography", p. 8.

[11] Hunter, Ian, "Secularisation: process, program, and historiography", p. 8.

[12] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 8.

[13] Hunter, Ian. "Secularisation: process, program, and historiography", p. 9.

However, with regards to the use of the term secularisation, we could agree with Ian that the term was either first used or first implied in the nineteenth century when he says the idea of secularisation as an epochal process originally arose in Protestant universities in Germany in early nineteenth-century. It was here Kant constructed a metaphysical anthropology and theology that would lead to a distinct philosophical-historical notion of secularisation. Kant established a notion of individual moral self-governance by utilizing a philosophical view of man as a dual-sided intellectual (noumenal) and sense (phenomenal) being capable of regulating himself via pure reasoning once he had transcended his 'sensuous impulses'... This process, which was often referred to as 'enlightenment,' but was later referred to as 'secularisation,' was supplanted by a rational philosophy that preserved religion's transcendental aspirations.[14]

This above factor tended to appeal directly to the freedom of reason and conscience. It retained the argument that this was enough to show the falsity of the biblical Christian confessions that do not qualify to be recognised as having juridical competence. And so, for instance, this initiative in England gave rise to the first philosophical-historical usage of the term 'secularisation' as well as a new term, 'secularism' to describe a political 'confession' dedicated to removing religion from the solemnisation of births, deaths, and marriages, as well as from public education.[15]

Then is the final philosophical-historical conception of an epochal rationalising process of secularisation that arose in the mid to late twentieth century. In his words, it lays bare the

> Hegelian theory of Christianity as unfolding in history through a process of internal division and self-estrangement into external social forms – the process of 'secularisation' – followed by a reflex movement of desecularisation or resacralisation in which these external social forms are reabsorbed within 'Christian life'...that produced the most influential contemporary account of the process of secularisation.[16]

Now, one of those ways in which the process was made manifest can be shown using the example of experiences surrounding dying, burial and life after within a secularised society as shown by Tony Walter in his work "Secularisation" in which

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[14] Hunter, Ian. "Secularisation: process, program, and historiography", p. 9.

[15] Hunter, Ian. "Secularisation: process, program, and historiography", p. 10.

[16] Hunter, Ian. "Secularisation: process, program, and historiography", p. 11.

he writes of the 'disenchantment of death'. Here, he paints the picture of how death was viewed in the formerly religiously saturated society, especially Europe, and how it is viewed now in a secularised society. Death was looked upon generally as a

> Natural process...a spiritual passage, and people were as keen to have at their bedside a doctor administering opiates as a priest administering prayer.... Even family members are now disturbed if a medical cause for their loved one's death cannot be ascertained...Centre stage at the modern deathbed is now a throng of doctors and nurses, hospital administrators and life-support machines, while the priest and the humbly praying family who once had the stage almost to themselves have retreated to the wings and are barely visible.[17]

Generally, religion has always provided comfort in the face of death. It is argued by Walter that death was previously a significant area that the church ruled over, both institutionally and ideologically. The church operated hospices for the dying, owned and managed burial grounds, and controlled post-death rites, and the priest was present at the medieval deathbed.[18] But today, we can say that much has really changed as even deaths have taken secular meanings and their celebrations also secular since secularism has begun to view death not as an opening to another life in the spirit, but an end to a life itself on earth. However, it is still valid to state that yet the churches have not entirely lost control of dying. For we see that though "society may be increasingly secular, but religion has by no means lost its political influence in democratic western societies".[19]

No matter the positive approaches we may want to give to this, certain challenges are still imbedded such that can be understood as "the privatisation of faith".[20] Based on this, the institutions that deal with death are secular, but individuals are free to inject into the process whatever personal meaning, religious or otherwise, they choose. When visiting those who are dying or bereaved, clergy can no longer presume to know what the person believes: pastoral care becomes, in the first instance, the task of enabling the person to articulate, or perhaps discover, what it

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[17] Walter, Tony. "Secularisation", p. 5.
[18] Walter, Tony. "Secularisation", p. 6.
[19] Walter, Tony. "Secularisation", p. 8.
[20] Walter, Tony. "Secularisation", p. 8.

is they believe. The contemporary Christian funeral is problematic because it necessarily involves public proclamation of a faith that some of those present may not share and this special characteristic of burial poses lots of challenges to the Christian clergy in their pastoral approaches.[21]

A further consequence of this is what Walter describes as 'the decline of hell'. This change in the institutional power of belief poses a striking feature: the disappearance of hell or at least the belief of it, which the Christian Church (along other major world religions) had emphasisd for long. Of course, the further result of this is a a society that is controlled only by her appetites and not hindered by the fear of anything outside of the visible space, time and circumstances. Consequently, there was a turn in the manner of bereavement and the foundation was laid by protestant version of Christianity where "prayer for the dead is discouraged". Upon this foundation is built the secularist idea where "the post-mortem existence of the dead is denied". As a build up from this, the formal discussion of caring for the deceased fades in favour of a discussion of memory, from which the concern for survivors' pain rather than the departed's soul is a major secular interest.[22] This understanding is obviously a shift from the Christian belief in an immortal soul, which moves on to heaven at the point of death for a communion with God or condemnation to the eternal fire of hell, either based on the goodness or badness of their lives while on earth.

It will serve to conclude this section by agreeing with Walter's conclusion that in the West, the current approach of death is a mix of Christianity and secularism, which accommodates both Christians and atheists. In this scenario, nevertheless, devout Christians coming in secular post-Christian Europe may have considerable modifications to make. However, members of non-Christian religions, on the other hand, who are uncomfortable with both "Christianity and secularism will find

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[21] Walter, Tony. "Secularisation", pp. 8-9.
[22] Walter, Tony. "Secularisation", p. 10.

dying and grieving in the secular post-Christian West altogether more problematic".[23]

2.5. Forms of Secularism

By forms here we mean a particular way in which a thing exists or appears. So, in line with Ian Hunter, the secularisation processes were more like a 'shifting constellation of cultural, political, and religious factions' characterised by the intellectual foundations they had and the conditions forming their background ranging from "rationalist philosophies and theologies, anti-clericalism and anti-statism, a tendency to philosophical monism and naturalism, and a zealous commitment to individual freedom and rights."[24] Another part to this is "a composition as political and religious enemies with whom they engaged, especially the state-recognised confessional churches".[25] With this basic foundation already laid, "the Free thought movement began claiming that individual freedom and rights were being realised through the progressive forces of reason and 'science' while also turning to education and science for support".[26]

2.6. Theories of Secularism

Sociological thinkers have claimed since the 1960s that modernity inevitably undermines religion. Three alternative arguments fostered by Tony Walter demonstrate this. To begin with, science and reason are antagonistic to religious belief. Second, travel, tourism, migration, and multiculturalism relativise both belief and culture, relegating religious belief to the realm of personal choice, where it loses any universal status, despite the fact that significant numbers (as in the United States) continue to believe. Third, modernity implies the dissociation of modern democracies from religious institutions, as well as the differentiation and growth of social institutions (e.g., education is brought out of the home and into the formal school system).[27]

He criticises such theories using the modernisation theories, which on the other hand project that the "USA: the world's most modern, plural and differentiated

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[23] Walter, Tony. "Secularisation", p. 13.
[24] Hunter, Ian. "Secularisation: process, program, and historiography", p. 10.
[25] Hunter, Ian. "Secularisation: process, program, and historiography", p. 10.
[26] Hunter, Ian. "Secularisation: process, program, and historiography", p. 10.
[27] Walter, Tony. "Secularisation", p. 3

society is also one of the most religious".[28] However, understood through the lens of the rational choice theory, secularism especially in Europe can be based on the "differences and contradictions in terms of the churches' role immediately prior to the formative democratic revolution in each country".[29] Hence, as a result of the French Revolution, a monopolistic Catholic church, as well as the authoritarian monarchy to which it was wed, was abolished, resulting in a secular French state (which today outlaws the wearing of religious dress and symbols by public servants such as doctors and nurses). Catholicism, on the other hand, thrived as a progressive badge of nationalism and democracy in Ireland before 1916 (and Poland before 1989) against an external colonial power (Protestant England, Communist Russia); thus, to be Catholic is to be Irish (or Polish) and democratic, both after and before the revolution. Even now, official religion plays a role in Irish palliative care in ways that would be inconceivable in England.[30]

More modern views, on the other hand, point to a rejection of institutional and dogmatic religion in favour of personally chosen spirituality - a trend that can be seen in cultures of:

   a. rapid de-Christianisation
   b. consumerism[31]

To this effect, "spirituality is no longer universal, as many of its proponents like to imagine, but the product of a very specific moment in cultural history".[32]

2.7. Conclusion

Secularism in a way can be seen as a positive phenomenon in the sense that it has brought some positive consequences. These could include the growth in faith and even understanding of the faith among adult believers since spirituality is understood as being personal. This on the other hand has made allowance for the

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[28] Walter, Tony. "Secularisation", p. 3
[29] Walter, Tony. "Secularisation", p. 3
[30] Walter, Tony. "Secularisation", p. 3-4
[31] Walter, Tony. "Secularisation", p. 4
[32] Walter, Tony. "Secularisation", p. 15

possible protection and freedom granted to both believers and non-believers in religion alike. And having considered a general notion of secularism and secularisation process, we want to turn our attention to secularism in Europe as a continent.

CHAPTER THREE

3.0.   SECULARISATION: A EUROPEAN STORY
3.1. Introduction

Europe for the most part of its history has been considered a Christian continent, built on and powered by the Christian religion and principles. In recent years, this claim is no longer true of a major part of Europe. Secularisation has taken root due to the enthronement of rationality and the dethronement of religious beliefs as the guiding principles of the society. A lot of things led to this. With a Christian root and a secularised society, what could be said of Europe today? What has changed and why did it change?

3.2. Secularism in Europe

From what we have seen above, it is necessary to point out what is peculiar to secularism in Europe. Certain questions will help prepare the way to this discovery. First we begin by asking the question, is secularism an attack on Christianity? I strongly want to answer with a 'No', because from the foregoing, secularism in its nature and mission is a movement aimed, at least seemingly, against faith and religion in general, to which I make bold to say, was aimed at balancing the influence of religion or faith and civil authorities over and above each other, protection of both believers and non-believers and even religious freedom and enhancing of democracy. A UK based blog, *National Secular Society: Challenging Religious Privilege,* corroborates this understanding nicely when it identifies as the foundation of secularism the separation of religion from state. By so doing, it ensures that religious organisations do not interfere with state activities, and that the state does not interfere with religious issues. Based on this, secularism aims to guarantee and safeguard all of people's freedom: freedom of religious belief and practice, so that freedoms of thought and conscience can apply equally to believers and non-believers alike. By so doing, even religious liberty is not limited but protected.[33]

However, it seems that secularism in Europe is somewhat narrowed to Christianity. It could also be because before now, Christianity was the only, or the predominant religion in Europe. In a way, secularism could be seen consequent to this, as the

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[33] "What is Secularism?" in *National Secular Society: Challenging Religious Privilege*. Available on https://www.secularism.org.uk/what-is-secularism.html. Accessed 16.11.2021

detachment of Europe from Christianity. This is given to the favourable tolerance seemingly granted to adherents of Islam and other religious groups.[34] And this is the core of the cry of Ratzinger. His thoughts on this matter will be the focus of the next chapter but it is important that we make reference to him in indentifying the cultural roots of Europe and why it is not only a wrong approach for secularism in Europe to attack Christianity, its root, but will be an act that is set on self-destruct. But first of all, we need to trace out the cultural roots of Europe.

3.3. Cultural Roots of Europe

With the advent of secular Europe and the birth and rise of the European Union (EU), it appears that even the European Constitution makes no reference to God and to the Christian roots of its civilisation. Most European nations have no reference at all to God in their national constitutions except for only five: Germany, Denmark, Ireland, Greece, and Poland, even though the word religion frequently appears.[35] In a yet related article, based on a popular opinion from a blog site, there was still an argument as to whether or not Christianity or the Christian God or terms relating to Christianity should be mentioned in documents, treaties and discussions of the EU. Those who oppose it base their opinion on sensitivity to atheists and non-believers in God.[36] In this way, the spiritual and cultural basis of a society, rather than its political and economic structure, is neglected. The European identity has thus been mutilated. Thus, Joseph Ratzinger in 2005, shortly before his election as Supreme Pontiff, lamented the religious and moral crisis of the European continent where a culture has emerged that is a complete contradiction not only to Christianity, but also to humanity's religious and moral heritage.[37]

Most of the secularists insist on the argument that reference to the Christian roots of Europe constitutes an offense to non-Christians, who are present in great

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[34] Berger, Maurits. "Islam in Europe: A Clash of Tolerances", p. 6.

[35] Bolivar, Luna. "Most European Nations Keep God out of Constitution" in *DW Akademie.* Available from https://www.dw.com/en/most-european-nations-keep-god-out-of-constitution/a-2767589. 9.12.2021.
Aleš Črnič also notes that "the Constitution of the Czech Republic does not mention religion, except the Document of claims and freedoms of citizens…, which declares religious pluralism. The law on religions was accepted in 1991 according to which all religious communities, which had an official status by then were registered automatically (19 communities registered in this way).

[36] "Should Christianity be Mentioned in EU Constitution?" in *DW Akademie.* Available from https://www.dw.com/en/should-christianity-be-mentioned-in-the-eu-constitution/a-2322590. 9.12.2021.

[37] Ratzinger J. *Europe in the crisis of cultures,* p. 37.

numbers on the old continent. Ratzinger's response to this comes in the form of powerful questions. He asks who could possibly be offended? Whose identity is in jeopardy? The Muslims, who are frequently and voluntarily brought into play in this regard, do not see themselves as being threatened by our Christian moral foundations, but rather by the cynicism of a secularised culture that contradicts its own. Even our Jewish neighbours are unaffected by references to Europe's Christian roots, insofar as these roots can be traced back to Mount Sinai: they bear the imprint of the voice that was heard on God's mountain, and they unite us in the great fundamental orientations that the Decalogue has given humanity. The same is true of the name of God: people who belong are not offended by the mention of God.[38]

For Archbishop Angelo Amato, S.D.B., because it argues that European identity can only be realised in a radicalised rationalist culture, this offensive argument is a denial. Where does this fit in with the most recent terrible history of Europe in the previous century - from the atheistic ideologies of Nazism and Communism, which failed to increase human freedom by separating people from God and His law? Rather of alleviating the situation, these have led to dreadful dogmatism, which has ultimately humiliated man by restricting his freedom and failed to establish earthly paradises. They just left us with horrific terror regimes that denied humanity's dignity and freedom.[39]

Christopher Dawson, commenting on the Second World War, considered European society, supposedly free of religion, to be "a secular society that has no end beyond its own satisfaction is a monstrosity – a cancerous growth which will ultimately destroy itself."[40]

This does not go without a consequence because emancipation from God and repudiation of His law effectively produce blameworthy behaviour in modern Europe. In biomedicine and biotechnology, as in economics and politics, science that is divorced from ethics permits man to dispose of life and other human beings, particularly the most vulnerable and defenceless, with impunity. Bio politics, which ignores natural law, can allow for the annihilation of foetuses, the manipulation of embryos as biological material, cloning, hybridisation, contraception, and euthanasia, among other things. The inviolability of life is lost,

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[38] Ratzinger, J. *Europe in the crisis of cultures,* p. 40.
[39] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p.
[40] Dawson, C. *The Modern Dilemma*, in *Christianity and European Culture: Selections from the Work of Christopher Dawson*, p. 118.

and the human person loses their identity. The concept of family as a community made up of a father, a mother, and children is then questioned. Marriage is no longer understood as a union between a man and a woman. It has gone ahead to include the permission for homosexual couples to adopt babies.[41]

For Archbishop Angelo Amato, if this is Europe – one can ask – why insist on its Christian roots since it finds itself culturally alien to Christianity? He says that if we try to understand Europe without Christianity, since European history indicates that the 'concept Europe' is a complex structure made up of varied and complementing layers, it loses its identity and originality.[42]

Thus said, we proceed with the understanding that Christianity forms one of the basic structural foundations upon which western and of course European civilisation hangs. Archbishop Angelo Amato, touring the line of Ratzinger, outlines these to be of four strata.[43] The first stratum is that which is offered to it by Greek civilization. Europe is a Greek invention, both as a name and as a geographical and spiritual notion. The right to conscience, the relationship between reason and religion (*ratio et religio*), and the affirmation of democracy in a bound agreement with that which is good and right could be summed up as a heritage of the Greek culture.

The second stratum is that which has been passed down through the generations as a result of Christianity. In its understanding of the human of Jesus Christ, it finds expression in the synthesis of Israel's faith and the Greek spirit at work.

The third stratum is that which has been passed down through the Latin heritage. Europe has always been associated with the West, specifically with the realm of Latin culture and civilisation. The Latin Church, on the other hand, included Romance language speakers, Germanic peoples, Anglo–Saxons, and a portion of the Slavic peoples. Christianity's exterior reality (*res publica christiana*) was

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[41] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 11
[42] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 11
[43] Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 11-12

unmistakably not a politically constructed European reality. It existed as part of a unified culture that could be seen in its legal systems, universities, councils, religious orders, and other aspects of Church life. Rome was the epicentre of it all.

Finally, Europe's fourth foundation is that which comes from the ideology of the modern age. The division between State and Church, freedom of conscience, human rights, and reason's self-responsibility are all parts of such a heritage.

Europe, seated upon this foundation, eventually became secularised. What was it that went wrong? There are certainly factors that could be responsible for this historical change.

3.4. Factors of European Secularism

There are so many factors that could be termed responsible, directly or indirectly, for the secularisation of Europe. We will try to identify some of them.

First is that known as the process of rationalisation and the disenchantment of the world. These are identified in the works of Max Weber. He writes about the Middle Ages during which he used the phrase 'the disenchantment of the world'[44] to refer to what he calls the eclipse of magical and animistic beliefs about nature as part of the more general process of "rationalisation" which he saw as the defining feature of modernity in the West. He argued that the Enlightenment period, with the accompanying advancement recorded in the areas of science and philosophy, set the pace for what can be regarded as the processes of rationalisation and disenchantment. Within this milieu, answers were sought rather through some rational explanations, than through divine or spiritual help. Accidents and misfortunes were investigated and not dismissed anymore as mere divinely willed occurrences. The intervention of priests began to be replaced by the services of medical personnel in matters of illness. This also meant that the services of

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[44] Paul Gifford had rightly described elsewhere something he calls the "enchanted imagination" By this he means "the worldview that sees spirits, demons, spiritual powers at play in all the areas of life, and responsible for every ill." It was against this background that Weber was targeting. Gifford, Paul, *Christianity, Development and Modernity in Africa*, p.3

magicians and medicine men were also no longer required. In Weber's thoughts, this is a consequence of the changes occurring even in religious beliefs, like in the case from Catholicism to Protestantism on the one hand. On the other hand, it is likened to the evolving dichotomy between religious principles and of everyday existence.[45]

Next is the pluralism of ideas or loss of shared sacred canopy. Peter Berger, writing on this explains that the shared sacred canopy under which people and beliefs were united has been lost. The world has become pluralised and people are no longer unified by a shared set of beliefs, as they were in previous times. This has resulted in the existence of a wide range of ideas and belief systems. He also claims that religion is a product of the society in which it is born. By establishing one, a 'sacred canopy', that which every human society constructs over its world - a world view kind of - in order to give it significance is created. However, in a given society, there are now so many different stories claiming to have a monopoly on the truth, and this has brought into question the sacred canopy and its significance.[46]

There is yet the inclination towards technological worldview. This is championed here by Steve Bruce. His ideas are understood wherein he explains that technological worldview has largely replaced religious or supernatural explanations of why things happen. For example, when a plane crashes with the loss of many lives, we are unlikely to regard it as the work of evil spirits or God's punishment of the wicked. Rather than this, people of the technological period seek for scientific and technological explanations. Hence, technological worldviews leave little room for religious explanations in everyday life. By this argument, religious views are only dominant in areas where technology is least effective. For example, someone may pray for help if they are suffering from a life-threatening illness for which scientific medicine has no cure. He maintains that although

[45] Weber, Max. "Science as a Vocation" (Wissenschaft als Beruf), from *Gesammlte Aufsaetze zur Wissenschaftslehre,* Tubingen, 1922, pp. 524-55. Originally delivered as a speech at Munich University, 1918. Published in 1919 by Duncker & Humblodt, Munich. Available from https://www.wisdom.weizmann.ac.il/~oded/X/WeberScienceVocation.pdf. accessed on 27.11.2021.
[46] Berger, Peter. *The Sacred Canopy: Elements of a Sociological Theory of Religion*, pp. 127- 135.

scientific explanations do not challenge religion directly, they have greatly reduced the scope for religious explanations. But is it important to note that, he also believes that scientific knowledge does not in itself make people into atheists, but encourages them to take religion less seriously.[47]

Structural differentiation is yet another as argued by Talcott Parsons. He came to a conclusion that sees social change in terms of an evolutionary adaptation of a social system to its environment, especially in terms of the structural differentiation of the parts of a system. In simple terms, that increasingly other institutions have taken on many of the functions that religion used to perform. The most obvious one is the state, which has also increasingly provided funerals, marriage ceremonies, etc. Dušan Lužný and Jolana Navrátilová break down structural differentiation as a situation "in which the various spheres of society (such as politics, economics, law, family, religion etc.) become structurally separated and formulate rules of their own which they then follow. These rules are not transferable to other spheres".[48] Religion becomes a smaller, more private matter with far more specialized duties as a result of this development. At the end, its social importance is unavoidably lost.[49]

Then there is also the concept of secularisation from within. This explains the situation where some religions have themselves become significantly more secular, perhaps to fit in with the modern world or to remain relevant. An example would be the Church of England seeking to be more acceptable to contemporary morality such as the ordination of women or shifts in views about sexual orientation.[50]

Though secularisation can be said to have similar or same features all through Europe, Tony Walter points out that

> The relation between the sacred and the secular can vary dramatically from country to country - secularity, like religion, varies by culture. Ireland and Romania are at the same

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[47] "Steve Bruce". In "Assess the nature and extent of secularization in society today", available on https://potmd.wordpress.com/tag/steve-bruce/ accessed 27.11.2021.

[48] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 86

[49] Parsons, Talcott. *The Social System*, Routlegde: Tailor and Francis Group, 2005, pp.77-85

[50] Clucas, Rob. "Sexual Orientation and the Equality Act 2010: Gay Bishops in the Church of England Negotiating Rights Against Discrimination". https://journals.sagepub.com/doi/abs/10.1177/0038038512451533. Accessed 27.11.2021.

time both very religious and very secular, yet Romania is arguably quite schizophrenic about the relationship between secular and sacred, while the Irish dance much more comfortably between the two.[51]

This brings to bare the fact that even in the discussion of the phenomenon of secularism, models exist. In France, we can talk of the opposition or conflict model. In her "Catholic Church and state relations in French education in the nineteenth century: the struggle between *laïcité* and religion" published in the 2017 *International Studies in Catholic Education,* Ann Margaret Doyle describes the situation of the relationship between the state and religion (The Catholic Church) before the year 1905 and even after but with a special attention on education. It was in 1905 that the law separating the Churches from the state was enacted, establishing France as a secular state. This enactment had three main principles:

- The state was to remain neutral of religious involvements.
- The exercise of religion is to be free.
- The public powers related to the church were ceased like the abolition of the Ministry of Religion.

Before now, France was practically linked with the Catholic Church. But after 1905, and even today, the French society has become opposed ideologically to Catholicism[52] to the extent secular French state "today outlaws the wearing of religious dress and symbols by public servants such as doctors and nurses".[53]

However, same cannot be said of countries like the UK or Germany where we find the harmony or cooperation model. According to an online blog of jurisprudence, the relationship in Germany is that whereby "the Basic Law does not establish a strict separation but a *harmony and* cooperation between the state and the religious societies".[54] The harmony model in the UK varies however. In the UK, the "English Monarch is the Supreme Governor" of the Church of England and "its senior clerics are members of the House of Lords and many of its laws have to be approved by the UK parliament."[55] In the case of Poland, the harmony is even

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[51] Walter, Tony. "Secularisation", p. 2.

[52] Doyle, Ann Margaret. "Catholic Church and state relations in French education in the nineteenth century: the struggle between *laïcité* and religion", pp. 108-122.

[53] Walter, Tony. "Secularisation", p. 3

[54] Gesley, Jenny. "The Relationship Between Church and State in Germany". https://blogs.loc.gov/law/2017/12/the-relationship-between-church-and-state-in-germany/. 18.2.2022.

[55] Torrance, David. "The Relationship between church and state in the United Kingdom". p. 2.

higher especially with Catholicism, which before 1989 "thrived as a progressive badge of nationalism and democracy over and against an external colonial power of Communist Russia".[56]

3.5. Conclusion

Europe has moved through history to shape a new identity carved from the Christian foundations through the various epochs by the means of some rationalist activities and situations as a background. Of course, this new identity of a secularised society was made possible by a number of factors, some from the without and others from within the ambience of religion itself. However, the secularisation model varies still in Europe from country to country: we observe the conflict model in France, the model of harmony in Germany and the UK and even a more tightly knit harmony in the case of Poland. We want to also look at phenomenon of secularisation in the Czech Republic at a broader level as a way of bringing home our discussion.

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[56] Walter, Tony. "Secularisation", p. 3.

CHAPTER FOUR

4.0. SECULARISATION PROCESS: THE CZECH STORY
4.1. Introduction

The consideration of the processes of secularisation in the Czech Republic is somewhat an interesting one being that it was necessitated or at least have as its background the struggles between the Catholic and Hussite camps of Christianity even to the desire for a national church that captured the identity of the Czechs and a consequent rejection at some point of the Roman catholic domination – viewed in connection with the Austrian-Hungarian Empire. It also includes very determinately the consequences of the Second World War and the drastic effects of communism on religion. The eventual result of this is a secularised society that takes away from the Church most, if not all, of the functions that were at her disposal.

4.2. Historical Development

Scholars have noted that there is a significant difference in the secularisation processes in the Czech lands from other European countries. Scholars such as Jiří Novotný, have noted that in the Czech lands, the earliest sources of Christian religion in the 9th century can be traced from indirect testimonies and preserved artefacts. From this time onwards, religiosity in the form of adherence to the Christian faith in the Czech lands became noticeably strong and remained so for a long time. It was a time when people could explain away, in line with religious beliefs, all occurrences in terms of supernatural acts of God. This was understandable because religion was an integral part of life of the ordinary people. However, same cannot be said of it today.[57]

Fast-forward to the 15th century, the position of the Catholic Church was growing in strength and power through the increased number of churches, monasteries, and buildings which belonged to the Church. In the 15th century, the Czech lands were the first to enforce the Catholic monopoly and created the first European reformation of middle age, known as *Hussite movement*.[58] The increased tension

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[57]Novotný, Jiří. *Process of religiosity in the Czech Republic,* p. 16.
[58]Novotný, Jiří. *Process of religiosity in the Czech Republic,* p. 16
   Václavík, David, *Náboženství a moderní česká společnost,* pp. 53-54.

between the two branches of Christianity eventually culminated to the famous battle of the White Mountain in 1620, which is remembered in history as a war between Catholics and Protestants. Even when the entire population formally belonged to the Catholic Church, the religious sphere has been accompanied by widespread anti-Catholic sentiment since the 1620 Battle of White Mountain. It's also worth noting that, since the Battle of White Mountain in 1620, the Czech people have been characterized as only being "tolerant and even indifferent towards religion".[59]

From here, we quickly turn our attention to the 19th and 20th centuries, which seem to be the hallmark of the secularisation process in the Czech lands. Overall, Christianity has steadily declined since the early 20th century and today remains only a minority with the Czech Republic having one of the oldest least religious populations in the world. It is even rated to be the world's headquarters of atheism. In fact, according to the Kafkadesk, Ultra-local news from central Europe, mostly based on popular opinion, "Not believing in God" is one of the five things Czechs do better than anyone else. The other four include: Having a job, drinking beer, being educated up to a certain point, and paying women less than men.[60]

This above situation is attributed partially to the drastic influence of communism by so many. Dušan Lužný and Jolana Navrátilová , while talking about the decline in religion in Europe in general, and in the Czech Republic in particular opined that,

> The situation in countries with communist governments was of course different given the fact that the declining significance of a long-term tradition of religious values and secularisation had been deliberately supported. Before 1989, all public functions of

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[59] Parker, N. Geoffrey. "Battle of White Mountain" in *Encyclopedia Britannica*.

[60] "5 things Czechs do better than anyone else", available from https://kafkadesk.org/2018/04/15/5-things-czechs-do-better-than-anyone-else/. 27.11.2021. This submission brings a question to mind. Can we say that secularism is the same as atheism? Is secularism opposed to religion? I think this can be answered with a 'No' because Secularism does not in any way imply atheism. Looking elsewhere, we understand that while "Atheism is a lack of belief in gods; secularism simply provides a framework for a democratic society. Atheists have an obvious interest in supporting secularism, but secularism itself does not seek to challenge the tenets of any particular religion or belief, neither does it seek to impose atheism on anyone. Secularism is simply a framework for ensuring equality throughout society – in politics, education, the law and elsewhere – for believers and non-believers alike." Cf. "What is Secularism?" In *National Secular Society: Challenging Religious Privilege*. https://www.secularism.org.uk/what-is-secularism.html 16.11.2021. And based on this, the Czechs may no longer be regular attendees of religious activities, it does not qualify them to be atheists, meaning non-believers in anything spiritual or divine. Rather they are a society of people seeking for a better system unencumbered by the systems and control of organised religions.

religion were suppressed on purpose, and religion itself was atheistically interpreted and devaluated as a mere 'anachronism'.[61]

Away from academic circle, popular opinions and online bloggers' view may also be worth considering on this matter. Dmitriy S. Zakharov in his 2006 paper published on an online blog, The Berkley Center for Religion, Peace and World Affairs, opined that, in the matters of faith and religion, "there are the lingering effects and aftershocks of 40 years of state-imposed atheism"[62] in the Czech Republic.

It is true that communism was harsh on religion, her institutions and her priests, pushing religion out of the public sphere and criminalising faithfulness to religion. But I would not like to agree totally with the submission that communism was a sole factor responsible for the total decline of religion and faith in the Czech Republic. I would rather agree with the opinion that it was one of the major factors in recent times. Poland and also Slovakia (both central European countries) also suffered from the effects of a long stay of communism but same cannot be said of them in terms of their loss of religious beliefs. In 2017 for example, a publication of the *Polish Culture* says over 85% of Polish still profess Catholicism alone aside the over 1% that profess Orthodox Christianity and less than 1% professing Protestantism.[63] On the contrary, with the end of communism there arose a certain religious revival and "in the Czech Republic, after the November 'velvet revolution', religion again became a firm part of public life and new expectations arose concerning the new place of religion in society".[64] This culture was seen at the time as "the counter-reaction produced by those decades of repression...: that which is officially sanctioned and declared taboo is thereby also made to some degree romantic and desirable...*with the desire to* retain some of the appeal of rebelliousness, individuality, and self-expression."[65] What then went wrong? What then happened differently?

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[61]Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic" in *Czech Sociological Review, IX, (1/2001),* p. 85. Available from https://sreview.soc.cas.cz/pdfs/csr/2001/11/13.pdf. 16.11.2021

[62] Zakharov, Dmitriy S. "Secularization in the Czech Republic", available from https://berkleycenter.georgetown.edu/posts/dmitriy-s-zakharov-on-secularization-in-the-czech-republic. accessed 27.11.2021.

[63] "Polish Culture". Available from https://culturalatlas.sbs.com.au/polish-culture/polish-culture-religion. 29.11.2021.

[64]Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 86.

[65] Zakharov, Dmitriy S. "Secularization in the Czech Republic". Italics mine

May be there are those factors that are peculiar to the Czech land but what could those things be? Different factors are identified by various scholars. With the above painted image of an already secluded desecralised republic by communism, at about the same time with the end of communism, there was also the "globalisation and European integration *that* brings the Czech Republic ever closer to its counterparts in the West"[66] connecting her to the sweeping wind of secularisation. A combined existence of the above mentioned factors caused a struggle for superiority: the struggle between remaining with what was, and which they were happy to have gotten back (the Christian past), or to join the band of the other Europeans in their pursuit of secularism. The choice from these two will be determined by yet other factors.

The situation of the Czechs could be described as easily swayed towards a seemingly saving ideology or movement, especially in the face of oppression. For Jiří Novotný, we can see this in the embrace of communism after the Second World War based on the fact that the communist Russia helped massively in defeating the Nazi Germany, who hitherto was the overbearing power over the region of the Czech Republic. The communist culture is considered paramount however in spreading the ideas of Marxism ending the culture of pluralism and freedom to choose what to profess in.[67] Materialism as an offshoot of Marxism had taken root in the republic as a consequence. Now, with the contact with the other European countries, and the inability to find the equivalent materialistic benefits from religion, they seemed to go along with the new ways whence it is possible. My submission to this fact is rather different. Though communism may be at the root of a secularised Czech Republic, a secular Czech society is not a direct consequence of the restrictions of the communist rule but that fuelled by the people's appetite already made possible by the materialism of Karl Marx inherent in the communist ideology. In other words, it was rather a choice than that necessitated by an uncontrollable circumstance of communism. This is so because even after 1989 when the culture of multiculturalism and freedom of profession was restored, it made a little impact on the choices of the people.

Now, Dušan Lužný and Jolana Navrátilová will argue that this choice became possible for yet another reason. Firstly, there was a failure on the part of the traditional religions to satisfy the material cravings of the people.[68] They failed to

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[66] Zakharov, Dmitriy S. "Secularization in the Czech Republic".
[67] Novotný, Jiří. *Process of religiosity in the Czech Republic,* P. 21.
[68] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", P. 86

use this situation properly while focusing on their internal problems and reducing religious questions mainly to the issues of restitution of church property and the discussion on the legitimacy of the so-called hidden church.[69]

In the second and related instance, in the first years after November 1989, with a search for a kind of all-human and universalistic religion, the religion of tolerance and Humanism, it seemed they found the Christian Church wanting.[70] Most of the existential problems and the questions ensuing from them were not satisfactorily answered by the institutionalised religions. This is for me where rests the inability to satisfy the practical appetite for Marxist materialism of the people. The Christian church failed to provide for the immediate and concrete human need of the people.

Consequent from the above, in the Czech Republic, there was a gradual loss of confidence in the institutionalised religion. Some will argue that Catholicism suffered the most from this attitude. Following a historical overview, the Catholic Church's role in the crucial periods of Czech history especially because it symbolised the oppressive Austrian-Hungarian Empire, necessitated "the Anti-Catholic attitudes of the Czech public".[71] As a follow up from this, secularisation process in the Czech Republic set off on a two-legged wheel, that Dušan Lužný and Jolana Navrátilová would call the "institutional and behavioural"[72] levels of secularisation. At the institutional level, it amounts to structural emancipation of social spheres in modern society, connected to the process of the decline of the societal significance of traditional churches.[73] The Czechs at this point developed deep distrust for institutionalised religions.[74] In its place, what Tony Walter describes as "liberalism in ethics and a spirituality based on personal meaning rather than the authority of institutional religion"[75] becomes the order of the day. This will lead to the next level, the behavioural level, which

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[69] The hidden church was a part of the Church that not only believed in the ideas of the communist rule, but also tailored the Christian faith and teaching to suit the communist regime. It was viewed by the traditional Christian church as a communist church and a betrayal to the true Christian church. Matters relating to how the true Christian church should relate with them (like reintegration or not) dominated the earlier years of the restored freedom of worship in the Czech Republic.

[70] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 86

[71] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 86

[72] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 87.

[73] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 87

[74] This distrust is not only of institutionalised or organised religions. There seems to be a general lack of confidence in all institutions: the parliament, the police, city administrations, governments, etc. This I clearly have observed from relating and interacting with the locals around.

[75] Walter, Tony. "Secularisation", p. 4.

"refers to the privatisation of religion".[76] And with examples from other Western European countries, these two are combined with the thrust into rationalistic explanations of the world and 'de-enchantment' of the world.

Now, with the loss of trust and confidence in institutionalised religion came a period of anticlericalism. Anticlericalism is the "opposition to the clergy for its real or alleged influence in political and social affairs, for its doctrinarism, for its privileges or property, or for any other reason".[77] In understanding it, Peter A. Dykema and Heiko Augustinus Oberman, see it as a movement that opposes the clergy as a result of "perceived unjust privileges constituting the legal, political, economic, sexual, sacred or social power of the clergy".[78] Perhaps, the keyword 'unjust privileges' is at the root of the movement. Since the clergy (here representing the structure of the institutionalised religion) have failed in bringing to bare the material expectations of religion, they are to suffer not only the loss of the privileges but are made to pay in one way or the other for those already enjoyed, which in the first place they never deserved.

From the movement against the hierarchical structure of the church which had the leadership opinion, there arose in the 19th century the Czech national movement whence the Czechs considered themselves as an independent and formerly great nation built specifically on historical pillars but which, at that time, was caught up in the web of the Austrian-Hungarian Empire. It gained legitimacy by referencing the historical majesty of the Czech mediaeval state, as well as its legal, social, and religious institutions. Within the 19th century, the Czech nation sought out her greatness through becoming secularised. To achieve this, an online tabloid, *Prague Morning,* claims that "the Czechs, in hopes to establish their own state and to be an established nation again, fought not with the Austrian-Hungarian Empire physically, but ideologically, by opposing the Roman Catholic Church;"[79] the Catholic Church was for them a symbol of the empire. How did this happen? It took the form of the formation of a national church.

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[76] Lužný, Dušan and Navrátilová, Jolana. "Religion and Secularisation in the Czech Republic", p. 87
[77] The Editors of Encyclopaedia. "Anticlericalism". In *Encyclopedia Britannica*, 7 Jun. 2016, https://www.britannica.com/topic/anticlericalism. Accessed 29 November 2021.
[78] Dykema, Peter A. and Oberman, Heiko Augustinus. *Anticlericalism in Late Medieval and Early Modern Europe,* p. 10.
[79] Dempsey, Samuel. "Religion in the Czech Republic is Misidentified, and in Light of Pandemic, May be Prophetic for the Rest of the World". In *Prague Morning.* https://praguemorning.cz/religion-czech-republic/. 4.12.2021

4.3.   A National Identity Search and the Czech National Church

The problem of Czech nationalism caused her to seek a new identity. This eventually found expression in the establishment of the National Church of Czechoslovakia by the first president of the newly founded Czechoslovakian republic, Thomas Masaryk, known as the 'Masaryk's Protestant Conception'. It had the precise role of separating the Church and the state, but with a particular interest in severing the Czech Church's relations with Rome and to have a liturgy in Czech language, a mission it realised with the first Czech Mass held on Christmas day of 1919. This movement has as its keyword *Pryč od Říma,* meaning away from Rome. This caused a division even among the clergy – then there existed state collaborators and Rome collaborators, so to say. As a remedy, and as if this was not enough, there was an internal call from the Catholic Church by a group of so-called modernist priests, who demanded for the reform of Catholicism, with the sole interest of uniting the Catholic clergy. This group was led by a priest, Karel Farský. The direct effect of all these was a distrust of Czech bishops and the Vatican and so on January 8th, 1920 the first assembly of Czech modernists, proclaimed the National Church of Czechoslovakia. It was recognised by the Czechoslovakian Republic as an independent church on September 15th the same year. This intensified the struggle between the Catholic Church and the state, which though officially neutral, had a clear support for the new church and clearly distanced itself from the Catholic hierarchy.[80] This for me intensified the already prevalent coldness towards the organised religion, state or otherwise founded, and as a consequence, all religions were considered too sectarian, restrictive on individuality in terms of teaching, but also in terms of social practises. And in reaction, the Czechs wanted to live 'free' of the bondage of religion.

The consequence of this is an almost absolute secularism characterised by the exclusion of religion eventually in the decision making process of the republic unlike in the United Kingdom.[81] In fact, the state rather makes laws that regulate the activities of religion invariably making the state a supervisory body over religion.[82] However, it is important to note that Christianity is one major influence

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[80] Němec, Ludvík. "The Czechoslovak Heresy and Schism: The Emergence of a National Czechoslovak Church". In *Transactions of the American Philosophical Society*, pp. 21-28

[81] In the United Kingdom there are officially two state recognised Christian denominations – the Church of England and the Presbyterian Church of Scotland. The Queen is both head of state and Supreme Governor of the Church of England. There are also 26 unelected bishops of the Church of England who sit in the House of Lords and they influence laws that affect the whole of the UK.

[82] Aleš Črnič notes also that "New Law on Religious Freedom and the Status of Churches and Religious Associations was adopted in 2002. It makes a distinction between churches, religious communities, which are mentioned in the law (21 churches and 5 religious communities) and other religious groups. It prescribes two degrees of registration.

among many that shape the current ways of life and education of the Czech Republic just like in many other European nations, even though large sectors of the population do not hold, or practise, religious beliefs in an institutionalised manner. This has also come to affect the religious hold on education system.

In the areas of education, Kateřina Vlčková, in her "Development of the Czech Education", explains what seems like the process of the secularisation of the school system. Czech Republic witnessed a gradual and eventual movement from the monastery and church controlled schools of the 12th and 13th centuries down to the expulsion of the Jesuits in 1773. Gradually the Czech national education system (after being merged with Slovakia and parts of Ukraine in 1918) developed to be one of the nine most developed in the world (even economically). This period witnessed the formation of Thomas Masaryk University, Brno. From 1938, Adolf Hitler began the occupation of the Czechoslovakia protectorate, closed down universities and turned them into military barracks. Sooner than later, communism came from 1948 and all schools became state-centred with the church losing influence. With the 'Velvet Revolution' in 1989, the basic principles of education in the Czech Republic were changed from communist based to democracy based. By this way, "reforms were introduced and the school system was diversified, decentralised and de-ideologised"[83] consequently edging the participation of religion from education.[84]

Morality in terms of the definition of what is right or wrong is no longer the prerogative of the Church but that of the state. This is confirmed by Lesňák Slavomír and Sterba Radim that the transmission of morality standard to the younger generation is now a property of the society made possible through the

For the first degree (officially called registration) a religious community has to have at least 300 adult members and for the second degree (registration with special rights) 0,1% of population according to last census in 2001 (10,295) and a first degree registration for at least 10 years. Religious communities with the first degree registration have the status of non profit legal person. All religious groups are free to operate without registration if their activities are in accordance with the law." Aleš Črnič "New Religions in 'New Europe'" in *Journal of Church and State*, Summer 2007, vol. 49, no. 3, pp. 517-551, pp. 524-525. 8-9

[83] Vlčková, Kateřina. "Development of the Czech Education", p. 3.

[84] But we cannot actually say that religion was totally kicked out of the areas of education because based on the New Law on Religious Freedom and the Status of Churches and Religious Associations adopted in 2002 as explained by Aleš Črnič, "religious communities with the second degree registration have the right to tax exemption, to teach religion in public school system, the right to found religious schools and without any special agreement with the state." The Ecclesiastical Grammar School in Plzen located at Mikulášské náměstí 15 326 00 Plzen, is the only Church Grammar School in the whole of West Bohemia (Zapadočeska), and it is a good example of church and religion's participation still in education in a secularised Czech Republic.

instrumentality of primary and secondary schools, away not only from the Church but also from the state like in communism, both symbolising the former state of servitude of the Czech Republic.[85]

Secularism in Czech is somehow not absolute as freedom to believe or not is enhanced. It is characterised by a generally accepted level of tolerance. People of faith and religion do not suffer as a consequence and vice versa. Because of this, domestic politics in the Czech Republic tends to revolve around economics rather than cultural and social matters.[86] To a very large extent, culture or religious wars or tensions are no longer visible thus pushing the questions of faith to the private domain. This, rather than signifying the death of religion or faith, could signify the birth of a real and authentic Christian life born from the within and a consequence of a personal choice. This kind of faith may resound even more powerfully than the force of the crusades and the likes. Cardinal Dominik Duka, talking about the positive effect of the covid-19 pandemic on religion, is quoted to have said in optimism something that corroborates this claim that,

> In a way, I must say that many people have found contact with the Church and worship, many even after decades of disinterest. I also saw a greater interest in a common family religious life, such as family prayer, common catechesis, and an interest in Christianity in general. So I am optimistic in this regard.[87]

This is so supported by and is a confirmation of a number of academic submissions showing the rise in religious beliefs and the number of believers in the several countries of Europe (just like the Czech Republic is not left out). Aleš Črnič for example looks at this situation from an angle he refers to as the 'New Religion in New Europe'. Talking about this, he writes that there is some form of comparative increase in attending church services and in religious activities in religious countries such as Poland, Lithuania and Slovakia "...and on the other hand in some most secularized societies such as Czech Republic and Estonia".[88] This is indicative of a positive reflection with regards to the future of religion in the Czech Republic.

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[85] Lesňák, Slavomír and Radim Štěrba. "Moral education in the Czech territory in the past and the present", p. 46
[86] Zakharov, Dmitriy S. "Secularization in the Czech Republic", available from https://berkleycenter.georgetown.edu/posts/dmitriy-s-zakharov-on-secularization-in-the-czech-republic. accessed 27.11.2021.
[87] Dempsey, Samuel, *Op. Cit.*
[88] Črnič, Aleš, "New Religions in 'New Europe'", p. 520.

4.4. Conclusion

The obvious fact is that the Czech Republic is a secular country just like many of its fellow European countries. However, on the one hand, it is like the most of Europe because it also joined in the process even though from a different background or causes, one of which was a desire for a nationalist identity and a church that typifies this search. On the other hand, though a lot of weight is thrown behind the communist regime as the climax reason for secularisation in the Czech Republic, our study seems to see it otherwise judging from the experience of other former communist countries like Poland and Slovakia. And again, we want to agree to the nomenclature of Czech Republic as a secularised society, which came to be as a result of certain factors in her historical, political and religious development. But do not agree to it being considered as the most atheistic country in the world based on the fact that secularism does not in any way imply atheism. This said, we submit that Czechs are religious people only that not many are in an institutionalised manner.

CHAPTER FIVE

5.0. RATZINGER ON SECULARISM AND THE FUTURE OF EUROPE
5.1. Introduction

Joseph Ratzinger is a German theologian but also known very much as a Bavarian theologian because Marktl am Inn, the place he was born on 16 April 1927, as one of three children of a police commissioner, is situated on the north side of the river Inn towards the Austrian border.[89] During the WW II, "in 1943, at the age of sixteen, Ratzinger was called up for military service. He spent the last two years of the war in various military capacities…and, finally, doubtless with relief, in an American prisoner-of-war camp near Ulm".[90] He was elected Pope of the Roman Catholic Church in 2005 and reigned as Benedict XVI till he retired in 2013. What is worthy of note is that "prior to his election as pope, Benedict led a distinguished career as a theologian and as prefect of the Congregation for the Doctrine of the Faith."[91] This being the case, for me the thought of Ratzinger on the subject of secularisation of Europe and its consequences is relevant as he can be considered a major player because of his vast experience in the matters of relationship between the state and religion in Europe especially and the world at large.

First of all, he was born at the time when religion was still powerful in Europe, at least to a certain extent. He lived as a young boy through the Nazi days and was ordained a priest during the totalitarian regimes that spanned through Europe; both of which had a role to play in the secularisation of Europe. And as a pope, "his papacy faced several challenges, including a decline in vocations and church attendance, divisive debates concerning the direction of the church, and the effects of the scandal beginning in the late 1990s."[92] Thus, as a major player, he saw through the good days of religion, watched the society slip deep into secularism and had to deal with issues concerning it as a pope. At every opportunity he had to write or speak, he never failed to voice out his feelings about the modern condition

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[89] Nicholas, Aidan, OP. *The Thought of Pope Benedict XVI: An Introduction to the Theology of Joseph Ratzinger*, p. 1.
[90] Nicholas, Aidan, OP. *The Thought of Pope Benedict XVI: An Introduction to the Theology of Joseph Ratzinger*, p. 2.
[91] Frassetto, Michael. "Benedict XVI". In *Encyclopedia Britannica*, 10 Feb. 2022,
https://www.britannica.com/biography/Benedict-XVI. Accessed 19 February 2022.
[92] Frassetto, Michael. "Benedict XVI". In *Encyclopedia Britannica*, 10 Feb. 2022,
https://www.britannica.com/biography/Benedict-XVI. Accessed 19 February 2022.

of a secular Europe torn away from her Christian foundation. Hence, Ratzinger has proven to be the proverbial "voice crying in the wilderness"[93] whose thoughts I consider relevant in this discourse. His thoughts are contained in several of his writings and we shall consider a very few of them.

5.2.   The Future of a Non-Christian Europe

Joseph Ratzinger and Marcello Pera put together a wonderful piece in their collective work, *Without Roots: The West, Relativism, Christianity,* in which they discussed mainly "...concerns about the spiritual, cultural, and political situation of the West, and particularly of Europe today, and also about the causes of the situation and the primarily cultural remedies that could improve it."[94] They recognise the equality of all cultures whence none is either '*better*' nor '*preferable*' and that none is universally valid only because they correspond with the western culture. In effect, they argue that "the only thing that politeness allows us to say is that cultures and civilisations are *different.*"[95] Based on this, the unique culture of Europe is founded also on Christian principles. And aside being one of the solid foundations upon which Europe was founded, they argued that "Christianity has been the greatest force in Western history"[96] and rather than reject or throw it away, it should be celebrated and withheld. The attempts to linguistically, or by way of re-education, denounce this fact "is unacceptable...on moral grounds, which are the ultimate reason for refuting an intellectual position".[97] This is so because the secularisation that goes ahead to deny the Christian roots of Europe may be filled with concern but it is also filled with

> Hypocrisy on the part of people who see no evil and speak no evil to avoid becoming involved; who see no evil and speak no evil to avoid appearing rude; who claim half-truths and imply the rest, to avoid assuming responsibility. These are the paralysing consequences of the 'political' correctness (as well as intellectual, cultural, and linguistic correctness) which I reject.[98]

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[93] John 1:23, Isaiah 40:3
[94] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. xi
[95] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 5
[96] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 2
[97] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 5
[98] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 6

In this mention, they are particular with how relativism has weakened even the Church's ability to defend the cultural root and identity of Europe which has led to the principle described as the "the double paralysis of the West",[99] which suggests that it could be offensive to proclaim a Christian Europe given its plurality and due to the presence of other religions such as Islam. Who could possibly be offended? Whose identity is in jeopardy? The Muslims, who are frequently and voluntarily brought into play in this regard, do not see themselves as being threatened by our Christian moral foundations, but rather by the cynicism of a secularized culture that contradicts its own.[100] We must identify the disparity between two entities, in doing so however, we must not suggest in any way that one is better than the other; for doing so will lead to a clash. Rather than doing this, the true logic then is the necessity of proclaiming our identity as a Christian continent distinct and unique from every other.[101]

One of the positive consequences of secularism is usually underlined as the advancement in intellectual freedom and progress in science. In this context,

> 'Secularity' also means free thinking and freedom from religious constrictions, it also involves the exclusion of Christian contents and values from public life... [making] the modern conscience to treat the entire realm of faith and morals as 'subjective'"[102]

In response to this, and in contrast, following in line with Bertrand Russell, Ratzinger observes consequently "that there is a dramatic gap between our scientific achievements, which progress rapidly, and or moral standards, which crawl along at a slower pace."[103] This is appalling and in need of an urgent attention. This attention can be giving only by considering those "basic moral elements that...should not be missing from the document"[104] of the European Constitution among which include the unconditionality of human rights and human dignity, marriage and family as a fundamental structure for the relationship between men and women, and religion which means respect for that which another

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[99] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 7

[100] Ratzinger, J. *Europe in the crisis of cultures,* p. 40.

[101] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* Pp. 7-10

[102] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 116

[103] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 105

[104] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 74

group holds sacred. This approach alone is the movement towards the right direction, that of the conscious search for the 'soul of Europe'.[105]

This opens a fresh page on the present situation of a secular Europe, with a current identity devoid of its Christian past. However, the consequence of this is Europe that is frail and which "has paralysed the West, when it is already disoriented and at a standstill, rendered it defenceless when it is already acquiescent, and confused it when it is already reluctant to rise to the challenge."[106] The point here is the confusion of identity and a consequent loss of direction for "the only thing worse than living without roots is struggling to get by without a future."[107] Now, this places a dark image over the future of Europe which has made all efforts to actualise a perfect society devoid of her past and root.

In this attempt at perfect actualisation of a perfect society, Europe of course has gone into dialogue with other cultures and religions and through the embrace with relativism, arrives at a definite risk. This risk has engulfed even the remaining believers in the Christian faith who have become either fearful of complacent to the truth.

Now, the two way consequence of the above mentioned phenomenon is the secularised and almost desecralised Christianity and a rootless and perhaps directionless West for "Christianity is so consubstantial to the West that any surrender on its part would have devastating consequences."[108]

The first of these two is the loss of a collective voice in the face of mediate or possible threats and a consequent journey to doom. Captured in the following lines, we see that:

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[105] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 74-79

[106] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 33

[107] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. xii

[108] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 32

The fear of making choices will lead Christians to think that if the burdens of Christianity are too heavy, then it is better to dilute the faith or lower one's voice rather than risk conflict. But a weak Christian, like a weak thinker, ultimately becomes an acquiescent Christian.[109]

We can explain this further using biological analogy. In biological science, there is concept known as *biological warfare*. David P. Clark and Nanette J. Pazdernik explain it simply in their 2015 online article, Biological Warfare: Infectious Disease and Bioterrorism, as the situation where certain bacteria make "to kill off other bacteria that are competing for the same habitat or resources".[110] In the biological warfare, the attacking bacteria do not attack directly and naturally, they do not make use of something external, rather they are engineered to "activate [innate] toxic proteins known as bacteriocins to kill their relatives."[111] The toxic proteins bacteriocins are contained within the system of the bacteria and are used in the destruction of the host bacteria by the invading bacteria. Similarly, suffice it to say also that with the invasion of foreign civilisation, religion, culture, etc., certain toxic elements within the European civilisation could be activated to destroy the civilisation from within. This role secularism could already be playing for some of these invading cultures, by attacking from within the very fabrics of European society in order to destroy it.

One of such invading cultures is Islam marching towards a possible domination. Concretively, in the matters of cultural, demographic and possible religious invasion of Europe by Islam, it is important to note that

Because Europe does not know where to begin looking for its identity, it cannot speak in a single voice, affirm a single strategy, or assert a single supranational or strategic interest – apart from the occasional pipe dream of local hegemony – on matters patterning to its own faith and security[112]

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[109] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 32

[110] Clark, David P. and Pazdernik, Nanette J. "Biological Warfare: Infectious Disease and Bioterrorism", p. 688.

[111] Clark, David P. and Pazdernik, Nanette J. "Biological Warfare: Infectious Disease and Bioterrorism", p. 688.

[112] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 42

The BBC online news of March 4th 2016 has this to say on this: "Big fault lines have opened up across the European Union - both east-west and north-south - because of the migrant crisis."[113]

Not only is this the case, Europe has relaxed in the wrong assumption that she has attained peace, undisturbed and natural as Islamic terrorism like happens in America is a consequence of *reaction* other than aggression and since there is no aggression towards them from Islam, all is well and peace and security is guaranteed. But the truth is that, "while the West slept" in a slumber opiomated by the conviction of an already achieved secularised society, "a war has been declared on the West" and it is important "to realise that dialogue [when this war is won] will be a waste of time if one of the two partners to the dialogue states beforehand that one idea is as good as the other".[114]

It is obvious that the disease of secularism has not only separated the society from her Christian roots, but has also made the Christian church herself dumb by weakening the voice of witnessing. However, despite the seemingly dark moments for religion and Christianity in particular, "things have taken a new direction and the voice of doctrine is once again being heard"[115] with the Polish born Pope John Paul II as its herald. But a big question remains: "will the Church, the clergy, and the faithful be able to and want to be purified of the relativism that has almost erased their identity and weakened their message and witness?"[116]

On a larger scale, Ratzinger, considering the 'multiculturalism' that is promoted by secularism in a modern world, believes Europe is soon to lose its identity and fail to provide the necessary services to others who may need it. In effect, the worse rebound of secularism in a world of multiculturalism especially as it is exported

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[113] "How is the migrant crisis dividing EU countries?" BBC News Online. Available from https://www.bbc.com/news/world-europe-34278886. accessed 15.1.2022.

[114] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* pp. 42-45

[115] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* pp. 32.

[116] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* pp. 33.

from the West to other cultures, is that it fails to also realise that in "the other cultures of the world, there is something deeply alien about the absolute secularism that is developing in the West. They are convinced that a world without God has no future."[117]

In the *Western Culture: Today and Tomorrow,* Ratzinger expressed similar views concerning the situation of the secular Europe. In this work, he is dedicated to the analysis of the political situation of modern Europe and the dissatisfactions it shoves on her cultural Christian heritage. He does this by first telling the story of European and of her civilisation, which initially as a composite of the West and East, rested on three foundation stones – Jerusalem, Athens and Rome. But with post-modernism, especially from the 19th century, the west rejected the Jerusalem root by rejecting the God of the Bible, whom it perceived as the enemy of the realisation of the full human potential. This is the handwork of atheist humanism. But how can God be rejected and the rationality given to man by God not be either rejected or at least diluted? The rational or Athenian root was thus affected as a consequence and as such, the state forcefully imposes the moral order on the society which contradicts the foundation of Europe.

He begins his reflection by answering the questions on the cultural origin and boundaries of "Europe yesterday, today and tomorrow".[118] Europe, he says, for certain "is not a continent that can be comprehended neatly in geographical terms; rather, it is a cultural and historical concept"[119] for at some point it included the "Hellenistic states and the Roman Empire"[120] that was later "subdivided into three continents: Asia, Africa, Europe" by "the triumphant advance of Islam in the seventh and eighth"[121] centuries. By his analysis and historical tracing, he conceptualises Europe of a spiritual framework forged historically and culturally during the reign of Charlemagne with the term Europe emerging "in a significant

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[117] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* P. 80.
[118] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 17.
[119] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 18
[120] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 18
[121] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p.19

variation...used precisely to designate the kingdom of Charlemagne"[122]. He underscores the contribution of the eastern part of the empire in preserving this identity which "had effectively resisted the storms of migrating peoples and of Islamic invasion".[123] The western and eastern parts of the empire formed the Christian base of the phenomenon known to be Europe today. Now, the west and East are united for this purpose by "their common heritage of the Bible and of the early Church" which they understood to originate from a place "that now lay outside of Europe...Palestine".[124] United in this manner, they however were distinct in their understanding of the principle of separation of power between state and church. While "the emperor was the head of the Church as well"[125] in the east, in Rome the Pope "developed an autonomous position as the successor of Peter and supreme pastor of the Church"[126] while allowing to the emperor powers in matters of state. This understanding in the West is to lay a foundation "for what is to be distinctively typical of the West".[127]

The final disintegration of the Roman Empire came in the 17th century with the French Revolution. During this time, "that spiritual framework without which Europe could not have been formed"[128] came to pieces. And to this effect, "the sacred foundation for history and for existence of the State was rejected...the State was henceforth considered in purely secular terms, founded on reason and on the will of the citizens."[129] Secularism was thus born and for the first time,

> A purely secular State arose, which abandoned and set aside the divine guarantee and the divine ordering of the political sector, considering them a mythological worldview, and it declared God himself to be a private affair, that did not play a role in public life or the formation of the popular will[130]

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[122] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 20

[123] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 21

[124] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* pp. 21-22

[125] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 22

[126] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 23

[127] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 24.

[128] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 28

[129] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 29.

[130] Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 29.

The Second World War also had an impact on the process of Europe's journey to secularisation. At the end of the war, with Europe losing the war, there was a search for the "Europe's common cultural, moral, and religious heritage to mould the consciousness of its nations, presenting the path of peace as a common identity of all its peoples and a common path into the future. And it became clear throughout this quest that Christian heritage was regarded the nucleus of this historical identity among the founding fathers of European unification.[131] However, it appeared evident to those concerned that great enlightened morals were incompatible with the fundamentals of European Christian history for a variety of reasons.[132]

Such was the reason: with the loss of Europe and the victory of America as the world super power, Europe wanted to bounce back to power. But economic power is the foundation for political power. Hence, Europe sought at all cost for economic relevance as a boost for political power. In this search, Marxism became an option at first whence "spiritual attitudes determine economic behaviours; then economic situations in turn retroactively influence religious and moral ways of seeing the world".[133] This eventually led to what can be understood as "a global dictatorship" which destroyed the "essential element of human freedom"[134] even though it claimed that "man alone must make a reasonable world emerge from the irrational raw material of reality."[135] With this emphasis on the man, the spiritual realm began to come under attack and its influence in the society questioned by this materialistic Marxism. Other totalitarian systems still would see that this is perpetuated.

Soon enough, this was already escalating into the norm not only in Europe, but with the exportation of European culture and civilisation to America, Asia and even Africa, even in these places, "the ancient religious traditions are facing a

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[131]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 48

[132]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 48

[133]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 50

[134]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* pp. 51-52.

[135]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 53

crisis, and strains of purely secular thoughts are dominating public life more and more".[136] This canker worm has eaten into and left hollow in the fabric of Europe and is consequently opening the canal for the arrival of an age long problem that Europe had battled with in the past in the course of her developmental history: Islamic invasion.

Prior to the modern era and ever before secularisation became a phenomenon in Europe, the initial opponent that confronted Europe in a form of "life-or-death battle"[137] was the Islamic world. This is returning in a way that is very pervasive, not through wars and military conquests but through population. This could alone not be enough problems but it is aided by "the strange lack of will for the future"[138] on the part of the West. Ratzinger is emphatic to say in this regard that "children, who are the future, are seen as a threat to the present...they are perceived, not as a hope, but rather as a limitation on the present".[139] He speaks here with regards to the uncontrolled medical sciences that, without any regards for the moral principles of life, destroy the lives of the generation yet unborn.

When we consider all of the above and especially in comparison with the old Roman Empire, we will notice the same trend: decline. Its decline came because, while "it was still functioning as a great historical context..., it no longer had any vital energy of its own;"[140] necessary energy for tomorrow. In similar manner, the Europe of today stands at the verge of such a decline because the Western world has fallen from religion to the worship of technology, of nationalism, of militarism and of secularism which separates it from the source of its vitality.[141]

However, the future of Europe can be salvaged. Doing this has to begin with questioning ourselves about "what can guarantee the future and what is capable of keeping alive the intrinsic identity of Europe...that promises human dignity and a

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[136]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 31
[137]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 30
[138]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 33
[139]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 33
[140]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 33
[141]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 34

life in conformity with it".[142] This can be achieved if we can "reintroduce the religious factor...but especially what has remained of Western Christianity".[143] And in this regard, the "creative minority" of "believing Christians" must see to Europe's rehabilitation of its best inheritance and do this for the service of all mankind.[144] Again, Europe must therefore be careful in preserving her nationality because her nationality has given birth to a certain form of rationality that is not only imbibed by, but rules the world. However, "this rationality can only become devastating if it becomes detached from its roots and exalts technological feasibility as the sole criterion".[145]

In this regard, we must turn to religion as the ineradicable force for the sustenance of the person and society. This is a discourse contained in the book, *A Turning Point for Europe?* In this book, Ratzinger tries to identify the challenges that faced both the church and the society after the fall of Marxism in Europe. Marxism and an accompanying ideology of liberalism both deny religion the right to have any say in public affairs or humanity's common future. However, Ratzinger journeys towards the presentation of religion as that which has been rediscovered as an ineradicable force for both the person and society starting from the post Marxist era thus representing the necessary force of "reflection that does not allow itself to be intimidated".[146]However, we can be so comfortable to think that a renewal in religion has come, but there is also the risk of using religion as a tool to promote various political ideologies.

This notwithstanding, he considers the different issues confronting mankind at this juncture in history and concluding that true hope is based on a deep Christian faith. But at the same time, the church's greatest concern is about "what our faith, in its true and original character, can do to help us resolve these problems."[147] To this effect, the Church's vital role in the world, which cannot be undermined, must be

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[142]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 35.
[143]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 34
[144]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 46
[145]Ratzinger, Joseph. *Western Culture: Today and Tomorrow,* p. 57.
[146] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 23
[147] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 47

imminent so as urgently as possible, the task of reintroducing Christ into our culture is made possible. In identifying this, our first task must begin with "distinguishing between what the Church must do for peace and what she must not and cannot do."[148] In the first place, while remaining devoted to her holy tradition, the church must work hard to sustain the primary standard of justice and to divorce it from being abused by power.[149] In this struggle therefore, it is in the place of the Church to be able to make a judgment between what is right and wrong in itself according to the inner reality of things, independent of all traditions and enactments of law, which dismisses this as impracticable.[150] Secondly, though the church is entrusted with this task, she has to remember that, "though the sources of law have been entrusted to her safekeeping, she does not have any specific answers to concrete political questions."[151] Thirdly, it must avoid every temptation to change into some form of a direct political action organisation in its quest for peace but rather pay more attention to "her own sphere of faith, education, witness, counsel, prayer and serving love,"[152] which holds the most needed answer to the problem of society. In the end, he argues that the church's success in this duty necessitates that it first and foremost, actually be itself for once. The Church and her Christians must not allow themselves to be reduced to merely a tool for moralising society, as the liberal state has always desired. In fact, they should not even seek to justify themselves via the utility of their social acts because the more the Church reaches directly for something that is, in a sense, external to her, the more she will fail in this endeavour.[153]

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[148] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 60

[149] Ratzinger, Joseph. *A Turning Point For Europe?*, pp. 60-61

[150] Ratzinger, Joseph. *A Turning Point For Europe?*, pp. 55-56

[151] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 63

[152] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 65

[153] Ratzinger, Joseph. *A Turning Point For Europe?*, p. 177

CHAPTER SIX

6.0.   EVALUATION AND A NIGERIAN SITUATION
6.1.   EVALUATION

In Ratzinger's opinion, considering the fate of a secular Europe, he had made claims to the modern invasion of Europe by Islam. He did this in fear of the repercussions this has for the future of Europe. I think this is what must be taken very seriously.

We can look at this from the point of view of demography. In 1798 the English economist and Anglican pastor, Robert Thomas Malthus published an *Essay on the Principle of Population as it Affects the Future Improvement of Society*, which eventually came to be known as the Malthusian theory of population. As a theory, Malthus argued that "population will always tend to outrun the growth of production. The increase of population will take place, if unchecked, in a geometric progression, while the means of subsistence will increase in only an arithmetic progression."[154] On the one hand, we can all agree that what seems to be the relation between population factors and social changes have been simply generalised by Malthus. And again, we may agree that his claims have turned obsolete or irrelevant due to many factors, which include the change in family size due to social attitudes.

Ratzinger would agree that these social attitudes affecting population of Europe, as already observable, includes individual choices and even the pervasive effect of medicine and science that depletes the population of Europe and thus threatening the future of Europe's unique identity. In agreement, Tony Walter clearly states that in many of the western countries, there have been "moves to liberalise and legalise abortion, capital punishment, euthanasia and assisted dying have been most successful in more secular industrial societies".[155] But the truth is that Europe has to be occupied and by occupation we mean it must have population to live

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[154] MacRae, Donald Gunn. "Thomas Malthus". In *Encyclopedia Britannica*, 25 Dec. 2021, https://www.britannica.com/biography/Thomas-Malthus. Accessed 3 February 2022.
[155] Walter, Tony. "Secularisation", p. 8.

within it to sustain its civilisation, culture and history. The population of Europe is growing in an arithmetic progression, for the areas that still experience increase, while majority of the areas experience a decline.[156] Since Europe seemingly may "no longer have any vital energy of its own" as observed by Ratzinger, other races are on the increase on the European continent, while the original race of the continent is on the decrease. This is a possible threat to the future of Europe. The invading races come along with their cultures and religion. One of the fierce invaders of the western space and culture is Islam. Moslems carry along with them their religion and culture. Their population is booming and it is only with time will they compete with the original race of their host. The example of France remains fresh in the memory of observers. It has become so obvious that French Moslem population is swelling either because of immigration and natural birth or because more people are turning to Islam, and as a consequence are beginning to pose a challenge to the French idea of itself. It is stated that "the conversion phenomenon is significant and impressive, particularly since 2000".[157] This may eventually allow for the triumph of Islam and possibly the Islamic culture even if through radicalism.[158]

This Islamic triumph can be possible on two fronts: on the one hand, it could be facilitated by the favour of the law which it already enjoys in the space of Europe as a secular society; which emphasises tolerance and freedom of faith and practice. And on the other hand, it is arriving on a culture that has rejected religion in principle, but Christianity in its practical terms. We already have established, like in the case of the Czech Republic, that secularism does not imply the absence of

[156] A publication on the population statistics of Europe suggests that two-third of the UE regions at Nomenclature of Territorial Statistical Units (NUTS) are projected to have a smaller population in 2050. Cf. "Population Projections at Regional level" in Europe by *Eurostat: Your Key to European Statistics* available on https://ec.europa.eu/eurostat/statistics-explained/index.php?title=Population_projections_at_regional_level#Projected_changes_in_regional_populations 4.2.2022.

[157] Baume, Maïa de la. "More in France Are Turning to Islam, Challenging a Nation's Idea of Itself". In *The New York Times,* Feb. 4, 2013, Section A, Page 8.

[158] Sometimes this growth is usually evident in radicalism. We remember the October 2020 beheadings in France by promoters of radical Islamism. It was not this possible in the recent past. Kartikeva Sharma's news article "Beheading in France and the rise of radical Islam in Europe" in *WION,* published online on October 17, 2020, claims that "Europe is battling with this paradox where the first and second generation immigrants from Muslim countries have led to rise in Islamic terrorism". https://www.wionews.com/opinions-blogs/beheading-in-france-and-the-rise-of-radical-islam-in-europe-335972. Accessed 19.2.2022.

belief in the divine or some spiritual being rather it is just the absence of practice of organised religion (with a strong emphasis on the Christian faith). This implies further that in the heart and lives of so many, a spiritual vacuum could have been created that may be yearning to be occupied. With this hollow created by the absence of Christianity in the hearts and lives of the society, Islam and the Islamic culture could offer a seeming replacement for the religious ideals in the minds of the people.[159] Godfrey Onah, one time professor of Philosophical Anthropology and Vice-Rector of the Pontifical Urban University, Rome, and currently the Catholic bishop of Nsukka diocese, Nigeria, in a recent keynote address he delivered insists that "a Christian people cannot be Islamised until it has first been de-Christianised."[160] This is simply a summary of the possibility we are talking about.

Tony Walter would make this a point of discussion. He has rightly observed that the rejection of faith as a personal decision is one of the reasons why so many individuals in current secular countries are and should be troubled by Islam. Many Muslims believe that if Islam is authentic, it should be woven into the fabric of society. As a result, many Muslims regard Christians as hopelessly given out to secularism; a faith that is only relevant in one's personal life but not in social institutions is scarcely worth possessing.[161] This allows us to understand that Islam is not at all open to any form of secularism.

Proponents of secularism have suggested very strongly that in a secularised society, the future of the Church is bleak. This is in agreement with Marxist dialectic theory that in the future, as a phase in the development of society, religion will phase out and give way to a new and more sophisticated society. But we

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[159] May be a classroom experience of mine can help lay some emphasis on this. A female European student in one of the classes I attended argued why she would prefer Islam to Christianity based on the history of Europe and her relationship with Christianity, politics and crisis. At the end of the argument, she would prefer Islam because it is a more peaceful religion. This could be a voice of the so many from the younger generation of people who could share in this belief. I see it as worrisome.

[160] Onah, Godfrey. Keynote Address at the 49th Convocation Ceremony, Bigard Memorial Seminary, Enugu, Nigeria, Thursday, 19th March, 2020.

[161] Tony Walter, "Secularisation", p. 8.

would rather agree that the Church, religion, just like always will adapt, but certainly will not go into extinction. We can use the help of Hegelian dialectics on the one hand here to explain how. Hegel's dialectics "leads to a linear evolution or development from less sophisticated definitions or views to more sophisticated ones later".[162] To this effect, we can say that in the future, religion could evolve alongside with the society to a sophisticated stage where it may no longer be taken as a matter of the private domain but will continue to affect or perhaps influence the society at large.

On the other hand, we would say that even the church in her wisdom, predated Hegel in this affirmation when she expressed this idea of self-evolution of the church and religion in her Latin expression, "Ecclesia semper reformanda est". It is an old saying of the church dating from the time of St. Augustine, which simply means that the church is in constant form of self reformation or evolvement. It was popularised by Karl Barth in 1947 during the reformation of the reformed churches. At this time, it took a variant form and it came to be "*Ecclesia reformata semper reformanda,* which implies that even "the reformed church must always be reformed".[163] Based on this, even the church is aware that renewal is constant and progress is in the nature of the church herself. Ratzinger, a church man, is strong in expressing this belief. He proposes a rediscovery and revalidation of some of the Christian ideals, whereby this "recovery of the best of its heritage" perhaps in a more sophisticated way, may be able to address the issues, complexities and the crisis of modern European or western society.

Since we cannot deny the ability of the Church to adapt to changing situations, we may therefore consider that the phenomenon of the relationship of religion to society may become even more sophisticated. Now it is properly described as secularism but in the future, with the pluralism of religious movements and belief system, which Ratzinger identifies as 'multiculturalism', the relation of the state

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[162] Maybee, Julie E. "Hegel's Dialectics". In *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/win2020/entries/hegel-dialectics/>. 5.2.2022.

[163] Koffeman, Leo. "Ecclesia reformata semper reformanda: Church renewal from a Reformed perspective", pp. 1-2.

and religion would experience a further metamorphosis. This could mean the development of other spiritual movements comprising of many religious currents, which of course does not neglect the interest of those who do not participate in any religious belief systems. This does not connote an attitude that is lukewarm rather that which combines freedom, moral decisions and responsibility as a necessary foundation for a true society. Moral decisions are a part of a democratic process and even without being Christian, it bears the Christian character which is identifiable also in all other religions. Therefore, in order to subsist, "the Europe of the future cannot be only the product of a political and economic unification, but also the synthesis of the values inherited from tradition...*for* the rejection of atheism and the public recognition of God as the foundation of *ethos* and of law (*jus*) is also the rejection of a spirit of exaggerated nationalism."[164]

Earlier on, we had identified as a major religious characteristic of a majority of the Czechs to be distrust of the institutional aspect of the religion and especially the Christian church even though they profess some form of religiosity. This is coming from a fundamental misunderstanding of what the church is and the various levels at which we can understand the Christian Church. Avery Dulles is an American and one of the famous ecclesiologists. In his book, *Models of the Church*, published in 1991, Dulles had considered the different understandings of the church. He enumerated that the church is understood first as an Institution with various organs of operation and administrative structure. This model emphasizes the hierarchy. Even for Dulles, this must not be and it is not the most important model or aspect of the church. And most of the misunderstandings regarding the nature and ministry of the church come from this model. Secondly, the church is a Mystical Communion. By this is meant a group of people who have been drawn together, tightly knight, by their belief in God through Jesus Christ; some form of a spiritual locality whose relationship, just like the DNA in a family, is based on the Holy Spirit as the binding force among all believers, the mark of not only distinction, but of connectedness. This level of relationship is more than mere friendship or fellowship, it is more of mystical. Thirdly, the church is a Sacrament such that it was founded by Christ and is enlivened by Him as his visible sign in

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[164]Amato, Angelo, S.D.B. "Catholicism and Secularism in Contemporary Europe", p. 12

the world and as an instrument of grace for those who believe. Fourthly, he identifies the church also as a Servant, which is meant to serve, and which has a strong commitment to social justice. This model brings a balance of faith and action. Fifthly, the church is a Herald, whose duty it is to announce the good news of the kingdom to all who are willing and able to listen to it. It points to the missionary and messenger aspect of the church, which calls out constantly to people for renewal and rebirth. This duty also includes heralding through action.

Based on the above, the mindset of the people is in reaction to the institutional level of the church, which was vested with the leadership position and identifiable with errors of leadership. The only understanding of the Church they have is at this level. We blame this on clericalism. But on the other hand, the community feature and the mystical nature, whence we are all involved are relegated. If we believe not in the institution, what then happens to the community of God's people, to the mystical body of Christ, which is a sacrament? How has that also infringed on the Czech nationalism or a search for identity? Still, this leaves a lot of questions begging for answers.

Again, while I would agree with Ratzinger on his argument regarding the spread of European culture to the other parts of the West and to other continents of the world, and also in his fear regarding the possible invasion of Islam and or other cultures that could lead to the end of the cultural identity of Europe, I also would like to see this from a different angle. The rise and fall in cultures throughout human civilisation has been something inevitable and this was the position R. Lee Lyman, Michael J. O'Brien, Robert C. Dunnell, have expressed in their collective work of 1997, *The Rise and Fall of Culture History*. They were able to arrive at this conclusion after considering the various archaeological discoveries that are at the root of cultural evolution history. In their line of thought, they opined that in the evolution of culture, it is inevitable that stronger newer cultures arise and take over the place of existing ones.[165] Based on this, if we consider the ways and manner in which the European culture and civilisation had permeated the whole

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[165] Lyman, R. Lee, O'Brien, Michael J., Dunnell, Robert C. *The Rise and Fall of Culture History,* pp. 220-225.

earth either through conquest, politics, colonisation, etc., we could only agree that, at this stage of the world's cultural evolution, the European clime could be undergoing a form of evolution that possibly will have its culture and civilisation replaced, in accordance with the evolutional process, by certain cultures from the outside. This could be an absolutely new culture or mixture of the existing one and the incoming cultures. However, we will not be slow to add that this is made possible also through the fast decline in her cultural basis as already identified. This is a confirmation of the African saying that, "One who is ignorant of where they are coming from, will certainly lose sight of where they are headed". With this in mind, Europe and Europeans need to sincerely sit back and ask themselves the fundamental questions: Who truly are we? Where do we come from? Where are we headed to from here?

6.2.   SECULARISM: A NIGERIAN SITUATION

Joseph Ratzinger had decried rather painfully the exportation of the Western culture of secularism to other continents. He decries this as an imposition. Nigeria, a West African country and the most populous country in Africa, is not left out of the impact of this global phenomenon. It is important to note at this point that Nigeria is a highly religious country with almost an equal population of Christians and Muslims and then a minor population of practitioners of the African Traditional Religion. In fact, Jones Chika, based on the data obtained from the Pew Research Centre, has said that Nigeria ranks 9th among 40 most religious countries in the world with Ethiopia topping the chat.[166]

Sociologists such as Peter J. Richerson and Robert Boyd in their collective book, *Not by Genes Alone: How Culture Transformed Human Evolution*, opined that just like genes in humans, the transmission of culture from society to society is aided

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[166] Chika, Jones. "Nigeria ranks 9th among 40 most religious countries in the world Tuesday". https://www.legit.ng/1098566-nigeria-ranks-9th-40-religious-countries-world.html. 16.2.2022. This is somehow arguable as, according to the December 11, 2016 publications of the online news page, *Vanguard,* https://www.vanguardngr.com/2016/12/nigeria-worlds-second-religious-country, Nigeria actually ranks second but it fails to give any statistic data to back it up. However, the case is established that Nigeria is a highly religious country.

by some elements. The summary of this opinion is that two biases could influence the transmission of culture. These are prestige bias and the conformity bias. In the prestige bias, cultural information capable of influencing an existing culture is accepted from someone in concomitance with the prestige of the person bringing it. It could be the information about culture, technology, religion, etc. That is to say the higher the prestige of the person, the more the level of acceptance and influence their message will carry. And in the conformity bias, there is the tendency of humans and cultures to desire not to be different from the people or cultures around them or desiring to be like them.[167] Western civilisation has been a major force of influence around the world especially since after the WW II. Western technology, education, thought pattern, and even culture, have influenced the world greatly. As submitted already above, this was majorly a part of the reasons the Czech society became secularised in order to be at the same cultural level with her Western European counterparts. This is also a confirmation of the opinion that ideas spread in the society like epidemic. Epidemic here is understood from the positive perspective. The wind of the western culture of secularism is blowing hard and its impact is also felt in the Nigerian society but we make bold to say that the nature and effect of secularisation in Nigeria may not be same as that of Europe.

Jesper Frokjaer Sorensen, in his article "Religion, Evolution and an Immunology of Cultural Systems" argues strongly that it is necessary that in every culture is contained certain factors of immunity, some cultural immune system, which defends it against the invasion of foreign cultures. It is in this that the survival and persistence of cultures lies.[168] He understands culture as "a plethora of models, scripts and explanatory frames that can function as tools of interaction and interpretation of the world."[169] As a model, it has as primary function to direct the actions of individuals in the pursuance of certain goals in life. These could be biological, social or even economic. Thus it can come to serve as "an interpretive frame that enables people to explain events and states through abductive

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[167]Richerson, Peter J. and Boyd, Robert. *Not by Genes Alone: How Culture Transformed Human Evolution*, pp.13-15

[168] He expresses similar ideas in another similar paper, "Why Cultures Persist? Towards a cultural Immunology," delivered at an EASR annual conference held in 2021 in Pisa, Italy.

[169] Jesper Frokjaer Sorensen. "Religion, Evolution and an Immunology of Cultural Systems," pp. 61-73, p. 65.

inferences."[170] In the concluding part of his work, he made it clear that he does not claim that culture is not constrained by epidemiologically described cognitive mechanisms, but that, in the same way that cognitive constraints constrain the morphology of culture within certain parameters, conceptual and behavioural aspects of cognition are constrained by already established cultural configurations, and that these must be taken into account if we want to explain the nature and dynamics of religion and the persistence of religious traditions.[171]

In the 17th century, the French philosopher, Rene Descartes caused a great attention to be turned on the philosophy of mind. His work contributed immensely to what can be considered as a turning point in the philosophy of the mind. His thought discusses the duality between mind and body, a principle known as the Cartesian dualism. Here, Descartes claims that the two things basically inhabiting the world, bodies and mind, "are completely different from one another"[172] and relate in a somewhat irreconcilable manner. The Cartesian dualism of Descartes has caused a lot of problems in philosophy and especially in its shaping of history, culture and events.

Viktor Emil Frankl, was an Austrian neurologist, psychiatrist, philosopher, writer and Holocaust survivor. In his work, originally written in German and translated into English as *The Doctor and the Soul: From Psychotherapy to Logotherapy*, underlined the harm that Descartes' dualism has caused the world of medicine by its insistence on the clear dichotomy and unrelatedness of the matters of the body and the matters of the mind or spirit. In this manner, the human healing is always almost not correctly approached because the human is a combination of body and soul and dichotomising these is dichotomising the process and approach to the healing of the human body. To this effect, Viktor insists that both the doctor and the priest meet themselves at the doorpost of the sick person as they both treat the same person whose problems are interrelated.

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[170] Jesper Frokjaer Sorensen. "Religion, Evolution and an Immunology of Cultural Systems," p. 65.
[171] Jesper Frokjaer Sorensen. "Religion, Evolution and an Immunology of Cultural Systems," p. 73.
[172]"Philosophy of Mind". In *Microsoft Encarta 2009*. © 1993-2008 Microsoft Corporation.

In this light, I see the problem of Descartes' dualism spreading into the other fibres of the society, which has paved the way for the secularism that eventually enveloped Europe and that has left the European society culturally broken and seriously dichotomized. Sociologically, it is a dichotomy that operates with the strong conviction that religious affairs and affairs of the society are to relate purely irreconcilably as if each serves the need of man who is irreconcilably a combination of body and spirit. But for how long does this dichotomy subsist? And how dichotomised is the state from religion as the soul and the spirit of man?

Man as a being is understood as a composite being, and must be approached holistically. First of all, man has been defined in the Anthropology of Aristotle as being that is political by nature, a political animal, in the second chapter of book I of the *Politics* (*Pol.*, I, 2, 1252a24 – 1253a3).[173] Man is also a social being who was created by God to live in companionship with the other (Gen. 1; 27; 2:28), not as a 'solitary being' but as a 'social being', who together with the other members of the society will achieve their mission on earth.[174] Man is again understood as a religious being, who has an innate inclination to the sacred. Justin L. Barrett explains this as the 'naturalness' of religion to man since "because of the nature of human minds, religious expression in beliefs and practices is nearly inevitable in most populations and the majority of individuals within those populations".[175] Another fourth understanding of man is that man is a cultural being. While "other animals live in a natural environment, a man is a social being and a cultural being also. As every man is born into a society, it is same to saying that everyman is born in to culture".[176]

In my judgment, secularism as a movement in Europe denies this essential union of the person by limiting the role and effect of religion while promoting the political and social angles of man. Or at best it compartmentalises them as if man can be

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[173] Confer also with Kullmann, W. "Man as a Political Animal in Aristotle". In D. Keyt, F. D. Jr. Miller, (ed.). *A Companion to Aristotle's "Politics".* p. 95.

[174] *Vatican II*, "Gaudium et Spes", paragraph 24-25.

[175] Barrett, Justin L. "Exploring the Roots of Religion and Religious Freedom in Human Experience", p. 67.

[176] Jacobs, Jerry. "Introduction to Sociology", p. 34.

split into halves and each half approached separately and independently of the other. Man is a composite being, not a pack of blocks. Secularism as already identified in our argument is not a movement against religion, a basic component of man's existence in the society; rather it has been falsely associated not only as a movement against religion, but also a movement against culture; and as already identified, one of the fundamental roots of culture of Europe is the Christian religion. This to me is a lopsided approach to the problem of man. In addition to this, the society of the west has also been visibly harmed by the culture of individualism and together with the secularist mentality, the prevalent character of the culture of the current West comes to bare. And to a greater extent, it is the 'civilised' culture that is in a way presented to the world as a 'better' and 'preferable' culture even within a situation of "multiculturalism" as Ratzinger captions it; a tendency he condemns since it fails to also realise that in "the other cultures of the world, there is something deeply alien about the absolute secularism that is developing in the West. They are convinced that a world without God has no future."[177]

In the cultural milieu of Africa, and particularly Nigeria, this dichotomy is absent. The idea of God and the spiritual is an inalienable part of the culture, which affects the approach to things. In fact, the *New York Times* once carried an article containing the nature of the Nigerian belief system. It explains that "religious belief...of an extraordinary intensity...is something that almost every Nigerian believer seems to share. God, constantly invoked, works overtime in Nigeria."[178] The divine with approaches to the divine is an integral part of the Nigerian system.

Dragged to its logical conclusion, this on the other hand has contributed immensely to the problems of the Nigerian system however. For instead of seeking a way out politically, Nigerians would comfortably and in delusion believe that "What this country needs is a God-fearing ruler"[179] to lead us forth united, without doing that which is necessary politically and socially. This is also based on the religious

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[177] Ratzinger, Joseph and Pera, Marcello, *Without Roots: The West, Relativism, Christianity, Islam,* P. 80.
[178] Cohen, Roger, "The World: Religion in Nigeria; It's a Land Where God Is Working Overtime" p. 6.
[179] Cohen, Roger, "The World: Religion in Nigeria; It's a Land Where God Is Working Overtime", p. 6.

injunctions that all authority is coming from God.[180] But experiences of the sequence of failed administrations have proved that this is also not the way out. This approach is appalling. But while the Nigerian will one day come to realise that God will not select a leader to rule them, it does not imply an end to the place of God in their lives because, the secular and religious leaderships in the society have never been combined by one institution. Secularisation as it implies, is the transfer of or movement from a religiously based society to a secular one. Nigeria has never been a religiously based society as no power of governance is placed in the hands of religious peoples. The separation of powers between secular and religious have always remained in Nigeria, making her already a secular society constitutionally. And so the dichotomy of power resulting to the loss of influence of religion would not be the case here. Furthermore, rather than be a part of the failure of government, religious leadership has remained a gadfly stinging the political leadership into consciousness. However, abuses still remain as some negative elements survive in the romance between religion and power. And it is in the light of the above that Godfrey Onah observes "a dangerous alliance in Nigeria between bad governance and false religion."[181] Clearly speaking, religion does not imply bad governance but false religious beliefs promote and perpetuate it.

Paul Gifford's *Christianity, Development and Modernity in Africa,* is a commendable effort at painting a portrait of contemporary African Christianity. He dedicates the work to the study of religion's or Christianity's role in African socioeconomic travail as well as suggesting ways Africa can join the modern world and what Christianity can contribute to this. In his thought, one of those negative understanding of religion could be typified by what he describes as "operating with an enchanted religious imagination [to mean] the worldview that sees spirits, demons, spiritual powers at play in all the areas of life, and responsible for every

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[180] This is however understood differently by both the Christian and Moslem populations of Nigeria. For the Christian population, they understand Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" as anyone at all in power. For the Moslem population leaning towards the teaching of the Qur'an 16:35-36, believe the Qur'an, the word of God, believe it to be the ultimate source of authority that guides all, especially the earthly ruler. To this effect, anyone at all who is not guided by it is not a worthy authority that is to be respected.

[181] Onah, Godfrey. Keynote Address at the 49th Convocation Ceremony, Bigard Memorial Seminary, Enugu, Nigeria, Thursday, !9th March, 2020.

ill".[182] This fundamental understanding is a consequence of the African Traditional Religion, which so much dwells on the ability of spirits to permeate human activity and society as well as the ability of humans to affect the world of the spirits,[183] hence a need for refinement. One area that needs refinement here, according to Godfrey Onah, is "any version of Christianity that emphasises only miracles as solutions to material problems."[184] In his thought, Pentecostalism[185] approach to the gospel in Nigeria today, "which emphasises only miracles and immediate solutions to material problem is destroying Christianity from its roots."[186] In response, ours should be the development of a system that involves the religious and cultural views of the people in search for a better society. It could begin with the rejection of the European model: the suppression of religion that is accompanied by the denial of the contribution of religion to the development of the society.

To this effect, we take a leaf from the thoughts of Paul Gifford, who also devotes attention to Catholicism in Africa in contrast with Pentecostalism. In his own consideration, Catholicism has played and is still playing an incredible role in the process of development and advancement in modern Africa that it can be said to be "the biggest single development agency on the continent."[187] Now, this is on the positive, and based on it, the place of religion in the life of the Nigerian cannot be undermined. Hence, the religio-cultural revolution required for the advancement of the Nigerian society is not that which will reap apart the tightly knit relationship between religious, political, social and cultural being, but that prepared to understand the perfect blend of all these in an African or perhaps a Nigerian perspective.

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[182] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 3

[183] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 13

[184] Onah, Godfrey. Keynote Address at the 49th Convocation Ceremony, Bigard Memorial Seminary, Enugu, Nigeria, Thursday, 19th March, 2020.

[185] Pentecostalism here does not refer to Pentecostal churches alone, but movements, mentality, and spirit traceable within all branches of the Nigerian Christianity.

[186] Onah, Godfrey. Keynote Address at the 49th Convocation Ceremony, Bigard Memorial Seminary, Enugu, Nigeria, Thursday, !9th March, 2020.

[187] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 151

This approach is very important to me because, in line with the criticism of Paul Gifford, the African Catholic theology, based on the European design for instance, made a rush into inculturation[188] without properly addressing the problem of culture.[189] This fact draws from the attempt at the overgeneralisations of the European culture pointed out by Ratzinger earlier. Thus, though often taken to be so, we cannot say that western culture is made up of the nature of the Europeans but merely the result of the "scientific revolution of very recent centuries"[190]. And because this scientific revolution is not restricted to particular peoples but is trans-cultural,[191] Nigeria can still arrive at it even without divorcing this basic union of her society. In other words, a prosperous society can be achieved in Nigeria without creating a society of unreligious people but of religious people who are politically informed, socially responsible and culturally unique. After all, the absence, decline, or suppression of religion is not what makes a society safe and secure or else China would also be an ideal secular society. In this regard, the American model remains a point of reference.

To be able to arrive at this compromise, we propose a relationship between religion and enlightenment in the society which does not seek to either annihilate religion or suppress enlightenment; a progressive society of religious freedom from a religiously enchanted version of the world. Ian Barbour in his *When Science Meets Religion: Enemies, Strangers, or Partners?*[192] discusses the relationship between science[193] and religion in the 19th and 20th centuries. In doing this, he discusses a typology of a four-level relationship: Relationship of Conflict, Relationship of Independence, Relationship of Dialogue, and that of Integration.[194]

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[188] Inculturation is a term in theology which is used to refer to the Christian faith taking on a form of expression relevant within a particular culture where it is accepted.

[189] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 127

[190] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 130.

[191] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 153.

[192] Similar ideas can also be found in Barbour, Ian, *Issues in Science and Religion*, New York: Vantage, 1966.

[193] Science in this milieu can be understood as representing a progressive society as championed by secularist ideologies.

[194] His typology can be compared also with that of Mikael Stenmark in his book, *How to Relate Science and Religion: A Multidimensional Model*, where he distinguishes between three views: the independence view, which has no overlap between science and religion, the contact view, which has some form of overlap between the fields, and a union of the domains of science and religion.

A Relationship of Conflict is a relationship that is based on the argument that both science and relation have a conflict of interest especially because they both have a common object or area of discussion or interest. For instance, in the interpretation of the Bible ironically, they both rely on a literal interpretation of the Bible. The most dominant feature of this level is that both parties have a strong conviction that the other is wrong, hence the conflict. This model seems a lot popular because the media and popular culture especially likes it. However, it does not in any way get closer to the relationship we seek; it is characterised by tension. Such is the model operational in the French society of today.

The second is the relationship of independence. This retains a good deal of popularity among those who attempt to strike a balance between science and religion. The compartmentalization of each reduces the number of conflicts and agrees with other ways we compartmentalise knowledge. He explains further that many people agree with the claim that science is public and objective while religion is private and subjective. And that while science should be concerned with the questions of the universe and all that it contains, religion is concerned with the questions of morality and spiritual goods. One problem that can arise from this is the fact that science and religion can be misused to pursue a personal belief when parts of either discipline are used in isolation. And because this emphasises compartmentalisation and places religion in the privacy zone, it yet fails to be the model we seek.

The third is the relationship of dialogue, which comes from a realisation that science and religion have more in common than many people think, a relationship of mutual benefit. These two might have common grounds in the methods, concepts and even answers. The religious story of creation could be beneficial to science in the explanation of intelligibility and orderliness. Both of them make use of theories. Therefore, though they are different and independent, they are related to each other through the use of their theories, principles, presuppositions and even concepts. The relationship of harmony obtainable in Germany and the UK at various levels and degrees typifies this relationship.

Then finally we have the relation of integration. This is the most comprehensive of the relationships. Within it, both science and religion are seen as monumental and relevant forces in the advancement of life. He explains this relation by the use of three arguments: the first is that natural theology is the idea that people can discover things about God, including the questions of God's existence, by exploring the natural world. Using the same relationships, we can deduce that organisms with well-coordinated structures and processes are also created. God is the designer. The second argument is based on natural theology, which, according to Barbour, was produced through scientific means yet incorporates a religious foundation.

This fourth level provides for us a basic framework to move ahead. It provides a perfect blend between the advancement of science in society that does not exclude religious principles and the principles of morality. This is the "political influence exerted by religion in a democratic"[195] dispensation that is necessary for the survival of a society. This is a situation Ratzinger decries to be absent in the Europe of today where politics sees 'religious conservativeness' as an enemy of the state and makes laws that allow for medical and scientific advancements that mitigate against life, human values and the principles of morality.[196]

In a society, the influence and role of religion in the development of the society and advancement of civilisation cannot be deemphasised; nor the relevance of the intellect and things relating to enlightenment. This is an interrelationship which, according to Ratzinger "the correct way of seeing and applying it, politically and from a religious perspective, still remains a fundamental problem for the Europe of today and tomorrow."[197] This difficulty arises from "the totalitarian impulse always…alive in both parties…along with the desire to place one's own power above the other."[198] The level of conflict in Barbour's classification captures this

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[195] Walter, Tony. "Secularisation", p. 8.
[196] Ratzinger, Joseph. *Western Culture: Today and Tomorrow*, pp. 61-62
[197] Ratzinger, Joseph. *Western Culture: Today and Tomorrow*, p.24.
[198] Ratzinger, Joseph. *Western Culture: Today and Tomorrow*, p.24.

tendency very clearly where the state and religion both live in mutual suspicion and conflict.

Suffice it to say that this conflict noticeable in the relationship between these two in Europe is a consequence of the errors of the past on the part of religion especially in her dealings against science and the pioneers of enlightenment on the one hand, and on the other hand the insistence on a similar treatment, of rejection and a push towards annihilation, on the part of enlightenment. By so doing, the secular society sees the suppression of religion, which in the past had suppressed any other form of expression that was not religious, as the best form of expressing her dominance. Rather than the both being tools in the advancement of humanity, they have both become enemies, tearing the human being into compartments as though the social were independently distinct from the spiritual aspects of man and the society.

From the forgoing, the Nigerian society, being a religious one, is distinct from the then religious Europe in the sense that religion never triumphed over modern science or any of her forbears, rather the both arrived to us and lived with us as the two sides of a coin. They provided avenues for advancement. The contributions of religion are evident and positive and may not be relegated to the background just as Paul Gifford had noted; rather efforts are made to restore the roles of religion in the advancement of the Nigerian state.[199] With this positive relationship based on the level of integration, secularisation, should it be a problem of the Nigerian society, may take any form other than the polarisation of religion from the state. They would not be enemies but partners in human advancement.

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[199] In recent times, rather than condemning the efforts of religion, efforts are being made by various governments acknowledge the role of religion in nation building and to repair the damage in the relationship between the state and religion caused by previous administrations. For example, in 1975 the Federal Government took over all missionary schools in Nigeria with the claims that education is solely the duty of the government and no longer the business of individuals. But in recent times, some state governments are returning the schools to the churches that owned them and partnering with them in the education sector while acknowledging the contribution of religion to the formation of the Nigerian child. The states of Anambra under the then governor, Mr. Peter Obi, and Benue are leading in this return and partnering venture.

It is important also that we understand the foundation of Nigeria as a state different from the foundation of Europe as a continent. While Europe is founded upon a religious foundation, and once upon a time operated as a continent ruled by religious principles, the Nigerian state is a society of people that has never operated on the religious principles but built, at least theoretically, upon a civil and secular constitution.[200] Religion here, rather than being a cultural identity, is more of personal conviction, and forms a basic core of the people's life. Nigeria thus appears to be one of those cultures where "there is something deeply alien about the absolute secularism that is developing in the West. They are convinced that a world without God has no future"[201] as a world without enlightenment.

However, in her book, *The Purple Hibiscus,* Chimamanda Ngozi Adichie writes about many prevalent topics, one of which is the different kinds of Catholicism in Africa, and of course in Nigeria. This of course has a root in European colonialism, which gives Christianity in Nigeria the kind of structure it has, that which seems to be either aloof to the problems of the common man or even exploitative. At the same time, she identifies this more progressive strain that can be identified in Nigeria, particularly that is more complementary with the Igbo culture in the eastern part of Nigeria.[202] This is notwithstanding the strands of biases it has inherited from colonial mentality of the European version of Christianity, which still leaves a lot to be desired and improved upon for sustainability. However, we can say that not only is religion akin to the average Nigerian, but that even Christianity and Islam have found a good expression in the culture of the people. Religion may not be excluded but could experience progress in culture and advancement. Part of this progress includes the reformulation of the Christian principle that is independent of the colonialist triumphalism in a manner that is also distinct from the European model. At this point, the age long saying of the Church, *Ecclesia reformata semper reformanda,* comes to bare. The Church or religion in

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[200] The already secular nature of the Nigerian state is captured in Article 38 of the 1999 Nigerian Constitution, which "protects freedom of religion and conscience for all Nigerian citizens, including the freedom to change one's religion and freedom to worship, teach, practice, and observe one's religion of choice". It also stipulates the neutrality of the government in religious matters. The difference here is that the leaders are also religious people who actively profess one of the major religions.

[201] Ratzinger, Joseph and Pera, Marcello. *Without Roots: The West, Relativism, Christianity, Islam,* p. 80.

[202] Adichie, Chimamanda Ngozi. *Purple Hibiscus,* p. 47.

Nigeria must be in constant renewal to meet the demands of the African people in general and Nigeria in particular.

In Paul Gifford's thought, for example, there is a fundamental issue with the African Catholic theology: it did not properly approach the problem of inculturation. In an attempt to do so, it approached it but without a proper consideration of culture.[203] The future of religion in Nigeria is such that, it would take the true form of Africanness or perhaps Nigerianness, distinct from, and more personalised, ripping it off the colonial characteristics inherited from European-colonialist-Christianity for instance.

This brand of Christianity for instance, makes it possible for the obvious existence of the various trends of religion in Nigeria that can be connected to the socio-economic situation of things. A lot of religious people make a lot of demands of religion and expect even socio-economic realities as religious miracles and breakthrough. Hence, with positive advancement in areas of technology, social security, economy and the likes, projections point to a decline in religious activities. But on the contrary, I see a decline in the socio-economic demands on religion and not of religion itself. In other words, it is the spiritual enchantment of the society that must be eliminated at all costs and not the belief in the role of the spiritual realm entirely.

This elimination process is so important. The 'enchanted imagination' of most Nigerians could also directly be affecting the country's development. Let us recall that by enchanted imagination, it is meant "the worldview that sees spirits, demons, spiritual powers at play in all the areas of life, and responsible for every ill".[204] This is sustained and promoted by a section of the religious bodies in the Nigerian society whose practices and mentalities have as a springboard the African Traditional Religions' pervasive belief in spirits and their ability to affect human

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[203] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 127.
[204] Gifford, Paul. *Christianity, Development and Modernity in Africa,* p. 3.

beings and the ability of human beings to manipulate the spiritual forces. Unfortunately, it pervades virtually every section of the African society, and much of religion in Africa is either an attempted response to the enchanted imagination or a deliberate perpetuation of it.

The consequence of this is in threefold, in which it is inimical to the business of development. First, this imagination promotes despair and resignation to fate while deemphasizing the role and primacy of human agency, which is indispensable for social development. Second, it militates against any form of community or social capital, breeding fear and distrust rather instead. And third, it often promotes ideas antithetical to the kind of scientific rationality that is required by modernity. I do not see this as a reason to discredit religion but as a need to purify some of the anomalies that are not in tandem with attaining the advancement of a modern society that we seek. Religion itself is not antithetical to progress; it is the abuse of it that is.

Finally, secularism in Czech would somehow leave a positive example for the Nigerian state. Here, freedom to believe or not is enhanced. It is characterised by a generally accepted level of tolerance. People of faith and religion do not suffer as a consequence and vice versa. The most necessary part of a secular society for the Nigerian state is that of tolerance especially among the three major religions: Christianity, Islam and African Traditional Religion.

CHAPTER SEVEN

7.0.   GENERAL CONCLUSION

Every structure is built on something; likewise every society is built on something, on a foundation, upon which it stands. If any harm should come to that foundation, the structure collapses. Europe's cultural structure has its roots in ancient Greek culture, Christianity and in Roman civilisation. With the passage of time, and especially in the nineteenth and twentieth century, Europe has shifted the anchorage of its cultural base especially from Christianity, forming as its basis the modern sciences of the enlightenment. This has come with a drastic and seemingly irreconcilable separation of the religious from the secular with the moral foundation shifting from religion based to secular based. In some societies of Europe, this development has left a relationship of conflict between the state and religion while in the others there is this harmony and cooperation.

Joseph Ratzinger considers this shift a very detrimental one to the unique identity of Europe both as a continent and as a people. In his view, secularism destroys the foundation upon which Europe is built – the Christian faith – while upholding certain principles that not only negate the moral foundations of Europe, but can contribute to its deterioration. One of these is the adherence to modern sciences and medicine without the ethics to life and the other is the fact that politics seems to play the role of a judge over what is right and wrong. This holds a lot of consequences. Europe may soon lose itself to foreign invasion as it would no longer sustain itself demographically. This in turn could mean a possible replacement with foreign populations who would come in with a new culture and may be religion. Consequently, Europe as we know it as a people may either cease to exist or experience a decline.

However, we would agree that secularism holds some positive qualities. One of such includes freedom both of the believer from the non-believer and non-believer from the believer. In a way, the believer does not impose their ways on the non-believer just like the non-believer doesn't do same to the believer. But we will also

agree that secularism seems to force everyone to accept it as an answer to society's problems and thus be in harmony with it. In this case, it can qualify as the dictator – an evil it claims to fight against. In a way, it may be put at par with the other forms of totalitarian ideologies of the past, even though with a slight difference since secularisation does not involve the physical force of the other totalitarian ideologies.

In truth, we cannot totally sign off Europe as a totally secularised society because Europe, together with all that it is, points to its Christian origin and character except for few changes. The testimony to the Christian character of Europe is still visible in its laws, architecture, approaches to charity, etc. Total secularisation implies the destruction of these foundational structures as postmodernism destroyed the structures of modernism in rejection of it. Religion, and especially Christianity, may have lost its hold and influence in Europe, but the presence of Christianity, her history, will continue to stare Europe in the face, no matter how much this foundation base is shifted. And to this effect, the survival of Europe in a world of complexity and multiculturalism is to reinvent that which makes her unique as a continent, as a people – the Christian heritage.

Though secularism is growing globally, it could make an impact on the Nigerian state, but the European model still does not represent the movement that will be suitable. We are in search of a better model that does not see the ascent of the divine as barrier to progress; that which is free of tension and a constant desire by one to dominate the other, not the secular not the sacred. Thus, it is not enough that Europe is secularised, emancipated from the clutches of religion by modern sciences, medicine and a democratic politics of morality, is she ready to weather the storm that is coming? The major difference however between the European and the Nigerian situations is that, while in Nigeria, the role of religion, the Catholic Church for instance, in the meaningful development of the society is acknowledged, in Europe, this contribution is constantly denied by the society, which associates Christianity (and the Catholic Church) with only the negative aspects of her history.

Finally, I agree with Ratzinger that the culture of the West is exported to alien cultures making them struggle with their cultural identities. Nigeria is experiencing her fair share of westernisation. And just like Peter J. Richerson and Robert Boyd have opined, due to prestigious position of the West in the global business, the tendency to conform to the ideas of westernisation, not excluding secularisation is high. But the complex nature of the Nigerian society: a great Christian population that may be tolerant to secularism and a great Muslim population that will be aggressive to it still leaves us with a lot of questions that are begging for answers.

8.0. RESUMÉ

Evropa jako kontinent byla založena na třech základních pilířích: starověké řecké filozofii, římské civilizaci a křesťanské víře. Ve smyslu kulturní identity se Evropa stala známou jako křesťanský kontinent, který je založený na křesťanských zásadách a je jimi chráněný. V současné době je Evropa považována za sekulární kontinent. Sekularismus, definovaný jako „jakékoli hnutí ve společnosti směřující od nadpozemskosti k životu na Zemi", se stal stavem věcí, které umožňují překonání dosud nepřekonatelného, posvěcení světa a jeho principů i věcí běžných kolem nás do stavu sekulárního. Sekularizace je akce nebo proces, který umožňuje tuto formu konverze z náboženské na sekulární. Hlavními znaky sekularismu je oddělení náboženství od státních institucí, svoboda praktikovat svou víru nebo přesvědčení bez ubližování druhým a rovnost všech bez ohledu na náboženské vyznání.

V Evropě jsou racionalistické filozofie a teologie, antiklerikalismus a antistatismus, tendence k filozofickému monismu a naturalismu a horlivá oddanost individuální svobodě a právům formami, které sekularizace přijala k aktualizaci. Byly vyvolány určitými faktory: procesem racionalizace a rozčarováním ze světa, jak je popsáno v dílech Maxe Webera, a pluralismem myšlenek nebo ztrátou obecně vnímaného pojmu nebe identifikovaných v dílech Petera Bergera. Dále je zde příklon k technologickému světonázoru, který prosazuje Steve Bruce. Strukturální diferenciace je dalším argumentem Talcotta Parsonse. A konečně jsou zde i vnitřní faktory, mezi které patří situace, kdy se některá náboženství sama stala výrazně sekulárními - snad proto, aby se lépe hodila do moderního světa nebo aby zůstala poplatná době. Sekularizace se v jednotlivých zemích Evropy liší různými modely. Zatímco ve Francii identifikujeme model konfliktu, v Německu a ve Spojeném království identifikujeme model umírněné spolupráce a harmonie, v případě Polska a Irska se jedná o ještě těsnější harmonii.

Česká republika jako zájmová země se liší ode všech ostatních v Evropě svou jedinečností pozadí kauz, z nichž jednou byla touha po nacionalistické identitě a círke, která toto hledání charakterizuje. Na druhou stranu, i když je na komunistický režim jako na vrcholný důvod sekularizace v České republice kladen velký důraz, naše studie to podle zkušeností jiných bývalých komunistických zemí, jako je Polsko a Slovensko, vidí jinak. A opět chceme souhlasit s nomenklaturou České republiky jakožto sekularizované společnosti, která je výsledkem jistých faktorů jejího historického, politického a náboženského vývoje. Ale nesouhlasíme

s tím, aby byla považována za nejvíce ateistickou zemi na světě a to na základě skutečnosti, že sekularismus v žádném případě neznamená ateismus. Tedy zastáváme názor, že Češi jsou věřícím národem, ale jen málokdo z nich institucionalizovaným způsobem.

Ratzinger je zkušený teolog a bývalý papež. Věří, že sekularismus v Evropě způsobil evropské identitě více škody než užitku; že má šanci zničit jedinečnou identitu Evropy vytvořenou v průběhu času. Tato ztráta by na evropském kontinentě mohla vyústit ve vzestup islámu – starého soupeře s jedinečnou kulturou Evropy. Bude provázena lehkovážným pohledem na budoucnost Evropy, která je ohrožena pokrokem vědecké medicíny bez svědomí. Je zřejmý i následný vliv na demografii. Podobně kritizuje export západní kultury do jiných zemí světa. Jednou ze zemí pod vlivem tohoto fenoménu by mohla být Nigérie. Pokud však vezmeme v úvahu vnitřní kapacity kultur odolávat vlivům z vnějších kultur, aby samy byly zachovány, je otázkou, jak velký vliv bude mít sekularizace na nigerijskou společnost. Je důležité poznamenat, že situace Nigérie je jedinečná v tom smyslu, že ačkoli se jedná o náboženské klima, řídí se sekulární ústavou. Sekularismus v konečném důsledku neznamená absenci víry a nepředpokládá sekularismus, jehož příkladem je sekulární Evropa.

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