

## Post-Secularity as the Marker for Phase Transition

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### Abstract

*The article makes an attempt to define an interconnection between faith, knowledge, religion and reason in modern post-secular philosophy. It is suggested to analyze natural phenomena in relation to the increase of quantity and quality links in the system. This explanation helps to imitate development of human being and mankind in present-day crisis. It is important to examine the processes with a maximum possible period.*

**Key words:** post-secularity, crisis, motivation, faith, religion, knowledge, experience.

Examining the problem of post-secular society self-identity the researchers define it as philosophy and theology *relations* problem in the field of sociology and politics. In line with this secular society transformation identification is proceeded under evidence strain<sup>1</sup>. Secularity itself appeared as a reaction result of medieval religion strain on science. F.A. Yates in his works “Giordano Bruno and Hermetic Tradition” and “Rosicrucian Enlightenment” assumed that the main challenge for Cartesian idea initiation in science in the 14<sup>th</sup>-16<sup>th</sup> centuries was hermetic philosophy, magic and alchemy. It became necessary to review rational territory in regard to metaphysical. Their mutual influence defined post-secularity as conformity and diffusion attempt of the one and the other. The works of Jurgen Habermas, John Rawls, and Quentin Meillassoux are also appropriate in defining post-secular expansion in which those opposed origins are integrated.

“How should we see ourselves as members of a post-secular society and what must we reciprocally expect from one another in order to ensure that in firmly entrenched nation states social relations remain civil despite the growth of a plurality of cultures and religious world views?”<sup>2</sup> The problem is that starting the conversation of faith and reason meaning in modern post-secular concept the panel often round up to discussing the problems of religion and reason. As a result of this “faith” definition became identical to “religion”. Secular society isolated those notions but now, going beyond secularity and admitting the notion “faith” in the discursive space, it “dragged” the notion “religion” there. And instead of examining faith-knowledge dichotomy it now examines religion-knowledge equation. “Theology intrudes philosophy world, and philosophy needs to overcome its post metaphysic attitude so that it can recover its truths and its right to exist “on the enemy’s country” (more correctly, the country which surrendered to the enemy). Thus, religious and secular, theology and philosophy, and at the same time faith and knowledge are mixed in the new post-secular philosophy situation”<sup>3</sup>. Later Dominique Janicaud, Anthony Paul Smith, Daniel Whistler got also caught in this trap. This problem was defined as “auto mutation strategy” by such well-known scientists as Slavoj Zizek, Alain Badiou and Giorgio Agamben. Introduction of this undefined indeterminate into the equation rung up such theses as, for example Woter Hanegraaf’s thesis that New-Age is a secular religion<sup>4</sup>. In Russia the problem of relations between religion and science is dedicated in the works of S.A.Smirnov, S.S. Horunzhy, O.I. Genisaretsky.

Religion and faith connection lies in our “cultural unconscious”. The experience that we got from outer world, through cultural environment, and accepted it as given but not experienced it through senses.

It is impossible to solve the problem being at the same level with the problem. In order to see the difference between faith and religion one has to sacrifice personal experience and social attitudes which act as sub-programs and force the researcher to make decisions and become an excessive motivator.

Religion is an evolution result of a human being intention to pass over its experience. We observe that animals pass over their experience to descendants through practical sensations. It's a game or an imitation which is based on natural instincts. The process takes a long time and holds modest experience in comparison to human being educational process. It touches upon simple survival procedures: food, safety, propagation of species. At the stage of transition from animal to human being there appeared a necessity to transfer a larger amount of information. Thus graphical, verbal, cultural and ritual means of description and experience transfer appeared. Those means have their pluses and minuses. Pluses: time saving, culture and civilization development. Minuses: transfer of existing experience to future generations is done without real living out of this experience by the learner, without sense involvement, without learner participation in the experiment. This results in the formation of indirect cause-consequence conditions system. Conventions and presumptions were created and they became the basis for culture. The most accurate definition of culture as a social and cultural phenomenon was given by Y.M. Lotman. "Culture is memory. That's why it always is connected to history, always implies continuity of moral, intellectual, spiritual life of a human being, a society, a mankind. That is why when we speak about our modern culture we, unknowingly, speak about a long path which this culture was going through. This path contains thousands of years, steps over historical eras, national culture boundaries and immerses us into one culture – a culture of mankind"<sup>5</sup>. Developing further this idea culture can be defined as the experience transmitted in the coded form.

While studying this phenomenon the chain was as follows: cause – analysis – synthesis – experience – recommendations and instructions. The following generations simplified the chain to the scheme: cause – recommendations. Naturally, the number of phenomena was increasing, and the human being was developing. Having lost the connection between the cause and the consequence once and coming across new conditions, mankind invented religion as the panacea. And what could not find room in the "handy tips", became overgrown by a vast explanation material. And up to now even in scientific environment there is a trend to pack facts into priori theories, and new local religions are being born. Unconscious connection of faith and religion is created by culture defining faith as mind capability to buffer unresolved modern problems. Take assumptions as fait accompli and build further arguments on the basis of that. Culture translating ceremonies and rules to the child forms certain fundamental truths which should be accepted for granted, for learner's benefit. Culture becomes a peel of unripe fruit in the process of mankind experience transformation, on the one hand, and a convenient wheel tread with complete determination, on the other. G.L. Tulchinsky defined this cultural feature as a resource and barrier of development<sup>6</sup>.

Religion is a cult, an instrument and main storage of culture. It transfers painting, music, architecture, literature, ethics and moral canons from generation to generation. C. Taylor, M. Sandel, P. Berger agreed with this. Religion was used as a universal tool in politics, same as secularism<sup>7</sup>. To find out the balance between faith and knowledge we need to take marketing and political tools out of the analysis irrelevant to the research issue. Faith is knowledge but lying on the next level of problem review. Since the event or phenomenon has not been studied and there is no reliable understanding we can only believe that the next stage of knowledge lies in the same laws of nature as the one already explored. Therefore, the difference between faith and knowledge is in the human being perception. Faith has no direct relation to religion. The same as reason to knowledge. Let's try to connect those four terms to the system of relations. This will give a human being model and his motivation, from the moment of human being self-identification to present abstract theoretical schemes. "And Moses answered and said, "But, behold, they will not believe me..." And the Lord said to him: «What is that in your hand?" And he said: "A rod". The Lord said, "Throw it on the ground." Moses threw it on the ground and it became a snake, and he ran from it". (Torah, Exodus, 4).

In the process of higher hominids transition to Homo sapiens, human being acquired capability to conceptual thinking. This can be claimed since the first do not show these capabilities, and the latter use them excessively. Human being faith appeared from the capability to analyze its life experience. Defining objective laws existing in the environment human being made attempts to study laws of nature though posteriori ways and tried to follow them as possible. Ever since human beings are ruled by two motivations: unconscious instincts – the result of human being evolution on Earth from nonliving level; and personal experience – the result of environment influence. We can start speaking about initial (zero) human being model from the point when the human being finished changing genetically under external conditions and started creating those conditions for himself. Experience was accumulated in the course of time, and once human being invented its first "life simplifying" model. He started to classify experience not just for personal use but for its transmission to congeners and descendants.

The need of cooperation between faith and knowledge was growing, which meant not to go by a posteriori way searching through all possible combinations but to base upon real experience in the a priori approach. ...

**Excursus:** *This model can be described by two statements and is appropriate for all observable living worlds.*

1. Human being moves from state “A” to state “B” only in case he feels better in state “B” than in “A”. Therefore: human being moves from distress and lack of something to pleasure and fullness.

2. Human being strives from “A” to “B” through the most effective way, by the easiest course effort wise.

All motivations result in those two laws.

Therefore, human being started getting less experience analyzing his 5 senses but more from environment experience. Language as means of experience transformation appeared as information became more complex. According to Y.M. Lotman, here we can also speak about “non-genetic heritage” as another’s experience. As mankind “experiences” got more complicated, communication flow developed and expanded. This process is still going on today. Differentiation between own experience and “knowledge” from outside which, in fact, is an attempt of reduced experience transmission, originated abstractive knowledge. This knowledge came to human being through abstract modelling, not through experience. It seems better to receive own experience; it’s much better, for example, to travel in London and feel its unique flavor, smells and sounds, sense the fog through the skin by five senses rather than read through the most perfect travel guide? We realize that the quality is hurting but the second motivation law is at work here. Why goes energy demanding way when using someone else’s experience will do? This is how human civilization was developing, and communication transmission of experience became the only possible way for existing knowledge volume.

Mankind during the whole of its evolution way experienced external nature impact. Human being felt comfortable having instructions for different life situations. This presented certain advantages but nevertheless there were disadvantages. In virtue of law 2, human being used another’s ready-made knowledge and stopped analyzing cause-effect relations in another’s experience. In due cause these rules or instructions transformed into folk tales, legends, myths, superstitions, magic and religion. This process is still here at present. While previous generations of structural engineers used analog computation procedures, with the help of abacus, sliding rule or manually, a modern scientist uses a calculator. He is not bothered about algorithms which are the basis of electronic devices.

The same is about knowledge accumulated as rules. They lose their effectiveness since human being is developing and cultural environment is changing.

**Excursus:** *We acknowledge excessive power in the system in the whole of 3D space felt by our 5 senses. This power triggers off all phenomenal matter. It is the basis of all living evolution on Earth. We observe its impact when vegetation is appearing from non-life. There was no need to create vegetation in a non-living planet. Billiards of planets exists perfectly without vegetation. Power is also demonstrated in the formation of animals and human beings. All these “new formations” from the point of view of non-living matter are meaningless and needless. Thus, the power demonstrated on non-living, vegetation, animal and human being systems is level-forming or (archaic notion) forming.*

So what did the Lord want to tell Moses? “What is that in your hand?”, in hand means “I possess knowledge”. It is in my 5 senses. If I throw “Rod”, it means that my experience does not have my own feelings, and I fall under the power of “Snake”. In changing conditions and developing society the old rules need to be modified through experience, as opposed to theoretical conclusions which add on lacking rules. This biblical scene about the snake also describes “auto mutation” process by S. Zizek.

**Excursus:** *Apart from the power developing all system’s 3D space there is a matter and its feature – inertia. It appears in the second motivation law. In non-living matter power and inertia interaction is described in the second Newton’s law: motion speed change is in direct proportion to the power acting on the matter, and is inversely proportional to mass. That means that inertia is a measure of matter. This law works on all levels and turns the systems towards homeostasis.*

The process of knowledge and faith interaction by means of folk tales was described in ancient times. Faith includes knowledge of general nature development law which says that mankind shall go by the path of least resistance and will “make up” lacking or “re-write” non-functional instructions and rules by a priori ways. Therefore, faith is an attempt to add motion (speed-up) to the inertial conscious mass, on the basis of knowing the Lord feature or moving force in the system.

Human being features a set of wishes of different levels. And his actions are a super position of these wishes depending on his point of attention. How does the reason work? Reason is a computer which optimizes ways of obtaining the desired. Reason as the main management center is also subject to inertia. System knowledge preservation and a wish to follow its laws, on the one hand, and the wish to keep immovability, inertia, on the other hand, came into collision which in the 21<sup>st</sup> century was called secularity crisis or post-secular philosophy. The challenge is to find a new convenient instruction instead of the old one with the sign “out of service”. And it’s not just about courtesy rules in discussions. The problem is that at some given time we should go by faith beyond knowledge. Crisis in the “reality reflection” philosophy just means that main explanation trends do not satisfy civilization requests.

*Excursus: How can we analyze evolution in the maximum possible time frames? I suggest we consider evolutionary development as the increase of links quality and quantity in the nature system. We can consider nature only from the moment when hydrogen atom appeared. It consisted of proton, neutron, electron and some mystic links between them allowing atom not to fall into pieces. In the process of star appearing and ageing we got the whole of periodic table through thermonuclear synthesis. This non-living level appeared. For us transitions from one level to the other are characterized by atom mass and, therefore, by the amount of electrons on its orbits. Starting from hydrogen and further the amount of links is increasing up to the moment of factual saturation. Super heavy atoms can “live” a thousandth split second before they break apart. The system has worked out the possibility to linear links increase and changed over to interatomic interreacting which is reflected in inorganic and later, in organic chemistry. Transition between inorganic and organic chemistry is characterized by an order of magnitude increase of quantity and quality of links in the system. Further development of links characterizes a principally new vegetation level. Vegetation system does not just control passive chemical reactions in nonliving matter but goes into the level of links to the outer world; obtains and releases elements, absorbs solar energy, periodically synthesizes new chemical elements, and captures all liveable space. But the system reached the sense of fullness and is not able to increase the amount of links, the same as in nonliving level. Complex nomadic organisms, any organ of which is by ten times more complex than vegetation level, appear, and that is a quantum leap to a new horizon. Mobility, reproductive, exchange system is inaccessible for vegetation level. And the situation recurs again and requires a new qualitative increase of links and complication of the system. Relations between animals appear a human being appears and intergrades; communication system is again by ten times more complex than social models of the highest primates. Conclusion. Our world system is developing. The main indicator and object is the increase of link quantity and quality.*

Therefore post-secular philosophy problems might grant a deferment for the next phase transition but will fall apart like a super heavy atom without any external pressure. It’s impossible to understand animal world being on the vegetation level. And mankind civilization is sufficiently developed for the transition to the new level. It has “a rod” for it – knowledge about mega global processes which help make simple forecasts: quantum leap of links increase among existing elements. An intermediate (boiling) layer of elements which are in both states will appear on the phase transition turn.

Let’s try to define “phase transition” between two states. It is necessary to consider a human being as a result of all previous evolution steps: nonliving, vegetation, animal. Reviewing should illustrate a law which helps to model human being and mankind future steadily. The law of discreet, stepped development is as follows: human being program in its development and separation from nature got all features from the previous step and used it as a primary function for the following qualities, following step. Ladder philosophy exists in earlier civilizations and cults. “Ladder is an image of connection between upper and lower, different cosmic zones, it creates conditions for communications between worlds. Ladder equivalents are Golden Thread, World Axes, World Tree, World Mountain, Rainbow etc. Ladder crosses three cosmic zones connecting the world of gods, human beings and underground world. Ladder is connected to vertical motion. Frequently ladder steps determine hierarchy of godlike characters”<sup>8</sup>. “The idea about hierarchy steps of nature objects in accordance with organizational level complexity. Initially the concept of the ladder of life, or “the chain of being”, a gradual transition of non-organic objects to more complex organic ones, up to the animals and human beings, was developed by Aristotle. This concept was one of the leading ones in philosophy and natural science in the Middle Ages and especially in the 17-18<sup>th</sup> centuries. But in the second half of the 18<sup>th</sup> century the chain of being built by C. Bonnet was criticized for its theological content (hierarchy top in this ladder was given to angels and archangels).

The first ladder as reflection of progressive nature development associated with the increase in organization level (gradation) was presented by Jean-Baptiste Lamarck. As evolutionism and biotaxy developed the interpretation of accumulated data on their kinship and structure using ladder concept became inappropriate, and phylogenetic tree<sup>9</sup> was used for describing evolution relations between different species groups. Likewise “Insignia and heraldry encyclopedia”<sup>10</sup> says that ladder methodology as a discreet-continuous tool of learning the world exists in the the culture of Africa, Mesopotamia, Ancient East, Egypt, Japan, Indo-China, North America, Australia, Pacific Islands. It combines all main cults and religions: shamanism, heartheism, Judaism, Buddhism, Christianity and Islam.

During the 19<sup>th</sup>, 20<sup>th</sup> and the beginning of the 21<sup>st</sup> century focus specialization development was observed. Under that logic more people take part in providing one person with all necessary. In the foreseeable future everyone will be tightly tied up with each other. Amount of links increases, and this results in the change of link quality. It is clear that evolution of people relations is happening during their integral communications. Having acknowledged the crisis of classic world view the closest problem solution was suggested by holists: Jan Christiaan Smuts<sup>11</sup>, Kenneth Earl Wilber II<sup>12</sup>.

V.A. Sulimov<sup>13</sup> details crisis and culture as its indicator and diagnoses crisis in modern society. Using retrospective approach we can observe crisis periodicity in all nature aspects. In its turn crisis is an indicator of phase transition. We are on the threshold of a new level or a step in evolution ladder. Based on the experience of previous levels we can assume that a feeling of darkness and miscommunication or interpretation crisis is commonly found in any phase transition. And as always on a borderline there are fears, lack of confidence, attempts to find way to unknown. Appeal to magic, esotery, metaphysical, myths, fairy tales are characteristics of the oncoming transition. Reason is trying to model the future but it has no experience. Experience accumulated by mankind in “stable era” is not efficient. Drifting to emotional, abstractive is inevitable. “And those attempts to understand are in the least aimed at generating rational conceptions, models. They are often stylistically sophisticated combinations of “signifying without signified”, metaphorical connotations at the most”<sup>14</sup>. As a remark, crisis situation in mankind history recurs on a regular basis, even from Deluge. Torah gives instructions on crisis management: “What’s in your hand, Moses?” If the path of human development goes through accumulated experience analysis then all attempts to “drag out” a new knowledge from transcendent are similar to Moses’s fear to throw a rod. A rod in this case is following rational but temporarily hidden knowledge and it turned into the snake which means following irrational. Modern era analysis shows a consistent “crisis – pro bono”. The darkness of miscommunication is inherent to transition process. As in biblical times people are willing to create “a golden calf” and believe in supernatural power. It’s normal. The human being is not going back to being an animal (new animality according to G. Agamben and M. Heidegger). Even having lost experience mankind will not be able to ignore excessive power in the system, thus will not go back to the previous state.

The illusion that present-day society can excite itself and step forward prompts to searching a transcendent essence. But the system already contains power and matter which, according to Newton, is an inertia measure. Thus we observe discreet ego bursts in the history of human development, from ancient Babylon up to the present. The second motivation law makes human being to become more and more inert. The whole mankind progress is based on motivation approach: maximum effect with least effort. Therefore anticipating evolutionary development we shall not see self-excitement of a system-related society. We observe two forces in the whole phase of history: dynamic force of nature applied to the matter resistant to it. Force and inertia resistance are tied up by directly proportional relationship. Taking up the balance of faith and knowledge in crisis showed that faith means opening up a new level after the closed one, and natural forces act at this level as well. The world is like Mendeleev periodic law, a new level of elements is unknown but their features are familiar.

In the infancy of man people tried as best they could to manipulate each other. Those achieving it reached a higher level in government; they became representatives of a family, society, and nation. As the wealth grew some people became successful merchants, others became leaders as government system developed. The first PR course was given in Illinois University in 1918. And in 1922 - in New Your University. Training of PR specialists was initiated in New York in 1923 by a married couple of colleagues Edward and Doris (Fleishman) Bernays. The same year Crystalizing Public Opinion, the first book by E. Bernays, was published. Since the beginning of 1930s PR is regarded as an independent management function. While in 1936 only 5 USA universities trained PR specialists, in 1949 this was done in 100 American universities and practically all European universities (the ones having journalist faculties).

Public relations development concludes the century of manipulative technologies. Attempts to control people opinion and their motivation are actively opposed by the recipients. A modern human being of the 21<sup>st</sup> century experiences more and more attempts to control his decisions. Advertising is a visible impact on consumer, and PR is a hidden one – and that is their difference. While the client comes to understanding that he was being manipulated PR turns to advertising. We observe a fleeting fall of yesterday's perspective goodwill technologies. The society will go to active resentment of any interference into decision-making from passive opposition to manipulative technologies, even in case of welfare losses. Resistance power will increase at a new evolution loop. Under that logic, in the world where my welfare depends on everyone I would avoid manipulating the neighbour as we are closely connected by marketing, cultural and affined relations. And in the conditions of economic stagnation the attempt to promote own welfare at the expense of the other person is a global armed conflict risk. Thus, transition level will go in the name of **public responsibility**.

If we take the liberty and dip into the future, a logical continuation of evolution would be a biblical “Love the neighbour...” This phrase is being passed from the Moses times as the last instruction from people who saw the world based on their own experience. And this slogan can then be a subject of hermeneutical interpretation.<sup>i</sup>

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