

The New Dimensions of Religiosity

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The specifics of every religion can be read and interpreted sociologically. Sociologists of religion study religious facts, be they past or present, and these objective phenomena must be also treated as social facts, explainable by other social facts. In other words, to construct, classify, compare, treat them within the relationship and conflicts of a society, recessed community in certain groups.

The religious “explosion” of the East, the development of Islam, the “new religious movements”, the vitality of the “new communities”, attracts the sociological interest and brings up many questions.

The object of religion is alive, reborn, spreads, dissipates, moved to the "critical times". Very important is to track and analyze these transformations.

In her book *The new dimensions of religiosity* Maria Serafimova describe social context, social impact, social significance and functions of a religion in society, the interaction of religion with other spheres of social life. The proposed work is a non-formal, original and meaningful and is achievement of the author. It is definitely designed for students, but would be of interest to all who are interested in the study of problems.

In the study are presented different topics, each of which pursues its own logic. The problems are caught in dynamics. Description of the different moments through which unfolds meaningful learning material is strictly selected conceptual scheme.

Textbook is structured in twelve parts with respective divisions devoted to the main topics of the course. The classical, seminal sociological theorists of the late nineteenth and early twentieth century - Emil Durkheim, Max Weber, and Karl Marx were included. From the seventeenth through the nineteenth centuries, the ideas posited by these sociologists continue to be addressed today.

Undoubtedly dignity of the Serafimova's work is the use of the capabilities of the outlined theoretical framework for setting her own perspective?

She describe the situation of the modern man of the XXI the century, his preferred beliefs and values in a pluralistic world, free to adopt and abandon the symbolic content of religious systems that he like.

A contribution of Maria Serafimova is her serious attention to religious symbolism as a topic worthy of study. As she argues in her book all human activities involve symbolism, have a symbolic character and every religious act involve a meta-empirical reality. Pputting it differently, more and more people realize that we must *live simply so that others may simply live*. A person is a legislator of his life and takes place according to their contribution to society, to which it belongs. It is no longer subject to the norms of the group and does not receive *commandments* about what they must believe and do by institutional brokerage. They construct their meaningful dispositive for themselves and are free to choose any religion or religious group to belong.

Serafimova explain that the past is no longer a perfect world, which regulates things. It is an imperfect world and the subject of dispute. In the postmodern culture, individuals look for ways to orient their worlds by a certain “invisible” religiosity, which penetrates throughout the so-called secular societies. The existence of societies is impossible without religions neither authentic, nor the so-called “earthly”, civil or laic religions. This is the transition from world religions to something that can be defined as "personal religion", to this type of religiosity, in which individuals construct their own conceptual system.

As Serafimova wrote the modern man of the XXI-the century chooses his preferred beliefs and values in a pluralistic world, where conflicting values co-exist and are subject to the critique of reason. The past is no longer a perfect world, which regulates things. It is an imperfect world and the subject of dispute.

Perhaps one of the greatest ironies of our postmodern world is that the modern man have more capacity for communication than any other time in the history of humanity. There is a widespread feeling of disconnection. Preoccupied with distractions while at the same time the people being imbued with a stark feeling of loneliness.

In the postmodern culture, individuals look for ways to orient their worlds. They find themselves amidst a sea of chaotic relativity and have a greater need to bring meaning to their lives. Because of this the existence of societies is impossible without religions.

The study draws from the disciplines of anthropology, psychiatry, history, psychology, sociology, religious studies, and theology.

In order to establish a world of peace, harmony among religions is essential. Maria Serafimova present sociology of religion as a field that should have much to contribute to the understanding, necessary to advance such a world.

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