

Civil Religion and its Relationship to Global Theology

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Abstract

The enlightenment ideas developed the shape of a new religion which is named “Civil Religion.” The history of the USA is the creation of divine providence: the presidents of the USA can be examined in this perspective as ‘prophets’, and the Independence Declaration and the composition as ‘religious texts’ of a civil religion in anniversaries like the ‘Thanksgiving’ and the ‘Memorial Day’, personal rights and the families are ritually combined into civil religion. “Religion of Civilians or the Religion of Bourgeois, everything is private in a political religion or the religion of civilians and it vividly distributes duties within the sphere of religious dominancy and political public life. “The Religion of Politics, political religion or the religion of politics has the approach of civil religion providing the ways for an authoritarian ideology, and to substitute the existing sacred societies and mores—one remembers the state’s rites and compound erected by the National Collectivism.” As per the Brill Lexicon of Religion “the dissertation of the civil religion is imaginable only in the perspective of modernism, the ‘parting of the church & the state’, and even the request for liberation of the religion.

Keywords: Civil Religion, Global Theology, Secularism, Positivism.

Determination of “Civil Religion” Concept:

A paradigm shift was brought about by renaissance and reformation in the man’s way of thinking. Prior to renaissance and reformation, the ideas and thoughts of man were based on revelation. It was the staunch belief of the man that this universe is made by Allah the Almighty and all phenomenon of nature by his command. Man also believed in spirit, angels and the life hereafter which depends on the deeds of man. But after reformation this idea of life changed out rightly, and materialistic approach was given priority at the expense of spiritualism. Now society sought secular and philosophical foundation and religion became personal matter of the man. The man did away with the metaphysical basis of knowledge and empiricism was made the foundation of his knowledge. Hereafter was sacrificed at the altar of these worldly pleasures. This shift in man’s thinking influenced religion, politics, society and history to the greater extent.

On October 31, 1517 A.D Martin Luther wrote his thesis which contained objections over church, and in this way he declared independence from the church or religion. His thesis enabled people to decide the things according to their own whims and wishes, unlike traditional method in which religion had prime authority. Consequently, those moral standards which were derived from revelation lost their significance. In the backdrop of these developments John Calvin declared interest lawful, which was previously not allowed by religion. So religion was discarded by modern philosophers and thinkers because they thought religion is an obstacle in the way of progress. George Santayana branded religion as a kind of poetry. To Croce religion is mythology only and nothing else. Emile Durkheim took religion as a sociological phenomenon and Karl Marx opined that religion is opium for masses. Due to this blunt criticism of religion truth faded away from human life and the belief which is prerequisite of religion was replaced by scientific naturalism.

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Auguste Comte presented a thesis about the evolution of human mind which has three stages. He says:

“We might continue at once to examine the usual rules through which the advance of a human mind advances. So, the systematic rule of the theory seems to me to comprises in a huge ethical law of the sequences of the three states—the primeval religious state, the transient conjectural, and the final constructive state—through which the human mind has to pass, in every type of assumption.”¹

Three stages mentioned by Auguste Comte are given below:

1. Theological state
2. Metaphysical state
3. Positivism² state

In the epoch of religion each and every development was attributed to god and goddess. In the metaphysical period man sought help from the metaphysical hypothesis. The life hereafter was taken into consideration for the interpretation of all events. Third period is positivism which means scientific and it is modern era. In this period the interpretation of events is induced with the help of experiments and evidences. Comte pay gratitude to religion that it helped human mind to reach up to this scientific era.

Thus there is no more need of religion because human mind has got maturity. John Stuart Mill thins Comte’s terminology badly chosen as implying unintended connotations, at least to the English mind. He prefers:

1. Personal or Volitional
2. Abstractional or Ontological
3. Phenomenal or Experimental³

Lester Frank Ward opined that human mind has passed through three phases namely:

1. Teleological
2. Ontological
3. Positivism⁴

It can be inferred after analyzing above mentioned philosophers that the era of religion has gone with the winds and modernism has started. Thus to construct a society on the revealed knowledge is no more valid.

Although modern thinkers have discarded religion but they were influenced by its organizational nature. So they had to study religion from socio-political perspective, these philosophers or thinkers given a new outlook to that aspect of religion which can bring about unity, discipline and socio-political integration in a modern nation state. This idea later on took the shape of a new religion which is named “Civil Religion.” This new religion is based on empiricism. Durkheim who was an atheist branded religion as social phenomena in the same back ground. He further propounded the theory of “functional equivalents.” So he enunciated the theory of Civil Religion.

¹ Comte, Auguste, *The Positive Philosophy*, freely translated and condensed by Harriet Martineau, (London: George Bell & Sons, 1886), 522.

² The word “positive” as a synonym for “scientific” in its generally accepted sense.

³ Mill, J. S., *Auguste Comte and Positivism: The Essential Writings*, (New York: Kessinger Publishing; 5th edition, 2003), 25.

⁴ Ward, Lester, Frank, *Dynamic Sociology*, vol. I, 86-87.

Civil Religion means that religion which can unite and integrate a secular society. So that modern nation state can attain the allegiance of the masses. Howsoever modern western thinkers devised a new concept of God, prophets, sacred scriptures and religious icons for this new religion. Besides this they also presented the concept of national holidays. One can view the preliminary shape of Civil Religion at the time of French revolution. During French revolution its slogan and state became sacred.

Durkheim writes about it in these words:

“This ability of the society to establish itself as a ‘god’ or, for manufacturing gods was never ever more visible as compared to initial years to French Revolution. At this point, factually, underneath an impact of the universal eagerness, things virtuously laical by nature were changed by the public view to blessed things: which were the Fatherland, freedom, and reason.”⁵

Robert Bellah also writes:

“The French revolution was anti-ecclesiastical to the central and endeavored to establish an antichristian Civil Religion. Through up-to-date history of France, gulf between old-fashion catholic sign and representation of 1789 has been enormous.”⁶ Before we go into further detail, it seems appropriate to analyze Civil Religion from its variant definitions.

Definition of Civil Religion:

Samuel P. Huntington says that “in USA, Tocqueville believed, ‘Religion...is associated along-with all customs of state and all passions of patriotism, from where a strange force is originated’. Socializing of the religion and the patriotism is obvious in USA’s civil religion. In 1960s, Bellah explained the civil religion, ‘at its peak’ as a ‘honest uneasiness of worldwide and supreme sacred realism as exposed from knowledge from the people of the USA’. Civil religion allows the people of the USA to collect nonspiritual politics and their sacred society, to wed god and state, to purify it with spiritual piousness and further lead to the soul of the passion of loving country and pro-self-government lawfulness to their spiritual views, and to combine what can be contradictory devotions to allegiance to a faithfully awarded state.”⁷

Robert Bellah who formalized the idea of civil religion in Daedalus session on the USA’s Religion in May 1966 says:

“Though issues of individual religious views, adoration, and connotation are measured to be severely isolated issues, a few basics of spiritual directions which the great mainstream of American part have frolicked a critical character in the growth of the USA’s departments and still offer a sacred length for the entire fabric of the USA’s life, with the political circle. This spiritual direction is combined as beliefs, sign, customs that I am naming as the USA’s civil religion.”⁸

⁵ Durkheim, Emile, *Elementary Forms of Religious Life*, trans., Joseph Ward Swain, (London: George Allen & Unwin, Ltd. 1926), 214.

⁶ Bellah, Robert, “Civil Religion in America,” in *Beyond Belief, Essays on Religion in a Post-Traditional World*, (New York: Harper & Row, 1970), 186.

⁷ Huntington, Samuel P., *Who Are We? The Challenges to America’s National Identity*, (New York: Simon & Schuster, 2004), 103-106.

⁸ Bellah, Robert, *Religion In America*, ed., William G. McLoughlin and Robert N. Bellah (Boston: Houghton Mifflin, 1968), 5-6.

Dr. Robert N. Bellah says:

“Behindhand the civil religion at each stage lie scriptural epitomes: Exodus, Selected People, Pledged Land, [the] New Jerusalem, Sacrificed Demise and Re-birth. Nonetheless, these are sincerely the citizens of the USA and honestly the new. It has its own pious persons and its own described ‘sacrifices’, own religious happenings, own spiritual spaces, own earnest rites and sign. This is troubled the USA should be a flawless society in consensus along-with the desire of the ‘god’ which can be simply made by the individuals, and can be the light for all the countries.”⁹

Coleman solemnizes a description of civil religion and tilts three core features of the USA’s civil religion. He explains civil religion as:

“the set of principles, rituals and signs that narrates a man’s role as an individual and his society’s dwelling in space, time and history to the situations of final being and connotation.”¹⁰

Three features, as per Coleman, epitomize the USA’s civil religion:

1. “The state [nation] is the chief agent of God’s evocative action in the history. This viewpoint gave growth to the policies of obvious intention and the world’s duty.”
2. “The nation [state] is the main society in relations to which a person discovers his/her own and the identity of the group. Similar to the historic church, through the principles of the tender pot, the USA was called to be a catholic.”
3. “The nation [sate] also undertakes a churchly feature as the society of virtue.”¹¹

Civil Religion always has its personal divinity and beliefs. In this context Robert Nisbet Writes:

“It is no exaggeration to say, in all, that the American Civil Religion had its widely recognized theology, one complete with creed, catechism and dogmas. A complex ritual surrounded the American flag and other symbols of national civil unity.”¹²

Tony Lawson defines Civil Religion in this way:

“Where secular signs such Flags and national hymns function to propagate social harmony in the way, which religion has conventionally completed. Durkheim employed ‘Functional Equivalents’ term to specify religion in each community, even including those who have not a single or uniting religion.”¹³

Beth B. Hess definition of Civil Religion:

“This ‘Universal religion of the nation’ Civil Religion has served the essential functions of any belief system: to legitimize and sanctify (make sacred) the social order and to integrate its members, despite differences of faith. The intermix of nationalism and religion is visible both when we make secular holidays sacred, as on the Forth of July and When we transform sacred holy days into commercial orgies, as tat Christmas. The Civil Religion even has its own integrating rituals that reaffirm collective values.”¹⁴

⁹ Bellah N. Robert, *Beyond Belief*, 186.

¹⁰ Coleman, John A., “Civil Religion,” in *Sociological Analysis* 31, no. 2 (1970), 76.

¹¹ Coleman, John A., “Civil Religion,” *Sociological Analysis* 31, no. 2 (1970): 74.

¹² Nisbet Robert, *The Encyclopedia of Religion*, ed., Mircea Eliade, (New York: Macmillan Publishing Company, 1987), vol. III, 526.

¹³ Lawson, Tony and Garrod, Joan, *The complete A-Z Sociology handbook*, (London: Hodder & Stoughton, 1999), 94.

¹⁴ Hess B. Beth, Markson, W. Elizabeth and Stein J. Peter, *Sociology*, (New York: Macmillan Publishing Company, 4th Edition, 1993), 403.

B.B Sharma propounded Civil Religion in these words:

“The Quasi-Religious beliefs and rituals e.g. salutes to the national Flag, parades, Coronation Ceremonies or even international sporting events, which can be seen to perform the function of fostering social solidarity and the achievement of political legitimacy within a society.”¹⁵

Anthony Giddens’s definition of Civil Religion is brief but comprehensive:

“The shapes of spiritual beliefs and traditions alike the traditions in a religion, but related to earthly doings such as political parades of ceremonials.”¹⁶

A scientist of politics, Alexis de Tocqueville has revealed a new form of the religion, which he termed as the ‘republican religion of the USA’.

According to him, the majority of the USA’s citizens believe in the republican religion and they believe in ‘good cause prevailing on temporary attentions. In USA, each citizen has liberty to choose his own belief and the path which, according to the citizen, may lead him/ her to heaven.

“The USA’s, thus, are allowed or empowered to choose their own created or widely believe religion like they have right to choose a government”¹⁷

There are different monikers, which constitute the civil religion and such concepts include: republican religion, public righteousness, piety and civic sense or faith. Two famous political figures including Franklin and Lincoln, these were termed as ‘public’ and the ‘political’ religion. Same, in fact, is the concept of the civil religion. “Civil Religion” is an academic term for the broadly but informally held as a set of basic political as well as social rules relating to the history and destiny of the country or the nation to unite everyone residing in that country. In fact, it’s a set of religious beliefs, rituals, customs, and signs which provide consecrated connotation to socio-political life of a society. These beliefs also permit community members to enjoy cohesive political life in goals oriented manner. Critics believe there are several religious clerics who claim civil religion plays vital role in maintaining social structure of a societal life. Generally, it is believed to be the duty of the faith and the church.

According to the Brill Dictionary:

“Civil religion displays a mechanism of linguistic formulations (symbol, documents, sayings), signs, rites, and traditions, in illustrative community life and in politics, which explains the connotation and separation of a society vis-à-vis the state, legalizes its objectives, works by bestowing meaning and encouraging society, familiarizes the populace with the norms and basic attitudes it exemplifies, and mobilizes strength and the power for the realization of these objectives. The language of the formulations, representative actions, and shared symbols rewards itself of such already existing sacred religious themes, procedures of expression, and schemes of views as can be accepted by the utmost number of individuals of the society as possible, and pursues to generate a detailed political society and general connective mechanism of norms and values. Civil religion is considered as the part of a societal political culture as well as public treatise, without returning to institutionalized religion. The objectives in favor of civil religion thus arises from the tangible and systematic sanctity and enter ‘civil space’, in celebrations at shrines and commemorative parks, in

¹⁵ Sharma, B. B., *Encyclopedic Dictionary of Sociology*. (New Delhi: Anmol Publication, 1992), 126.

¹⁶ Giddens Anthony, *Sociology*, (Oxford: Blackwell Publishers Ltd., 3rd Edition, 1997), 588.

¹⁷ Tocqueville, de Alexis, [*Democracy in America*](#), (San Francisco: Harper & Row, 1980), vol. 2, 110.

political gatherings and addresses, on the occasion of civil centenaries and committals, and in the dogmatic cult of the dead.”¹⁸

Dictionary says more that “the idea of civil religion was started, in 1967, by the U.S.A sociologist Robert N. Bellah, in the wisdom of a ‘religion for the individuals’. Bellah had examined the opening speeches of imperative U.S.A presidents and had set up that religion and God played a main role, without positioning to a specific religion. The main step of parting of his inquiries is the idealization which rites and symbolizes for the working of societies. Main rudiments of the USA civil religion are considered from the Hebrew Bible: the concepts of Exodus, the Land of Pledges, the selected people, the agreement with God, and the New Jerusalem. The history of the USA—so turns the accord of civil religion—is the creation of divine prudence: the presidents of the USA can be examined in this perspective as ‘prophets’, and the Independence Declaration and the composition as ‘religious texts’ of a civil religion in anniversaries like the ‘Thanksgiving’ and the ‘Memorial Day’, personal rights and the families are ritually combined into civil religion. The later offers, from its side, the combined enterprise for a national’s religion as a mechanism of fundamental, democratic behavior and values, of socio-economic patterns for cataloguing and insight—which, together, complaint the existence of a loyal and self-governed, and the patriotic citizen.”

Civil religion must be conceptually distinguished from:

(a) “**Religion of State**, there is always a relation between the state and the religion and whatever exists in between the both”

(b) “**Religion of Civilians or the Religion of Bourgeois**, everything is private in a political religion or the religion of civilians and it vividly distributes duties within the sphere of religious dominancy and political public life. In the meantime, civilian religion also awards duties to the person not followers of this sort of religion and performs his/ her duties within the sphere of this religion with neutral approach and just mind”

(c) “**The Religion of Politics**, political religion or the religion of politics has the approach of civil religion providing the ways for an authoritarian ideology, and to substitute the existing sacred societies and mores—one remembers the state’s rites and compound erected by the National Collectivism.”

As per the Brill Lexicon of Religion “the dissertation of the civil religion is imaginable only in the perspective of modernism, the ‘parting of the church & the state’, and even the request for liberation of the religion. Imperative origins of the idea lie within the sphere of French Enlightenment. In a piece of communication, Rousseau replied to a query of the legalization of the earthly state in 1756, that if the final is to be overall detached from the religion, with the hypothesize of a civil religion. For Rousseau, this concept is generally this-worldly: an ethical code, a type of ‘individual’s creed’; it further includes confidence in a strong and ‘rational’ god-head, but its core is the ‘holiness of a social agreement and of course the law. Rousseau’s idea was endorsed in the French Revolution, and literally interpreted in, for instance, Robespierre’s *Culte de la Raison* (‘Offbeat of the Reason’). Bellah witnessed the peril of the radical misuse of the civil religion, against the circumstantial of the distant policy of the USA in the War of Vietnam. Since then, analogous situations of the legalization of foreign policy by the civil religion have progressed frequently, as it has been witnessed during the ‘War on Terror’ in the backdrop of controversial 9/11 attacks in the USA. As per study, when militias die overseas in the name of ‘human rights and the freedom of sovereignty or

¹⁸ Stuckrad, Kocku von, (ed.), *The Brill Dictionary of Religion*, Revised edition of Metzler Lexikon Religion, edited by Christoph Auffarth, Jutta Bernard and Hubert Mohr, trans. From German by Robert R. Barr, (Leiden: Brill, 2006), vol. I, 412.

protecting human rights', the civil religion will work as solution to the issues elevated by the palpable eventuality of their deceased. Collapsed soldiers can be blameless on the reasons provided by the civil religion, and also on the other, it will also be feasible to socialize combat even more by tempting to the chief melody of detriment. The civil religion's legalization of 'ruthless exploits or the military nuisance of welfare of a policy of control and the economics, is mere feasible under the umbrella of 'human rights and the freedom' as it has been encompassed under the speaking slogan 'People and Fatherland' or 'God with Us'.'¹⁹

Objectives of Civil Religion:

Why Rousseau too much concerned with civil religion, Bellah tells us about it in the following lines:

"This is informative to reproduce on the grounds for which Rousseau was keen about the civil religion, which he preached for, and introduced 'term' for it. Absolutely, this was also an element of reasoning for provision of an alternative faith for the people whose religions were damaged by the forces of Enlightened moderation. The civil religion was not just an alternative religion; its objective was exactly to blend the faith and the politics. Also, the Pagan faith had been so similar to their political commands which 'there was none other course of owing the individuals but to subjugate them.' So, the Christianity, by prominent a 'kingdom of the heaven or the other world,' changed the entire fabric. 'Jesus was supposed to come to set a spiritual kingdom on earth, that, unravelling the sacred from the political structure, demolished the harmony of a country. [A] continuous battle of power has come out from this dual power, that has condensed any decent polity unbearable in the Catholic countries; and none has ever prospered in sympathetic way whether he or she themselves to the ruling citizen or to the priest even'. Power, then, is the epitome of the issue—more evidently, the power to define territorial and ideological limits and impose visible sanctions. For these dual issues, Rousseau offers a single solution: which to him is civil religion, because it is for the citizens to love their responsibilities, and their sentiments are those of 'sociability, without which it is quite impossible to be either a noble citizen or a religiously faithful subject'. Therefore, 'the dogmas of civil faith ought to be simple, a few in numbers, exactly fixed, and without comment. The reality of a powerful, wise, and benevolent Divinity, who predicts the life to come, the happiness of the just, the penalty for the wicked, the sanctity of the social contract and the rules and the laws: these are its positive dogmas. Its undesirable dogmas I would restrict to one—intolerance', Rousseau's overall worry in Social Contract is to classify an effective but non-despotic state, a vehicle for explaining the general will. In the book's final part, he explains various modes to 'strengthen the constitution of the state', and in this context he explains the notion of civil religion, an aid in governing. Clearly, by naming it 'civil', he desired it in some sense to be self-governing of the church, and, by naming it 'religion' he wants it be sovereign of the ruling regime."²⁰

But there is a massive difference between Bellah's and Rousseau's idea of the civil religion. Rousseau's civil religion has definitely no numinous position. The general will of the citizens is self-ruling and stands under no "superior law." In this aspect, Rousseau's civil religion varies from that explanation by most the interpreters of the USA's civil religion in which the state stands under a higher law.

¹⁹ Ibid., vol. I, 413-414.

²⁰ Hammond, Phillip, E., "The Conditions for Civil Religion: A Comparison of the United States and Mexico," "The Rudimentary Forms of Civil Religion," and "Pluralism and Law in the Formation of American Civil Religion," in *Varieties of Civil Religion*, ed., R. Bellah and P. E. Hammond, (New York: Harper & Row, 1980), chapter, 3, 2.

Is CR a Secularization of Religion?

Revitalization of Secularism in Postmodern Age:

The term secularism itself is actually of very recent origin. It was coined in 1854 to explain “positive and moral element that the terms including ‘infidel’, ‘skeptic’, and ‘atheist’ do not express.”²¹

Secularization refers to the “diminishing social significance of religion.” Berger contends that “secularization has occurred on three levels: societal, cultural, and individual. At the societal level, religious institutions no longer exercise substantial control or influence over the state or other important social institutions, such as education. Secularization involves the separation of other institutions from organized religion and religious ideas. To illustrate, we can point to the degree to which functions such as education, social welfare, and social control, once the responsibility of religious institutions, have become the responsibility of the liberal democratic state. In this sense, religious symbols and institutions have been relegated to a position in which their influence over the larger society has diminished. Patterns of secularization have also influenced various aspects of cultural life. As secularization precedes, the arts, literature, and philosophy less frequently draw on religious sources for inspiration.”²²

Berger further says that “the main source of secularization is modern world. The western empirical and technical attitude of the Enlightenment claimed that the science knew better than the religion. The attack took its ring. Religion wasn’t beaten but, hereafter, competed with other rights to truth. Science has proved to be a difficult adversary.”²³

Roger O’Toole says same thing in the following words:

“Through the secularization thesis has fallen on hard time, no new paradigm has yet emerged to administer the coup de grace invoked and anticipated by its most vehement critics. Despite all the slings and arrows that assail it, the concept of secularization persists in intriguing sociologists of religion and in dictating their subdisciplinary agenda. Paradoxically, the tenacity of the secularization thesis seems to be rivaled only by that of the phenomenon of religion itself. Roberson depicts a mutual politicization of religion and religionization of politics on an international scale, while Cipriani perceives a secular adoption of religious elements are appropriated. Lambert discerns the emergence, in a French village, of a privatized and secularized Catholicism (characterized as ‘transcendental humanism’) which is nonetheless capable of sacralizing area of public life. Said Amir Arjomand explores intellectuals’ political conditioning of the contemporary Islamic religious revival and stresses the importance of modern political, organizational, and ideological elements in this puritanical espousal of all-embracing fundamentalism. In a number of contributions, empirical findings provide a basis for cogent criticism of the secularization thesis. Lambert suggests that secularization theory underestimates the limits of modern rationality as well as the adaptive and productive capacities of religion.”²⁴

²¹ Holyoake, George, Jacob, *The Reasoner, Journal of Freethought and Positive Philosophy*, (12 December, 1854),

²² Berger, Peter, *The Sacred Canopy: Elements of a Sociological Theory of Religion*, (New York: Doubleday: 1967), 25.

²³ Ibid., 26.

²⁴ Beckford, James A., and Thomas Luckmann, (eds.), “The Changing Face of Religion,” Reviewed by: Roger O’Toole, *Contemporary Sociology (Journal)*, vol. 19, No. 5, Sep., 1990, 736-737.

Global Theology and CR:

After the fall of U.S.S.R. 1989, the importance of religion as social phenomena has been considered. Now western philosophers want to compatible religions of the world with democracy, capitalism, and other secular ideas like human rights, freedom, etc. Euben²⁵ and Fukuyama²⁶ developed the idea of compatibility of traditional religions with secular democratic ideas. We can say it a secularization of religion. We can also say it **Global Theology** or **Universal Religion**. Global theology is a relatively new way of thinking. It is an attempt to understand the present global situation from the secular viewpoint. According to Global theology:

“We are now having to think of the totality of our earthly existence, and of its new, or newly discovered, limits. There is a limit to human interference with life on the globe, beyond which the globe begins to die. There is a limit to the accumulation of military defence, beyond which it becomes, paradoxically, a threat to our very existence. And there is a limit to the economic exploitation of other human beings, beyond which the global economy begins to founder and growth goes into reverse.”²⁷

Global theology means to tend the religion from dogmas, self-purification of all the outer and inner defilements to humanitarian and worldly issues like poverty, unemployment, environmental crisis human rights and family planning and other democratic and enlightenment values. Civil religion or Global theology will be the part of universal civilization. So, these are interrelated concepts.

Universal Civilization and CR:

What is meant by universal civilization? Huntington says:

“Idea suggests the culture advancing together with human values and rapidly enhancing receiving [Enlightenment] or broadly believed as common values, including religion, faiths, customs, rituals, set of beliefs, orientations, and social institutions by the citizens throughout the world”.²⁸

He further says:

“The idea of a global civilization is a unique product of the western civilization. In the 19th century the concept of ‘the white man’s burden’ helped to justify the leeway of western political as well as the economic control on developed communities. At the culmination of the 20th century the idea of a global civilization truly helps to justify western cultural supremacy on other societies and communication and the need for those societies to chimp western practices and the departments. Globalization is the philosophy of the west for hostilities with non-western cultures.”²⁹

²⁵ See for detail, Euben, Roxanne L., *Enemy in the Mirror, Islamic Fundamentalism and limits of Modern Rationalism: A Work of Comparative Political Theory*, (Oxford: Oxford University Press, 1999).

²⁶ Fukuyama, Francis, *The End of History and the Last Man*, (London: Hamish Hamilton, 1992).

²⁷ Clarke, Paul Barry, and Linzey, Andrew, *Dictionary of Ethics, Theology and Society*, (London: Routledge, 1996), 403-404, see also Ambler, R., *Global Theology: the Meaning of Faith in the Present World Crisis*, (London: Trinity Press, 1990), Balasuriya, T., *Planetary Theology*, (London: SCM and Maryknoll, NY: Orbis, 1984), McFague, S., *Models of God: Theology for an Ecological, Nuclear Age*, (Philadelphia, PA: Fortress Press and London: SCM, 1987), Race, A., (ed.), *Theology against the Nuclear Horizon*, (London: SCM, 1988).

²⁸ Huntington, Samuel, P., *The Clash of Civilizations and the Remaking of World Order*, (New York: The Touchstone Book, 1997), 56-64.

²⁹ Ibid., 66.

In this way, civil religion is a movement to secularize the traditional religions of world so that they might be compatible with the idea of universal civilization or enlightenment ideology. Tocqueville also did this work during enlightenment period, Tocqueville specifies in his conversation of Christianity that the coalition between Christianity and profuse equality was much more delicate.

Conclusion:

The Enlightenment secular customs have been generated its own kind of generic civic faith, the faith of the state [Republic], which Bellah has honored with the 'term' civil religion. As per history, this is the most shared religion which chains the state and inclines to classify with its worldly ethics. Civil religion has further guided towards a sacred legitimation for the capitalist and democratic system.

Although civil religion's roots are found in Enlightenment period, but this idea has now developed in Muslim countries. After Enlightenment period, religion could not be relegated from society. So the western philosophers developed the idea of civil religion to secularize the religious teachings or to use it for secular purposes.

If we use religious feelings for nationalism, in fact we borrow religious doctrines from any traditional religion. If we use it to unite and strength the modern society which is multicultural or plural society, it will also be called civil religion.

**Civil Religion→Global Theology or Universal Religion or
Secularization of Religion→Universal Civilization**