

**THE CONTEMPORARY TREND OF INDIVIDUALIZATION
OF FAITH**
(Part One)

Abstract: *In the recent decades, there have been complex changes in religions and even the religiosity, faith, religious emotion that have caused many difficulties in explaining “the new religious movements” and religions in general. At present, the sociologists of religion in the Europe and the United State of America are discussed on the “religious switching” such as the conversion, the integration of churches, new sects or even “digging” the whole of a religion, etc.. This text examines these tendencies. In my opinion, “the tendency of the individualization of faith” is a popularity and the core of the religious switching. It also explains “the logical switching of the religiosity” and its trends. Basing on the method of typology, it shows four specific forms of the tendency of the individualization of faith with their features and manifestations. This research contributes to approach the diversity and complexity of religions in the religious life in the contemporary Vietnam, especially “the new religious movements”.*

Keywords: *“Religious switching”; religiosity; religious consciousness; modernity; secularization; individualization of faith.*

1. The logic of individualization of faith

Since the 1970s, the Sociologists of religion increasingly has considered the phenomenon of religious conversion spreading in the religious life in the world. The contemporary religious conversion is understood not only simply as the expression of religious trends or religious phenomena as conversion, changes of sects, but also as a deep change in the religious facts, firstly as the change of religiosity,

* Vietnam National University, Hanoi.

religious consciousness, religious sentiments, ect., that are the basic concepts of “religion”.

As a general statement about the change of religiosity in the globalization context, J. P. Willaime said: “Today, religion is caught between the logic of “individualization” and the logic of “globalization”. The logic of individualization is resulted in a sort of “*do it yourself*” that prompts some people to renounce the religious institution and seek or experience with others. While, the logic of globalization expands the religious consciousness and brings the famous distant religions to become closer, ect.”¹.

In this valuable researching thesis, the author also gave some notable comments about the trend of “religious individualization” that he considered as the most important and typical religious change in Europe in general and in France in particular from the mid 20th century and earlier. J. P. Willaime wrote: “The decline of institutional and de-culturalization of Christianity led to the state of non-organization in religions, that showed clearly the cultural and social dispersion of religious consciousness. In other words, the contemporary religion seemed to be less structured by social and cultural basis. Being caught between the globalization and individualization, religions also found their boundaries in these “symbolic countries” that eroded and blurred the religious identity, caused to be uncertain and fluctuated. We are in the age of syncretism, the mixing of traditions: religious symbolic boundaries become very porous and individuals are exposed to all kinds of offers”².

Overall, the European - American sociologists supposed that it should begin redefining “the concept of religion” by the sociological approach of “religious fact” as “a social fact” to explain the change. However, in Europe, the French sociologists such as Henchelin, Y. Lambert, F. Champion and J. P. Willaime often focus on explaining the faith conversion basing the approach of rationalization (M. Weber) or social religion of Durkheim while the American sociologists from Bellat, P. Berger to Smith focus on the role of development of “religious market” with the law of supply and demand, as well as the change of religiosity means one of the goods in the post-modernity world.

It may be said that the contemporary religious conversion is basically derived from the change of religiosity and religious consciousness that are the very basic concepts expressing the nature, characteristics, attitude of individual and community towards their chosen religions. As some researchers said that since the 1970s, in the global religious recovery scene, there was a trend of charismatic restoration which was defined by P. Berger as a concept of “De-secularization”³.

The French sociologists more consider the relationship between modernity and religion. The famous statements of Gauchet and Monod confirm that the modernity is understood as “departing from religion”; although it isn’t demonstrated clearly, it still influences on some sociologists. Via the real religious life in the world showed that beside the modernity effect, it also was impacted by the secular states with the principle of separation and the political philosophy of secularism which had ever raised the thinking of faded religion. P. Berger’s and others findings about the concept of “De-secularization” along to the new theory of “religious market” have brought to a new review on the fate of religion in the modern society. Commenting on interpretation of P. Berger about “the survival religion in modernity”, J. Ségué says, “The religion survives not only in modernity and secularization, but also continues developing. It is said that the modernity produces the religiosity, religious structure according to itself image by adapting the culture and society situation and that is a sort of religion in the liberty”⁴.

The French sociologists, then, gave other important assessments on the relationship between religion and modernity. For example, they said that the religious restoration and innovation in the American - European societies happened to be not necessarily contradiction with the development of secularism. It is the most important that the French sociologists have some significant contributions in finding the trend of religiosity conversion in the European context. Based on the relative consent view on the religious conversion relating the individual religious life, the religious communities in Europe accepted “the pluralism in the religious life”, which has promoted the significant

religious conversions, including three trends relating the essentials of faith, such as: the trend of individualization of faith, the trend of religious emotion and the trend of “salvation in the world right now” or the trend of worldly orientation, ect⁵.

It could be said that the most basic and decisive change in religiosity is still the trend of individualization of faith as we said above. In the following pages, firstly we want to clarify the logic of this important change in the religious life.

This statement shows that one of the most characteristics of the trend of individualization of religion in the modern society and secularized society, as well as the trend of globalization, and the basic characteristics creating the traditional religions in the history, especially the world religions, such as social and ethnic bases are faded. They are the core objective factors causing the contemporary religious conversion.

Noticeably, the religious conversion should be viewed in a broader context. The trend of globalization is easily realized in the economy and the culture segments, however, some researchers says that it also effects and deranges the religious life which may create a trend called “the religious globalization”⁶. This new important trend expresses firstly in the changes of the Protestantism, the Catholicism, even the Buddhism, the Hinduism, ect.

In particular, towards the change of the religious life, many researchers concerned two levels: the trend of individualization of faith took place in parallel with the logic of “globalization of faith”. The religions in front of the impact of the opposite trends changed according to dimensions that have never happened before. Even, religiosity, religious consciousness as the core values of a religion also changed strongly and surprisingly. Some sociologists called this phenomenon as the erosion of the religious identity and said that religious individuals also were hardly to identify these boundaries in the age of syncretism, mixing the tradition and modern in several levels.

The sociologists, as the above mention, also especially concerned “characters of the secularization or general heritages of the secularity” in the religious individuals.

In the fact, these issues have been debated since the late 1970s. P. Berger, one of the founders of the secularism in America, published the book “The Desecularization of the world, 1999” as a negation of himself when he said that, while the religion was recovered, the trend of desecularization begun happening in “restoration of the miracle and reinvest of the public sector” through religions.

The research of P. Berger influenced researchers in additional clarifying the characteristics of the desecularization trend, especially in the formation of the religious market and its effect on the religious consciousness and faith. They focused on the effects as following:

Firstly, the religious organizations lost gradually their power towards social organizations, had no capacity to impose their rules towards society, even created “social gaps”, generated the process of autonomy and specialization of social and religious institutions”⁷.

The hypothesis of decentralization of the institution of monotheistic religions in Europe as a result of the secularization really was originated in M. Weber’s studies when he proposed the term of “secularization” in the sociology of religion, at least this term appeared in the famous work “The Protestant ethic and the Spirit of Capitalism”. Gradually, sociologists of religion separated the two concepts, including “Laicisation” and “Secularization” as the use of French. Accordingly, “Secularization” often relates to “in the time” and contradicts to “the Sacred” with timeless feature. But it is important that the secular state environment, the modernity and the decline of institution cause the large religions in the European - American societies to be lost their social influence.

Secondly, the secularization led the religious pluralism. It is the competitive religious market. “The religion imposed as an arbitrary choice earlier, but now it is commercialized. It is sold to freedom customers”⁸. In the such religious market, religious institutions don’t exist, even religious leaders also have not got a sacred position of the people with “miracles” (M. Weber).

The deeper meaning behind the acceptance of religious pluralism in the European - American societies is together with the change of religious demography as the pluralization of the religious resources that is the first factor to create *the religious market* with more clear competition, so that the decline of religious institutions, the decline of their social influence, as well as the higher requirement of the demand and the trend of religious pluralism promoted directly formation of the trend of individualization of faith.

Thirdly, the decentralization of religious institution created the process of “privatization” and “individualization” in the faith and the religious practice. This effect as one of the direct logic causes the trend of individualization of faith that is mentioned above. Analyzed this logic, Thomas Luckmann wrote: “When the religion is separated from politics and is not society, it withdraws into the private sphere. Then the religion becomes more subjective. The faith is earlier based the social aspect in general, today this base is replaced by the individual interpretation”⁹.

The trend of religious privatization has got a decisive position towards the establishment of the trend of individualization of faith, according to my researching, because of some following reasons:

The first reason, when the individualism changed from the “abstract” period to the higher period as the “specific” individualism in the democratic societies, in the religious sphere, “the supreme autonomy of judgment about faith” also belongs to individuals.

The second reason, the modernity caused the separation between private and public; the religious authority, not only depends on the Church, but also on religious individuals who can take off “shackles” in religion as well as civil life relating religion.

The third reason, the religious privatization in the higher level led to the decisive state of subjectivization of religiosity. It is the highest development of this trend, signed a new development of higher level of religious pluralism¹⁰.

Thus, the trend of individualization of faith, through the viewpoint of European - American sociologists, is considered as a religious fact

that is a core feature of religious change. This trend is derived from the big logic rules of religious life and Western society, that are consequences of the highly developed secular state environment, the modernity of the postmodern age, and the inner trend of religion, although at different levels and expressions, all being “worldly orientation, here and right now”¹¹. In other words, the establishment of the trend of individualization of faith, not only is the issue of individual choice, but also reflects about the adaptation and the demand of development of own religions in the modern world.

2. The emergence and development of the trend of individualization of faith

As above analysis, in the modern world, especially in the European - American societies, the religious change has increasingly happened in many aspects from theology, ideas, doctrine to institution, religious practice, so that we should consider the relations of religiosity and social, cultural and psychological facts as an approach to explain the emergence and development of this trend.

2.1. Modernity and religiosity

It may be said that, along with the secularization, the modernity is one of two facts that have influenced very strongly on religious life in the European - American societies, as well as to the change of religiosity for centuries.

As above mentioned, even today in Europe, the modernity often is defined as a level of “escaping from religion”. This issue was raised in religious life from early 20th century, when European societies had been changed basically after the revolutions of politics, economy (industrialization), science, culture, society (the enlightenment movement). Based on viewpoints such as “religion as a social fact” (É. Durkheim), “religion and rationality, asceticism” (M. Weber), it may be raised an important question that whether modern society could lead to derange of role, position of religion or to lose of political - social influences of religion that are inevitable.

In other words, the modernity appears frequently as a contradiction to religion, and the process of modernization inevitably leads to

decline of religious behaviors and practice. However the problem is not simply. Towards the relation of modernity and religiosity, these viewpoints of classic sociological approach to religion, especially typical statements of Durkheim (religiosity not only is “a transcendental fact” but also is “a social fact” and of M. Weber (rationality is liberated from the dominant of faith) still help our very much to explain the change of religiosity today¹². Thus, whether want or not, “the moving religious world” in the condition of modernity has confirmed a new logic of the modern religion as the social features and social religions are not easily inherited, the social role of them also is changed, each religious individual also can choose their own religion among different religious resources depending on individual religious experiences.

If the secularization “have made” religion in the orientation of decline of religious practice, pushed religion into private life and made chances for the modernity creating “the inner secularized movement of religion”, the religiosity will have affected directly to the change of consciousness of religious individuals in the orientation of “recomposition of faith”¹³. It may be a very important time that the secularization and the modernity contributes to “vanish”, “recreate” and “invent” new forms of religiosity as well as “a moving religious world” that is mentioned above.

The change of religiosity is not only a cause, a consequence of the impact of the modernity and the secularization, but also is a motivation for creating the change of new religious types in the modern world¹⁴.

2.2. Secularization and religiosity

In the above section, less or more we mentioned the role of secularization towards the change of religiosity. In order to have a full viewpoint on the role, the position of the political - social institution in relation with religion, we need to have a more comprehensive approach.

Although secular states were born in European - American societies for nearly two centuries ago, in the debates on them,

especially at the time of the crisis of the secularism in Europe today, they still have own important heritages that are summarized by J. P. Willaime:

- “Centralization of trust of state and public power”
- “Recognition the freedom of religion and non religion”
- “Freedom consciousness without all philosophical and religious authority”.
- “Critical and controversial reflection is applied in the political and religious spheres”¹⁵.

These reviews also suggest general thoughts about a system of secular idea relating the change of religiosity, firstly as religious individuals, to ours. Thus, the change of religiosity don’t to be framed in theological environment, religious education or religious life with its institutions (church, sect).

However, it should to be considered detail impacts of secularization of religion more thoroughly. Most of European sociologists have unified viewpoints on this issue. In general, they have three following reviews:

Firstly, wholly and popular impacts of the secular state, firstly as the practicing of separation rule, are told that religious institutions were lost their social power, even the authority of the church was decreased towards believers.

In his recent book, Cao Huy Thuần wrote: “Being lost its authority towards believers, because believers did not obey Church. Church counters divorce, the Pope condemns contraception, abortion: whether or not believers follow, it belongs to each individual”. In addition, he said: “The plurality in faith breaks authority of traditional religion. Religious need is decreased, fewer believers go to Church. Rural areas, in which Church had ever got the largest influence, are increasingly empty and spend time for spiritual activities less, thus Church also is more solitary”¹⁶.

Secondly, together with secular environment, the pluralization of religious life in Europe leads to the diversity of religious supplies and the competition of the religious market.

In European - American societies, Christianity as a monotheistic religion dominated for a thousand years in the history, the emergence of a pluralism trend in religious life was an extremely new phenomenon. In Addition, the establishment and development of religious market, although it is not as actively as Asia, has given chances for choice of faith, or for the change of religiosity in general.

Although French sociologists are not first researchers discussing on trend of religious market, they are interested in the model of “religious consumption” that is more and more important in the modern religious life of Europe even though it seems to be less suitable with “the Christian Society” earlier.

On one hand, when considering this logic, French sociologists seem to be quieter prudent in the adaptation of “models of economy, market into theories of religiosity”, due to Americans often consider “religious fact” as a level of individuals, a basic psychological need”. In other hand, French sociologists also use the logic of “religious consumption” to explain additionally the change of religiosity in the secularism environment that has dominated in Europe for a long time. Shared with the reviews of R. Starek and W. Bainbridge, as a successor of researches of P. Berger on the logic of religious market and religious consumption, O. Bobineau wrote: “The contemporary religious context suggests clearly that in Northern America - the first characteristic as the development of “religious market” is released economic activities with the law of supply and demand. However, the religiosity becoming goods not mean that religion is melted into blocks which are diluted, insipid and shapeless as thought of P. Berger. More accurately to be said that the phenomenon of “commodification” of religiosity signs the protections of its life under a new and more appropriate form towards rational individual needs, in this context the competition forces “religious contractors” to bind to individual need and requirement better”¹⁷.

In a moving religious world in the context of globalization today, these viewpoints at different levels, according to ours, are worth to consider the change of religion. The new development of secularism, modernity and the emergence of religious market¹⁸ as well as above

analysis of O. Bobineau make we must emphasize that religiosity in the modern age are not only driven by “big logic” such as accepted religious characteristics by individuals or communities, or placed in the historical, cultural, ethnic and communal psychological context, but also especially considered the role of each subject receiving religion. Today, each individual receiving religions, not only bases on “his/her religiosity” naturally, but also must consider the adaptive change with religious institutions, experiences of a long time religious life, in addition, they also adapt to new requirements of the law of supply - demand, of the religious contractors in religious supermarkets increasing more popularly.

Of course, when the new religious need becomes a psychological and individual fact of religious choice today, it is still impacted by social institutions and traditional religious institutions, whether it wants or not. Once again, guidelines of M. Weber on rationality are not also limited by benefit accounts that are still worth for analysis of the change of religiosity today.

Thirdly, an other important consequence of the change of religion in the secular environment is the decline of religious institutions that leads to the process of privatization of religion in condition of separation from politic power and decline of social effects. Then, the religiosity becomes more “subjectivization”: individuals can decide to emergence of new religions without social factors in many cases. In traditional religions, especially large monotheistic religions, their faith and doctrine are “objectivized” and received by the believers through revelation, propagation and religious practice. Today, this faith seems to be “subjectivized” that makes believers to choose and experience individually, the role of missionaries to be limited very much. Even “Ecclesiology” also changes, religious organizations are not a framework and a scene of “religious life” only means a way of faith practice, ect.

It is another important review of the logic of individualization of faith. According to this logic, religious individuals not only decide to choose *an available religious menu* as in traditional religions, but also “establish” new religions without regarding of social and cultural

conditions. This nice review clearly helps us to recognize many cases of “new religious phenomena”, that has been a big and global problem in the religious life in the world from the mid 20th century to nowadays.

Thus, in terminology the trend of individualization of faith comprises philosophical ideas of Personnalism, and the privatization of faith only means a narrower concept with each religious individual. Noticeable, the logic of privatization of religion will lead to its high state as the subjectivization of faith. When religious individuals attain the state, their faith, that earlier was a subjectivized fact, available and raised in the religious life, now is depended on individual consciousness basing their own experience and determination. In one hand, the trend also reflects advancement, democratization of religious life as well as highlighting the role of the individual and the individual religion. But in other hand, it signs new challenges of religious life that leads to opposition, distrust and apprehension of community in many cases.

2.3. Concrete Individualism and religiosity

It may be said that, today the change of religiosity basically is impacted by two factors as modernity and secularity. However, the Individualism (exactly as theory of individual) has current changes that impacts not less on the change of religiosity.

It is known that generally the Individualism had finished the first period in the 1960s that was called as “abstract” individualism. The new period of individualism is called as “concrete” individualism. Actually, it is known that there are not any sociologists of religion who analyses clearly its effect on the change of religiosity, especially the individualization of faith.

Sometimes, the concrete individualism is mentioned that it often plays a role of bridging between the religiosity and the change of religiosity in the modern context today. It means that, once again, the role of religious individuals (in scene of concrete individualism developed at a quite high level) helped religions to “survive” and choose as well as change religiosity appropriately.

In addition, the concrete individualism, that was placed in the crisis of “deinstitution” context of large religions, prompted individuals to seek ways of “deinstitution of faith” of traditional religions and to participate in the new religious market. In one hand, the concrete individualism causes believers to overcome the intervened state of religious institutions of religious practice in order to become “the complete individual religious practice”.

In other hand, the separation of private and public spheres in the religious life also causes individuals to have extra conditions in order to break bonds among individuals in religious organizations that creates “new links”. F. de Singly also wrote that: “The individualism in religion bridged modes of the modern individualism. It is observed that the decline of religious institutions and communities (as a phenomenon of deinstitution of faith) and the crisis of traditional religions”¹⁹. Analyzed more thoroughly the manifestations of “the individualization of faith movement” as a term that was firstly used by J. L. Schlegel in his book “Religious options”. J. L. Schlegel said that “Religious authority did not overwhelm the individual sovereignty and did not intervene in the political reality and the sexual enjoyment. With contemporary people, activities belong to the sphere of individual integrity are not an object of the intervention of religious institutions. This is the time of separation between the private and public spheres, that begins being modernity”²⁰.

Thus, the modern individualism also contributes to promoting the trend of individualization of faith. In particular, towards French, the nation often considers the core of “their basic personality” as secularity and passion of independence as well as sovereign of each individual. As above mention, France is a typical state of “laic ideology”, citizenship and sociality pushed religions into the private sphere, caused choice of ethic standards of French as well as the choice of faith to be always in the triangular relationship: society, Church and State. In an important research on “The future of French characteristic” in the early 21th century, wrote that “no doubt that it is said that the main invention of the modern France and the main characteristic of France are the laic state. In the present, this secularity

was gradually lost much reputations due to the viewpoint of fundamentalism that was too strange with ideas of individual freedom, especially with Christianity in the 19th century”²¹.

P. Bréchon, who led the investigation of *French values* in 1999 and 2003, assessed that “The relationship of the French secular, social - political state influenced on the development of religious value in France in comparison with other European countries”, at the same time, he also said that “individualization of faith and the trend of Post Materialism were two important elements of the trend of French value system in general”²².

These reviews help us to understand more clearly about the reality of the change of religiosity in the specific context of the France locating in the center of the North - South axis of Europe. Of course, this change also associated with the aspect of religious demand as well as the religious supply of the religious market. According to this logic, French sociologists continued assessing that the process of individualization of faith became an individual experience, and that was an adaptive way of individual belonging to modernity, in some certain means it was often considered as the form of liberation from utopian.

In the trend of individualization of faith as above mention, viewpoints of L. Hourmant and T. A. Tweed could be typical while they emphasized that the Buddhism attracts the West today due to it can open the spiritual way and create the individual wisdom, including the mixed elements such as “Westernization”, “allowing each person to choose the ways and the schools that are properly with their personality, their balance, their life stress reduction, their health, their compassion and it may be the individual development in dimensions that are difficultly resolved by Western Rationalism”²³.

2.4. What principles does the individualization of faith follow?

The trend of individualization of faith in European - American societies in some current decades, according to the author, is the most important basic trend in the change of religion in general. Through analyzing of its content and expression, initially we give some reviews on “the principles” of the formation and the development of this trend.

Firstly, the first popular principle is the decisive role of individuals in “faith option”, judgment of truth as well as the assertion of “temporary dynamic” of individuals in establishing or choosing religion for their own. Clearly, the principle of highlighting of individual subject and autonomy towards selecting faith in European - American societies are confirmed firstly by the lost influence of the religious institution on human and society. The decline of ritual practice and the authority of the Church and the hierarchy class in Christianity, which are decisive factors of religious development, directly led to this principle. In the next section, while we specialize types of the trend of individualization of faith, this issue is going to be explained more clearly.

Secondly, in the context of religious market that has been formatted and developed from the second half of the 20th century, although areas, continents have got different levels and effects of this religious market, the new relationship between the supply side and the demand side changes basically the existing mode of traditional religious types (mainly from top to down).

This principle is important due to religious individuals not only select but also can decide forms, characteristics and existing mode of “the new religiosity”. If the first principle opens capacities for the trend of individualization of faith, the emergence of religious market will promote this trend to become reality as soon as possible. Perhaps, the second principle expresses the most clearly in the process of formation and development of *the new religious phenomenon* today.

Thirdly, in the relationship with modernity and secular space, although it is pressured as above analysis, the trend of individualization of faith still can seek ways to be adaptive to its individual and new religious communities. It is an adaptive principle with “cultural, religious data” of modernity, secularity under the form of “escaping from utopia”.

As above analysis, the modernity, not only impacts on the change of theology, the explanation of faith, doctrine and sometimes on canon. Even, the modernity “dives inside” religious facts and changes their operation. In consequence, the religiosity, the religious sentiment

change, then leads to disintegration, reconstruction of faith. To have such adaptation, the trend of individualization of faith also creates for itself a “prerequisite principle”, that is an individual religious experience attaching reality, which traditional religions are difficultly to have got.

Fourthly, another principle of the change of faith is that it must ensure the rule of individualization of religious experience in every form.

Firstly, it should be considered what religious experience means and how it is formed. It may be said that religious experience, especially with large religious communities, believers often are received the experiences through the teachings (religious schools, family, especially instructions of clergy) and religious life in general. These experiences usually have got stability, continuity and one-way.

M. Weber, when he built the theory of types of religious authority with two types of authority, such as *Reason - legacy* and *miracle*, indirectly pointed out the origin of the religious experience. In addition, it is also said that in order to practice of the two types of authority, the large religions often did it by three characters: *priest* who possessed the bureaucratic authority of salvation; a *magician* who possessed traditional authority that was accepted; and prophet who was considered as people possessing individual authority that was underwent challenges and contained predictability²⁴.

Based on this analysis, it was easily recognized that previous religious experiences which were received by believers mainly through priest, pastor, rabbinate (of Judaism), etc. However, today when the religious experience is individualized, the influences of prophets and magicians are more important. It also helps us to explain the emergence of Guru of the New Religious Movement.

In addition, highlighting the individual subject in religious experience also helps them to give some new concepts on religiosity such as *non religion*, *faith* and a concept that is a sophisticated difference of religious sentiments as *non religion*, *non faith*²⁵.

Thus, it is the first time in the religious life in European – American societies, a new principle appear in contrast to the tradition of Christians, that is the principle of self experiencing on religious experience. In one hand, this principle overcomes the unity of the canon, doctrine in religious activities. In other hand, it easily leads to the uncertain and unsustainable state in the faith.

In short, the change of faith in general and the formation and development of the trend of individualization of faith in particular reflects not only the consequence of big logic in religious life, but also reflects the gradual development of new principles for existing and developing new trends in the conversion of faith.

Thus, other major issue is raised that the change of religion with its core as the change of religiosity and faith, whether to influence on its social and religious function? Focused on the social relationship of religion, Durkheim concluded that “*social idea is the spirit of religion*” and “*religion is a force*” or “*dynamic of religious sentiment*”²⁶, at least that arise in our mind an idea. The dynamic of religious sentiment naturally leads to the reconfiguration of religious life in the context of globalization and integration accompanying with new forms in the relationship between religion and society.

To be continued

Notes:

- 1 J. P. Williame (2004), “L’ approche sociologique des faits religieux, in *Religions et Modernité*, (S. de J. M. Husser), ed. Academie de Versailles: 99.
- 2 J. P. Williame (2004), “L’ approche sociologique des faits religieux”, *ibid*: 102.
- 3 Peter Berger (éd, 1999), *The Desecularization of The World*, Washington, Eerdmans: 1 - 18.
- 4 J. Sé guy (1998), Modernité é religieuse, religion metaphorique et rationalité, Archives de Sciences sociales, des religions, Vol. 67, N^o. 2: 192.
- 5 O. Bobineau, S. Tank - Storper, *Sociologie des religions*, 2 é dition, Ed. Armand Colin. This book was translated by Hoàng Thạch, The World publishing house, 2012. The translated version pruned some sections in many chapters. In this article, we use the original version by French.
- 6 *La globalization du religieux*, S. de J. P. Bastian F. Champion, et K. Rousslet, éd. L Harmattan. Paris, 2001.
- 7 Bryan Wilson (1985), Aspects of Secularization in the West, *The Bristish Journal of Sociology*, N^o. 36: 315-332.

- 8 See: Peter Berger (2001).
- 9 Thomas Luckmann (1967), *The Invisible Religion in Modern Society*, New York, Macmillan: 339. It may be said that Thomas Luckmann is the first person who confirms the importance of the trend of individualization of faith as the most important position in the change of religion.
- 10 These are important findings in two current decades of many famous sociologists. For example, in 1992, R. Lemieux with "Religions of Quebec"; F. Champion and D. Hervieu - Léger (1990) with "The paradoxes of religiosity" in Europe in front of 21st Century; or F. de Singly (2005), *Discussed about the Development of Individualism and Religion*.
- 11 The researches on the change of religiosity in European - American societies in general, and on the trend of individualization of faith in particular firstly are looked into some typical writers such as: Y. Lambert (2002) with "European religion in turning point"....
- 12 The decline of religiosity as well as religious behaviors also are explained from other approaches such as Anthropology (Feuerbach), Economy (Marx) or Psychology (Freud)....
- 13 O. Bobineau, S. Tank - Storper, *Sociologie des religions*, ibid: 69.
- 14 The modern sociologists, while approach religious facts, often focus on trends: The religious radicalism; The types of syncretic religions with mystical - esoteric features;...
- 15 Jean-Paul Willaime (2004), *Europe et Religious*, Les enjeux du XXI^e Siècle, Paris, Fayard: 44 -52.
- 16 Cao Huy Thuân (2006), *Religion and Modern Society*, Thừa Thiên - Huế: Thuận Hóa Pub.: 70, 75.
- 17 O. Bobineau, S. Tank - Storper, *Sociologie des religions*, ibid: 106 - 107.
- 18 Theory of religious market in relationship with the modernity is one of the newest issue of Asian societies, attracted many debates. The research of Dương Phương Cường on three religious markets as red, black and grey of China becomes famous, although European - American sociologists consider it as a wrong way of the originary theory on religious market.
- 19 F. de Singly (2005), *L'individualisme est un humanisme*, Éditions de l'Abube: 112.
- 20 Jean - Louis Schlegel (1995), *Religions à la carte*, Ed. Hachette, Paris: 81.
- 21 E. Le Roy Ladurie (1999), *France in 19th century*, Chu Tiến Anh translated into Vietnamese, Hanoi: Social Sciences Pub.: 489.
- 22 P. Bréchon (2003), *Les valeurs des Français*, éd. Admnand Colin, Paris: 305 - 308.
- 23 L. Hourmant (2000), "L'attrait du bouddhisme en Occident", *Science Humaines*, Juin: 28 - 31; Thomas A Tweed (2000), *The American Encounter with Buddhism, 1844 - 1912*, Bloomington, Indiana University Press.
- 24 These remarkable reviews of M. Weber in the book *Économie et Société*, Tome 2, French translation version: 172 - 175, 190 - 196.
- 25 P. Bréchon (2003), *Les valeurs des Français*, éd. Admnand Colin, Paris: 299.
- 26 J. C. Filloux (1990): Personne et sacré chez Durkheim, *Archives des science sociales des religions*, N^o . 69: 45.