

---

## A WORD FROM THE EDITOR-IN-CHIEF

This issue of the *Politics and Religion Journal* marks fifteen years anniversary since the publication of its first issue! As a first academic Journal in the world dedicated to the politology of religion, or relationship between religion and politics, this indeed is a significant milestone in its history. Its academic importance is best seen if we understand the general context of neglecting of religion in social sciences, even in the field of sociology of religion. That is why it was important for scientist to answer this challenge.

When it comes to sociology of religion, its relationship with religion is probably best seen in the works of Peter Berger, one of the leading sociologists of religion in the XX and XXI centuries. Looking at what is happening in Europe and the United States, but especially in Europe, in his interview for the article "A Bleak Outlook is Seen for Religion" (1968), Berger argued: "It is realistic to expect that believers in the 21st century will find themselves only in small sects, gathered with the aim of resisting the world-wide secular culture"<sup>1</sup>. In his later works, Berger said: "the assumption that we live in a secularized world is not true". The modern world "is as fiercely religious as it has always been, and in some areas even more so than before"<sup>2</sup>. He tried to find justification for himself in the fact that all other sociologists of religion thought the same. But there is no justification, neither for him, nor for all other sociologists of religion, because almost all of them were in those positions. The reason is simple: the reality was different. And he, and other sociologists of religion, were not intellectually able to see it due to dogmatic reasons: impregnated first by the wrong attitudes of the French philosophes of XVIII century about religion (Voltaire, Didrot...), and then with an absolutely unscientific and ideological Marxist view of the world, which has nothing to do with science.

If religion weakened in Spain, it did not weaken in Israel, nor in the Islamic world. In 1948, twenty years before his interview, the state of Israel was created as the most religious state in the 20<sup>th</sup> century, and yet democratic one, more religious than Saudi Arabia or Khomeini's Iran. Some may be surprised at this claim, but let's look at the facts. Iran is an Islamic republic, but a person who is not Iranian, but Muslim, cannot automatically obtain Iranian citizenship simply because he/she is a Muslim. Contrary to this, according to the "Law on Immigration" to Israel it is determined that every Jew can do that. And that someone is a Jew is proven by converting to the Jewish faith. So every Filipino, for example, who converts to Judaism gets Israeli citizenship and the right to immigrate. It is the most direct connection between religion and the state in the modern world.

---

1 Peter Berger, "A Bleak Outlook is Seen for Religion", *New York Times*, February 25, 1968.

2 Peter Berger, *The Desecularization of the World: Resurgent Religion and World Politics*, Mediteran, Novi Sad, 2008, p. 12.

---

Then, in 1947, Pakistan was created as a state of religiously pure Muslims. But it is especially important that only a year after Berger's statement, so in 1969, the OIC (Organization of Islamic Cooperation) was created. OIC is the largest inter-governmental organization in the world, after the UN. All this happened in front of Berger and other sociologists of religion. But they were both deaf and blind to the facts. They behaved more dogmatically than the so-called scientists from the communists' countries. Unlike them, the author of these lines saw all that at the beginning of his research career. It became clear to me that the true image of the relationship between religion and society cannot be explained by the methodology of the sociology of religion, because it was dogmatically oriented towards religion, and incapable of seeing the facts. And a fact is the basis of every science.

This issue of *Politics and Religion Journal* is just another proof how politology of religion helps us understand the connection between religion and politics. It also helps all of us to understand the world better.

**Miroljub Jevtić**

Founder and editor-in-chief