

Последующие разделы (пятый и шестой) непосредственно касаются религиозного воспитания детей 6–12 лет. Пятый раздел «Развитие и поддержка понимания и обращения к Иисусу» посвящен проблеме воспитания у детей отношения к Христу в когнитивном, аффективном и поведенческом плане. Шестой раздел разрабатывает вопрос обучения понимания библейских текстов.

В седьмом разделе рассматривается специфика развития религиозности у подростков и молодежи. Бернард Гром особое внимание уделяет проблеме отношения с Богом на фоне формирования новой идентичности, телесного и сексуального развития и проблеме общения со сверстниками.

В заключительном восьмом разделе «Гендерная специфика развития религиозности и религиозной социализации» автор анализирует высокую религиозную активность у девушек и женщин и объясняет андроцентричные представления о Боге.

Чем же интересна книга Бернарда Грома? Во-первых, это комплексное исследование понятий «религиозная социализация» и «религиозное воспитание». В отечественной литературе, к большому сожалению, такие работы отсутствуют. Во-вторых, книга Б. Грома — это не апологетика обучения религии, а комплексное и серьезное научное исследование, базирующееся на собственных и вторичных экспериментальных данных. Поэтому, несмотря на христиано-ориентированный характер, книга интересна и для светских исследователей.

Конечно, некоторые идеи автора вызывают недоумение. Например, концепция самосоциализации и учение себя (*uczenie się*) или возрастные ограничения в психологии религиозного воспитания (интерес автора сконцентрирован на детях и молодежи, но не затрагивает вторичную социализацию взрослых). Но эти недостатки скорее являются пожеланиями читателей автору, а не серьезными пробелами в концепции Б. Грома.

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Reviewed work: *Williams A. The Zoroastrian Myth of Migration from Iran and Settlement in the Indian Diaspora*. Text, Translation and Analysis of 16th Century *Qeşşe-ye Sanjān* 'Story of Sanjān'. Brill, 2009. xii, 250 pp.

This carefully and thoroughly researched book by Alan Williams examines the most interesting textual evidence of 16th century Zoroastrianism in Persian diaspora in India — *Qeşşe-ye Sanjān* or 'Story of Sanjān'. The purpose of book is five-fold: 1) to offer a new edition of Persian text of 'Story of Sanjān' with scrupulous philological work ('from best and oldest manuscripts' as Williams notes in Introduction, p. 1), 2) to provide a new literal translation parallel to romanized Persian text (this translation is given as blank verse), 3) to give a detailed commentary to the text, 4) to provide an analysis and discussion of narrative structure of *Qeşşe-ye Sanjān* and 5) to 'discuss the mythological and religious dimensions of what is a foundational document of Parsi Zoroastrian culture' (*ibid*).

The book is divided into six chapters with an Appendix, which covers general introduction, discussion of the narrative structure of the text, illustrations (the eleven folios of the manuscript, containing the *Qeṣṣe-ye Sanjān*, which is reproduced *en fac-similé*), romanised transcription and translation of text, commentary to it, discussion on nature of the text (this chapter is significantly titled 'A Mirror or a Clock? Considering History and the Myth-Story'), conclusion, Appendix (which contains a survey on H.-P. Schmidt's study and translation of so-called Sixteen Sanskrit Ślokas), Bibliography and three Indices.

Chapter 1 (*Introduction*) provides a brief summary of the structure of the book: it describes the purposes of this work. It offers a new edition of insert the Persian text, translation, commentary, along with analyses of narrative structures of text etc. It briefly treats themes, such as story telling of a 'whole civilization — Iran — that was smashed. It relates how the Zoroastrians <...> sought to make a new home in a new land' (p. 5), and of arrival in India of the Zoroastrians, their settlement. The significance of this text is that it is the only Iranian source on history of Parsis in India). Finally, it describes the principles of editing of the text of *Qeṣṣe-ye Sanjān*, its translation and commentary.

In Chapter 2, *The Narrative of Journey: Synopsis and Structure*, Williams gives a brief scheme of structure of the text. This is briefly an 1. Opening doxology, a 2. Journey to India, a 3. Dispersal, victory and defeat in India, 4. A Journey of the Iran Shah, 5, and finally, a closing doxology. It compares the sequence of *Qeṣṣe-ye Sanjān* with some Pehlevi texts' structure, provides a synoptic chart of narrative structure (pp. 26-27), analyzes threefold structure of this text and discusses a *rite de passage* in it. In addition to this chapter, Illustrations are (*en fac-similé*) reproduced in eleven folios from the manuscript containing *Qeṣṣe-ye Sanjān* from Library of the K.R. Cama Oriental Institute of Mumbai, pp. 42-52).

Chapter 3, *Transcription and Translation*, is devoted to the transcription of the Persian text of *Qeṣṣe-ye Sanjān*, with variant readings from another manuscripts, and some blank verse English translation (pp. 54-141). The basic principles of translation are explained in the introductory chapter (pp. 14-17), which also describes the poetic form of the text (*bahr-e hozaj-e mosaddas-e maḥzūf* 'the six-fold, apocopated shaking metre').

Chapter 4 (pp. 144-206) deals with a commentary on the text. It makes a comparison of *Qeṣṣe-ye Sanjān* with other older Zoroastrian texts in Persian, Pahlavi and Avestan. The commentary is organized according to the sequence of verses of text which are given in a bold script. This commentary is very extensive and versatile, involving many textual and historical sources.

Chapter 5, *A Mirror or a Clock? Considering History and the Myth-Story*, does not cover chronological questions and problems, but offers an 'alternative' negative 'way of approach' to this text (p. 18). Williams makes an attempt to investigate the 'intentions and achievements of the author in writing such a text' (*ibid*). Instead of regarding this text negatively as a poetical chronicle of 'poorly reported historical events' (*ibid*), he tries to see the story as 'enduring myth and charter of Parsi identity' (p. 20 from religious and social point of view).

In Chapter 6, *Conclusion*, some conclusions and reflections are offered, particularly on the being a text not just a text 'about a journey', but 'itself a journey' (pp. 223-224). It also treats the theme of vengeance against Islam (pp. 224-225),

and the shifting of power from 'the royal-priestly coalition to a priestly-lay coalition' (pp. 225-228).

In the *Appendix*, of survey is included on H.-P. Schmidt's study and his English translation of so-called Sixteen Sanskrit Ślokas. As 'an outsider to Sanskrit literature,' as Williams calls himself (p. 20), he decided to do so in order 'to allow readers to make up their own minds about Schmidt's arguments' (pp. 21)).

It is a pity that text of the *Qeṣṣe-ye Sanjān* is not edited in Arabic script. But, the author claims that he did so for two reasons: first, 'it is easier to indicate textual readings in the romanized transcription' (p.11), and second, because 'Western students of the history of religions may not necessarily know the Persian Arabic script, but will want to read this book. The text will thus be at least legible to them in romanized transcription.' The second reason seems to be very strange: western scholars who can read Persian text, surely know the Persian Arabic script!

This is a minor quibble. The book is done at a high academic level and will provide students of Zoroastrianism and Iranian culture with very interesting materials.

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Reviewed work: **Exploring the Postsecular: the religious, the political, and the urban.** Ed. by *Molendijk A., Beaumont J., Jedan Ch.* Brill, 2010. 406 pp.

«Postsecular» is a very interesting and, in a sense, an ambiguous problem. On the one hand, there are many researchers — both in Russia and abroad — who willingly and abundantly write about the «post-secular» as an established and informative concept¹. However, there are many concepts of «post-secular,» and sometimes they are inconsistent with each other. For example, they describe heterogeneous situations or directly contradict each other. J. Beckford's article in the *Journal for the Scientific Study of Religion* makes this point quite well². On the other hand, there are works that attempt to problematize the concept of «post-secular,» such as the book we are reviewing here.

This volume is a collective monograph divided into four parts. The first is an introduction to the post-secular problem specific to this book. The second part refers to the «concept of the post-secular» and estimates its heuristic value. For example, how Eurocentric is it? The articles of the third part focus on urban issues and the place of religion in the urban space. Finally, the fourth part examines the role of religion in the modern public sphere.

¹ Uzlaner D.A. Introduction to the postsecular philosophy // *Logos*. — №3 (82). — 2011 (Russian), Mozhegov V. In a defence of secularity. URL: <http://www.polit.ru/article/2010/11/17/svetskost/> accessed February 01, 2013, Habermas J. Notes on a Post-secular Society. 18.06.2008. URL: <http://print.signandsight.com/features/1714.htm> accessed February 01, 2013, Žižek S. Human rights and its discontents. Transcript of lecture delivered at Bard College, 15 November 1999. URL: <http://www.lacan.com/zizek-human.htm> accessed February 01, 2013.

² Beckford J.A. Public Religions and the Postsecular: Critical reflections // *Journal for the Scientific Study of Religion*. — Vol. 51. — Issue 1. — 2012. — P. 1-19.