

## Nontraditional and detraditionalised of types of religiosity



## History of „secularization“ discourse in the sociology of religion – last century

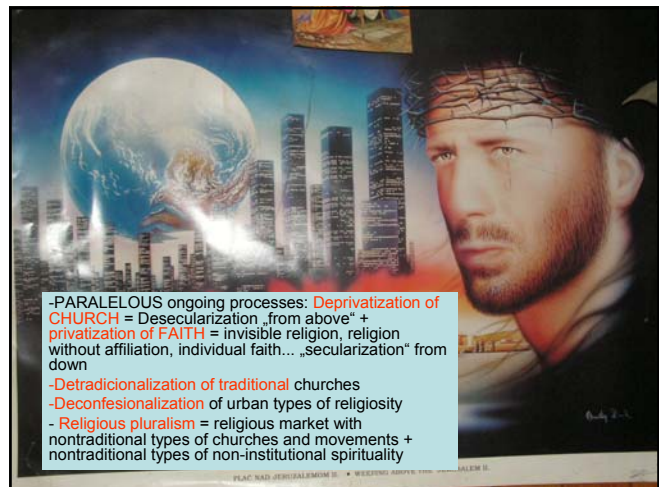
- Theory of secularization (Peter L. BERGER, 1967)
- Theory of „privatization of religion“ (Thomas LUCKMANN 1966)
- „detradicionalization“ of religion (David MARTIN, 1991)
- „postmodernisation“ of religion (Scott LASH – John URRY, 1994)
- „deprivatization of religion“ (José M. CASANOVA, 1994)
- „invisible“ religion (Thomas LUCKMANN, 1967, Mike FEATHERSTONE 1991)

## Recent discourse – 21st century..

- Criticism of secularization thesis (R. STARK, R. FINKE, R. IANNACCONE): „global“ thesis is ethnocentric (europocentric) and christianocentric
- „This world is the same maniacally religious place as whenever before“ (P. L. BERGER 1999)
- „desekularization of religion“ – „sakralization of Europa“ (H. ZINSER 2007)
- The theory of secularisation is valid only in the period of so call „early –industrial - modernity“ and only in Europe (*Europe, the Exceptional Case*, G. DAVIE 2002, 2007).
- ISSR (International Society for the Sociology of Religion - ISSR, July 2007, Leipzig):
  - the secularity and the religious vitality are paralelous tendencies, dynamic process, which had potential to lead towards the confrontation or peaceful coexistence.
  - late modernity (ultra modernity) = 1. sekularization (privatization + individualization of religion) 2. deseekularization (deprivatization of religion, politization of religion)
  - „gendering secularization theory“ –secularization as direct consequence of sexual liberation of women in 60-s (80% of adherents of alternative movements are women (L. WOODHEAD 2007)
  - Criticism of theory of individualization of religion (DAVIE – HERVIEU-LÉGER eds. 1996) – increasing of alternative forms of religion does not correspond with the depression of traditional religiosity (Detlef POLLACK 2007)

## Scott LASH – John URRY, 1994: about the aestetization of religion

- postmodern dedifferentiation of religion (vertical and horizontal) and diffusion of cultural and social, secular and religious. The auratic disappears. We face the shift from „high culture“ towards the „high street“.



## Inspiring recent theoretical concepts for subarea

- Grace DAVIE (2007): from „obligation“ towards the „consumption“, depression of participation concerns not only the traditional religious institutions but also secular (mass) organisations
- Ronald INGLEHART (2000): „path dependent“ modernity, effect of synergy
- Shmuel N. EISENSTADT (2000): concept of „multiple modernities“

## Jonathan Z. SMITH

- Topography of religion: „religion is going to take place“
- 1. Religion of „HERE“: religion at home, familiar type of religiosity, local, social and natural cohesion, genealogical continuity
- 2. Religion of „THERE“: public, civil/state religion, religion of church and in church, chronological types of continuity
- 3. Religion of „ANYWHERE“: undelimited by space and time or kinds of continuity, located anywhere, modern type of religiosity

## Nontraditional types of religiosity

- Discontinual, translocal, introducing the aesthetic and ecologic discourses, network-kind of membership, do-it-yourself spirituality, inclusivity, nontraditional types of beliefs, belonging and practice

## Typology of modern religious and spiritual identities

- 1. experimental religiosity,
- 2. multileveled religiosity,
- 3. parallel religiosity,
- 4. migratory religiosity,
- 5. composite faith,
- 6. fuzzy faith.

