

Further problems with Secularisation

Postmodernism

- We live in a world of rapid social change and social transformation: a global world, a world of mass communication, a world of choice and a world of diversity. We live in an eclectic world.
- Cynical about whether science and reason can help us understand the world.
- Your identity is socially constructed from a 'pick and mix' culture. Fashion, health care, religion.

Fundamentalism

- Term used in 1920s among American Protestants who were critical of liberal theological interpretations (creationism versus evolutionary theory). Applied to developments in Islamic societies.

- Fundamentalism: *'returning to the literal meanings and strict adherence to religious beliefs or doctrines'*

Globalisation

- *'Globalisation has something to do with the thesis that we now live in one world'* (Giddens 1999)

'The development of social and economic relationships stretching world-wide'.

- Idea of world order/world system
- Idea of world religions that go beyond traditional geographical and cultural areas.
- Problems of change?
- Do fundamentalist forms of religion provide certain answers to a rapidly changing and uncertain world?

- Is fundamentalism a response to global chaos? They can reunite people back into shared meanings unlike the confusion caused by diverse cultural ideas revealed by globalisation.
- Fundamentalist religions are: *‘a socio-cultural movement aimed at reorganising all spheres of life in terms of a particular set of absolute values’ (Lechner)*

My point:

- Postmodernism, Fundamentalism and Globalisation are important changes that challenge and the secularisation thesis.
- *‘On the evidence available so far, the world of Islam demonstrates that it **is** possible to run a modern economy...reasonably permeated by the appropriate technological, educational, organisational principles **and** combine it with a strong, pervasive, powerfully internalised Muslim conviction and Identification’ (Gellner)*