

Call for articles for the special issue of the journal

*Religio: Revue pro religionistiku*

## **The Faces and Transformations of Unbelieving: The Phenomenon of “Non-religion” in the Context of Contemporary Debates**

*Religio: Revue pro religionistiku* is seeking contributors to its special issue devoted to a discussion on *The Faces and Transformations of Unbelieving: The Phenomenon of “Non-religion” in the Context of Contemporary Debates*. Submissions should be from 10 to 20 standard pages long and should correspond to the standard requirements for articles. Manuscripts should be submitted by email to [religio@phil.muni.cz](mailto:religio@phil.muni.cz) by 15 March 2021.

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If you are interested or have questions, please contact the Managing Editor by email at [religio@phil.muni.cz](mailto:religio@phil.muni.cz).

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While much of the earlier discussion of this topic took place within the context of the secularization thesis, we can see a marked change in the current debate. The change can be described as a “turn to different forms of non-religion,” which has led many researchers to interest themselves in the so-called “shadows” of religion. This term shows that many areas and systems have traditionally been understood only as the manifestations (often marginal) or consequences of religion and its transformations. Rather than following the lines of secularization theory and studying how religion is gradually disappearing from individuals’ lives and society, or what the various forms of “non-religion” lack compared to religion, this new approach is concerned with “non-religion” itself. Focusing on what it offers as a (positive) alternative to religion in terms of worldviews or “existential culture religiosity” in terms of secularization theory, some contemporary research follows an entirely different path, devoted to research on the “rise of unbelieving” as a form of ordinary and value-neutral lifestyle among others. Therefore, such an approach no longer works with the classic dichotomy that understands unbelieving and disbelief as the opposite of religion but, in contrast, captures non-religion in a far more complex form, in its many national, cultural, and historical variations.

In this context, a whole set of questions can be asked: Are atheism and non-believing global concepts, or are they inevitably linked only to modern Western society? In a global context, what is the relationship of atheism and unbelieving to other concepts such as non-religion, agnosticism, apostasy, deconversion, and secularity? How do sociological, psychological, or other academic studies reflecting atheism and disbelief link them to empirical

data? What are the psychological, sociological, and political aspects of considering atheism and unbelieveing in a global context?

In light of the above, we welcome contributions to “The Faces and Transformations of Unbelieving: The Phenomenon of ‘Non-religion’ in the Context of Contemporary Debates.”

**Possible topics discussed:**

- Atheism, unbelieveing, and non-religion as categories of the academic study of religion
- Empirical data and the phenomenon of atheism
- The various forms of atheism in modern Western society
- Non-Western forms of atheism
- The social forms and manifestations of atheism
- Atheism and secularity in a global context
- Cultural and political implications of atheism and unbelieveing
- Religion and non-religion in public space

Dr. David Václavík and Dr. Tomáš Bubík, special issue editors