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A Newly Re-enchanted World
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Is Political Theology A Lasting Part of the Post-Secular Landscape?

- I. A Brief Introduction to José Casanova
- II. Casanova's Account of Secularization: Social Decentering of Religion is not the Same as its Marginalization
 - A. Secularization as Reconciliation to Differentiated Social Spheres
 - B. Secularization as Double Decentering of Religion's Epistemic Authority and Integrative Role
 - C. Secularization as Privatization and/or Disappearance: Is this what Differentiation and Decentering Require?
- III. A Path Dependent Account of the Effects of Social and Cultural Modernization on Religion
 - A. Different Paths and Patterns of Religious Modernization: Established Religion (Church) vs. Denominationalism
 - B. Different Paths and Patterns of Social and Political Modernization
- IV. Bringing the Frameworks Together to Account of the Potential (Il)legitimacy of Public Religion in the Modern Public Sphere
 - A. The Types of Modernization and Religion as Central Factors Determining the Legitimacy of Public Claims Making on Behalf of Religion
 - B. The Locus of Claims Making as a further Central Factor
- V. American Protestantism and Catholicism as Illustrative Cases
- VI. Religion as a Force of Enlightenment?

Type of Religious Organization: Type of Aspect of Modernization Process:	Established or Hegemonic Church	Denominational
Legitimate	Pure Model Case for the Decline of Religion with Modernity	Mixed Case, e.g. Germany?
Illegitimate	Mixed Case, e.g. Poland; Arab-Islamic World	Pure Model Case for the Persistence of Religion with Modernity

Table 1: Modernization and Religious Decline or Persistence: Typical Social Scenarios

Aspect of Democratic Polity: Type of Religion:	State		Political Society		Civil Society	
	1	2	5	6	9	10
Public/Deprivatized Denominational						
Established or Hegemonic Church	3	4	7	8	11	12
	Legit	Illegit	Legit	Illegit	Legit	Illegit

Table 2: Legitimate and Illegitimate Public Religious Orientations