

Abstract

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Secularization Theories and Mediated Public Spheres

In his classic work Jürgen Habermas (*The Structural Transformation of the Public Sphere : An Inquiry into a category of Bourgeois Society*. Cambridge, Mass.: MIT Press, 1991) wrote that during secularization religion and religious beliefs became invisible to the public sphere in the modern society. In my lecture I would like to rethink the relationship between religion and secular society and extend the scientific horizon of my lecture with some crucial theories about secularization (Jose Casanova, Hans Joas and David Martin). I'm going to reveal the relevance of religion in the public sphere in the so called post-secular age. (Martin, David. 2005. *On secularization. Towards a revised general theory*. Aldershot: Ashgate) Secular orders and states often contained faith as a mere option relegated to the private realm (Joas, Hans 2014 *Faith as an option*. Stanford: Stanford University Press), and thus endorsed an underestimation of the community-instituting power of religion. At the end I would like to deal with the question how we can conceptualize the meaning of religious utterance in the public sphere. (Köhrsen, Jens: *How religious is the public sphere? A critical stance on the debate about public religion and post-secularity*. In. *Acta Sociologica* 55 2012)