



EUROPEAN STUDIES SERIES

SECULARISATION IN WESTERN EUROPE, 1848-1914

Hugh McLeod

Secularisation In Western Europe 1848 1914

Niels Reeh



Secularisation In Western Europe 1848 1914:

Secularisation in Western Europe, 1848-1914 Hugh Mcleod, 2000-08-11 Secularisation can mean many quite different things rising unbelief the privatisation of belief weakening denominational identity the development of a religiously neutral state This book reveals both the many sidedness of secularisation and the great unevenness with which it affected different areas of life France is the classic example of the secularisation of society in the later nineteenth century Church and school then church and state were separated Town councils tore down crosses and banned processions Teachers and doctors were seen as a new priesthood Yet even in France things were not so simple In the west most people remained practising Catholics and Lourdes demonstrated the continuing vitality of popular religion When we look at Germany and England or compare Catholics with Protestants and Jews the picture becomes even more complex This book examines the nature and causes of religious change in the three countries and the class gender and regional differences within each

Secularisation in the Christian World Michael Snape, 2016-04-01 The power of modernity to secularise has been a foundational idea of the western world Both social science and church history understood that the Christian religion from 1750 was deeply vulnerable to industrial urbanisation and the Enlightenment But as evidence mounts that countries of the European world experienced secularising forces in different ways at different periods the timing and causes of de Christianisation are now widely seen as far from straightforward Secularisation in the Christian World brings together leading scholars in the social history of religion and the sociology of religion to explore what we know about the decline of organised Christianity in Britain Europe the United States Canada and Australia The chapters tackle different strands themes comparisons and territories to demonstrate the diversity of approach thinking and evidence that has emerged in the last 30 years of scholarship into the religious past and present The volume includes both new research and essays of theoretical reflection by the most eminent academics It highlights historians and sociologists in both agreement and dispute With contributors from eight countries the volume also brings together many nations for the first consolidated international consideration of recent themes in de Christianisation With church historians and cultural historians and religious sociologists and sociologists of the godless society this book provides a state of the art guide to secularisation studies , Modern Spiritualism and the Church of England, 1850-1939 Georgina Byrne, 2010 Shows how some of the ideas about the afterlife presented by spiritualism helped to shape popular Christianity in the period From the moment of its arrival in Britain in 1852 modern spiritualism became hugely popular among all sections of society As well as offering mysterious and entertaining s ance phenomena spiritualism was underpinned by a belief that the living could communicate with the departed and even come to know what life after death looked like This book offering the first detailed account of the theology of spiritualism examines what happened when the Church of England itself already grappling with questions about the nature of the afterlife met with such a vibrant and confident presentation Although this period saw a gradual liberalising in the Church s own

theology of heaven and hell this was not communicated to the wider public as long as sermons and liturgy remained largely framed in traditional language Over time spiritualism already embedded in common culture explicitly influenced the thinking of some Anglican clergy and implicitly began to permeate and shape popular Christianity to the extent that even some of spiritualism's harshest critics made use of its colourful imagery This study sets one significant aspect of Christian doctrine alongside an attractive alternative and provides a fascinating example of the negotiation of belief the way in which in the interface between Church and culture religious belief came to be refreshed and redefined

GEORGINA BYRNE is an ordained Anglican priest and currently Director of Ordinands for the Diocese of Worcester and a Residentiary Canon at Worcester Cathedral

Churches and Social Order in Nineteenth- and Twentieth-Century Canada Michael Gauvreau, Ollivier Hubert, 2006-08-07 Changing social and cultural strategies pursued by Protestant and Catholic religious institutions have shaped the social order in Quebec and English Canada Through a sustained comparison of Protestantism and Catholicism this volume explores the transition from pre industrial to industrial society and challenges conventional chronologies of religious change

A Short History of Secularism Graeme Smith, 2007-11-28 What does it mean to call Western society secular What is secularism And how should we understand the concept of secularism in international relations particularly the clash between radical Islam and the West The Latin term from which the word secular is derived *saeculum* means generation or age and came to mean that which belongs to this life to the here and now in this world It is widely used as a shorthand for the ideology which shapes contemporary society without reference to the divine However according to Graeme Smith secularism represents a great deal more He offers a radical reappraisal of the notion of secularism and its history beginning with the Greeks and proceeding to modernity and the contemporary period The assumption that the West is becoming increasingly secular is often unquestioned By contrast Dr Smith discerns a different kind of society one informed by a historical legacy which makes sense only when it is appreciated that it is religious Secularism was born of Christianity Daringly and very originally Smith argues that it is impossible to understand the idea of the secular without appreciating that at root it is Christian

A Short History of Secularism will fundamentally reshape discussions of western culture religion and politics It will have strong appeal to students of religion political philosophy and the history of ideas

Secularization and the Working Class Lukas Fasora, Jiri Hanus, Jiri Malir, 2011-07-01

Secularization and the Working Class brings together contributions from thirteen Central European historians who have taken a long term interest in the issue of the secularization of modern society and social issues affecting the working class By using contemporary historical methods they have researched the theoretical aspects of secularization theories as well as individual cases which illustrate Czech developments within the framework of the Austrian monarchy These cases touch upon working conditions working class organizations and political parties cultural life and means of communication Among other things they present the conflicts that led to rifts within society This representative collection of texts will appeal to

historians of modern history interested in the fascinating issues of European development all those who are interested in the living conditions of the working class in the 19th and 20th centuries **The Wayward Flock** Mark Edward Ruff,2005-01-31 In the late nineteenth and early twentieth centuries the western and southern regions of Germany were home to intensely devout Roman Catholic communities By the late 1950s however this Catholic subculture could not withstand the onslaught of a culture of consumption motorcycles Hollywood films and vacations abroad In *The Wayward Flock* Mark Edward Ruff analyzes why the strategy of using modern means to fight modern society which had worked so successfully from the 1870s to the 1920s did not succeed in the postwar era Ruff examines the vast network of Catholic youth organizations in West Germany that had traditionally served as a source for future youth leaders and a means by which the church could resist the changes of modern society But organization membership dwindled from nearly 1.5 million in the 1920s to 600,000 by the early 1960s due in large part Ruff argues to generational differences an emerging ethic of consumption and changes in West Germany's political makeup Ultimately Ruff demonstrates church leaders were unable to provide viable alternatives to the antimodern and antiliberal ideologies of the past *Pentecostal Rationality* Simo Frestadius,2019-11-14 This book not only articulates a tradition specific Pentecostal rationality of Biblical Pragmatism but also provides the first intellectual history of a major British classical Pentecostal denomination the Elim Pentecostal Church Pentecostal theologians increasingly acknowledge that their theological methodology should be informed by a Pentecostal rationality epistemology and theological hermeneutics Simo Frestadius offers such a Pentecostal rationality from a Foursquare perspective Frestadius first analyses and evaluates some of the main contemporary Pentecostal rationalities and epistemologies to date with a particular emphasis on the works of Amos Yong and James K. A. Smith and L. William Oliverio Jr before proposing that Alasdair MacIntyre's tradition focused and historically minded narrative approach is conducive in providing a more tradition constituted Pentecostal rationality Utilising the methodological insights of MacIntyre the book then provides a philosophically informed historical narrative of a major British Pentecostal tradition namely the Elim Foursquare Gospel Alliance by exploring its underlying context and roots as a classical Pentecostal movement its emergence as a religious tradition and its two major epistemological crises Based on this historical narration and analysis it is argued that Elim's tacit Pentecostal rationality is best defined as Pentecostal Biblical Pragmatism in a Foursquare Gospel framework This form of rationality is then developed vis-à-vis Elim's Pentecostal concept of truth biblical hermeneutics and pragmatic epistemic justification in dialogue with William P. Alston In doing the above the book not only articulates a tradition specific Pentecostal rationality of Biblical Pragmatism but also provides the first intellectual history of a major British classical Pentecostal denomination

Secularisation Christopher Hartney,2014-06-02 *Secularisation New Historical Perspectives* unveils an exciting range of case studies exploring emerging research in secularisation with an international outlook Inspired by scholarship conducted by the Religious History Association this collected volume questions the paradigm of secularisation by exploring its historical

manifestations and making projections as to the future divide between religious life and the secular world. A must read for anyone interested in events and personalities that shaped the religious landscape of the present, this volume contains meticulous historical research. It also presents a strong focus on the Southern Hemisphere which is often largely absent in discussions of secularity. Topics covered here include schisms between secularism and Christianity in Australia and on a global scale; Jesuit frontier missions in Ibero America; the publically religious displays of the Salvation Army; competition between church life and emerging recreational pursuits at the turn of the century; Joseph Fletcher's contributions; ethical secularity; the privileged place of Christianity within the Queensland educational system; notions of religiously justified violence amongst the ANZAC forces; and the ongoing debate between constitutional secularity and Christian nationhood in the United States of America from its foundation up until the present day. The latter part of the volume explores the secularisation paradigm as a cultural creation in its own right, an important consideration for any scholar in this field. To this end, the authors explore the mythic status of secularisation as a social and historical concept, question the validity of historical approaches to this discourse, explore whether or not definitions of religion are too conservative to be workable, and pose the question of whether or not secular institutions like state museums are really what they claim to be. The role of religion in public life is a fascinating question to explore and one that must be tackled via a truly international exploration of secularisation. So too must the inquisitive scholar consider the very nature of the terms employed in research. *Secularization Revisited - Teaching of Religion and the State of Denmark* Niels Reeh, 2016-08-03. Since 2001, history has proven the classic and once dominant theories of secularization wrong. Instead of abandoning the subject of secularization, Niels Reeh's *Secularization Revisited* demonstrates how the collapse of formerly dominant secularization theories indicates fundamental conceptual challenges within sociology. Through a historical sociological case study of the political decision making concerning the teaching of religion in Denmark from 1721 to 2006, Reeh explains why sociology of religion and sociology more generally should pay more attention to interstate relations, state form and state agency. The Danish state's interest in its inhabitants' religion over the last three centuries responded not only to religious motives but to concerns about foreign relations and the survival of the state.

Religious America, Secular Europe? Peter Berger, Grace Davie, Effie Fokas, 2021-11-18. Europe is a relatively secular part of the world in global terms. Why is this so? And why is the situation in Europe so different from that in the United States? The first chapter of this book articulates this contrast. The remaining chapters, in turn, look at the historical, philosophical, institutional and sociological dimensions of these differences. Key ideas are examined in detail among them: constitutional issues, the Enlightenment, systems of law, education and welfare, questions of class, ethnicity, gender and generation. In each chapter, both the similarities and differences between the European and the American cases are carefully scrutinized. The final chapter explores the ways in which these features translate into policy on both sides of the Atlantic. This

book is highly topical and relates very directly to current misunderstandings between Europe and America **Responding to Secularization** Todd H. Green, 2011-02-07 The causal link between modernization and secularization constitutes the core of secularization theories but what these theories often overlook are the ways in which modernity can benefit religion Focusing on the female diaconate's contributions to education health care and poor relief in nineteenth century Sweden this book argues that modernization created new possibilities and opportunities for religious communities to wield public influence The rise growth and social significance of the deaconess movement remain incomprehensible apart from the very modernizing forces that secularization theories claim are detrimental to religion *Body and Identity* Angela Franks, 2025-08-15 Angela Franks provides a sweeping intellectual history of identity particularly in terms of how identity relates to the body with an emphasis on the importance of Christianity to this understanding Modern questions about our bodies and how we see ourselves are often complex and problematic To better answer these contemporary questions and navigate identity politics Angela Franks seeks to provide a better understanding of identity She begins by giving three basic meanings of the term identity through time the true or authentic self and our awareness of ourselves She engages with thinkers from antiquity to present day and investigates the decisive developments that Christianity provided Within Christianity came a new awareness of the distinctive individuality of each person the true self called by God in a way that often breaks away from the solid or fixed structures of identity formation such as family class and nation This more liquid idea of identity continues to evolve in modern times though without its theistic emphasis on God's call The result is a purely liquid self that consists of consciousness and activity but without a grounded self that is either the object or the subject of consciousness This is the empty self we have today one that is given much more to do and less to be A comprehensive history of identity *Body and Identity* brings the theological history of the self to the forefront in order to address the empty self and how identity is defined today *Huxley's Church and Maxwell's Demon* Matthew Stanley, 2014-11-24 During the Victorian period the practice of science shifted from a religious context to a naturalistic one It is generally assumed that this shift occurred because naturalistic science was distinct from and superior to theistic science Yet as Huxley's *Church and Maxwell's Demon* reveals most of the methodological values underlying scientific practice were virtually identical for the theists and the naturalists each agreed on the importance of the uniformity of natural laws the use of hypothesis and theory the moral value of science and intellectual freedom But if scientific naturalism did not rise to dominance because of its methodological superiority then how did it triumph Matthew Stanley explores the overlap and shift between theistic and naturalistic science through a parallel study of two major scientific figures James Clerk Maxwell a devout Christian physicist and Thomas Henry Huxley the iconoclast biologist who coined the word agnostic Both were deeply engaged in the methodological institutional and political issues that were crucial to the theistic naturalistic transformation What Stanley's analysis of these figures reveals is that the scientific naturalists executed a number of strategies over a generation to gain control of the institutions of

scientific education and to reimagine the history of their discipline Rather than a sudden revolution the similarity between theistic and naturalistic science allowed for a relatively smooth transition in practice from the old guard to the new

Christian Homes Tine Van Osselaer, Patrick Pasture, 2014-09-29 Christian ideas on family religion and the home in the nineteenth and twentieth centuries The cult of domesticity has often been linked to the privatization of religion and the idealisation of the motherly ideal of the angel in the house This book revisits the Christian home of the nineteenth and twentieth centuries and sheds new light on the stereotypical distinction between the private and public spheres and their inhabitants Emphasizing the importance of patriarchal domesticity during the period and the frequent blurring of boundaries between the Christian home and modern society the case studies included in this volume call for a more nuanced understanding of nineteenth and twentieth century Christian ideas on family religion and the home

Secularism in the Arab World al-Azmeh Aziz al-Azmeh, 2020-03-18 This book is a translation of Aziz al Azmeh's seminal work *Al Ilmaniya min mandhur mukhtalif* that was first published in Beirut in 1992 Both celebrated and criticised for its reflections on Arab secularisation and secularism in the modern history of the Arab World it is the only study to date to approach its subject as a set of historical changes which affected the regulation of the social political and cultural order and which permeated the concrete workings of society rather than as an ideological discussion framed from the outset by the assumed opposition between Islam and secularism The author takes a comprehensive analytical perspective to show that an almost imperceptible yet real multi faceted and objective secularising process has been underway in the Arab world since the 1850s The early onset was the result of adapting to systemic novelties introduced at the time and a reaction to the perceived European advance and local retardation The need for meaningful reform and the actions taken in order to put in place a new organisation of state and society based on modern organisational and educational criteria rather than older religious traditions stemmed from the perceived weakness of Arab polities and from an internal drive to overcome this situation The book follows these themes into the close of the 20th century marked with the rise of Islamism A preface to the English translation takes a retrospective look at the theme from the vantage point of social political and intellectual issues of relevance today

Periodizing Secularization Clive D. Field, 2019-10-31 Moving beyond the now somewhat tired debates about secularization as paradigm theory or master narrative *Periodizing Secularization* focuses upon the empirical evidence for secularization viewed in its descriptive sense as the waning social influence of religion in Britain Particular emphasis is attached to the two key performance indicators of religious allegiance and churchgoing each subsuming several sub indicators between 1880 and 1945 including the first substantive account of secularization during the fin de siècle A wide range of primary sources is deployed many of them relatively or entirely unknown and with due regard to their methodological and interpretative challenges On the back of them a cross cutting statistical measure of active church adherence is devised which clearly shows how secularization has been a reality and a gradual not revolutionary process The

most likely causes of secularization were an incremental demise of a Sabbatarian culture coupled with the associated emergence of new leisure opportunities and transport links and of religious socialization in the church at home and in the school. The analysis is also extended backwards to include a summary of developments during the eighteenth and early nineteenth centuries and laterally to incorporate a preliminary evaluation of a six dimensional model of diffusive religion demonstrating that these alternative performance indicators have hitherto failed to prove that secularization has not occurred. The book is designed as a prequel to the author's previous volumes on the chronology of British secularization: *Britain's Last Religious Revival* (2015) and *Secularization in the Long 1960s* (2017). Together they offer a holistic picture of religious transformation in Britain during the key secularizing century of 1880-1980.

Secularization and Religious Innovation in the North Atlantic World David Hempton, Hugh McLeod, 2017. In the early twenty first century it had become a cliché that there was a God Gap between a more religious United States and a more secular Europe. The apparent religious differences between the United States and western Europe continue to be a focus of intense and sometimes bitter debate between three of the main schools in the sociology of religion. According to the influential Secularization Thesis secularization has been an integral part of the processes of modernization in the Western world since around 1800. For proponents of this thesis the United States appears as an anomaly and they accordingly give considerable attention to explaining why it is different. For other sociologists however the apparently high level of religiosity in the USA provides a major argument in their attempts to refute the Thesis. *Secularization and Religious Innovation in the North Atlantic World* provides a systematic comparison between the religious histories of the United States and western European countries from the eighteenth to the late twentieth century, noting parallels as well as divergences, examining their causes and especially highlighting change over time. This is achieved by a series of themes which seem especially relevant to this agenda and in each case the theme is considered by two scholars. The volume examines whether American Christians have been more innovative and if so how far this explains the apparent God Gap. It goes beyond the simple American-European binary to ask what is American or European in the Christianity of the nineteenth and twentieth centuries and in what ways national or regional differences outweigh these commonalities.

Christian Ideals in British Culture D. Nash, 2013-05-07. This book offers a challenge to conventional histories of secularisation by focusing upon the importance of central religious narratives. These narratives are changed significantly over time but also to have been invested with importance and meaning by religious individuals and organisations as well as by secular ones.

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