

# From An Ontic Community To The Age Of Mobilisation

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Charles Taylor's argument is based on the theory of secularisation which assumes three premises. First, there is the ground floor which holds the empirical premise according to which there is a retreat of traditional religion. By traditional religion, Taylor means an enchanted world where there is a clear distinction between the sacred and the profane. The traditional [religion](#) is characterised by an ontic, hierarchical community who believes in a greater order where everything has its own place. Thus, the individual knows where he belongs within the community and his actions are crucial for the well-being of the community and the natural order. Second, the basement deals with the consequences of the phenomenon of the retreat of traditional religion. Third, the first floor represents the consequences of this retreat on our society. Secularisation theorists agree on the premise that there is a retreat of traditional religion, however, they differ on the causes of such a retreat which implies a difference on the first floor as well.

Before discussing Taylor's account of the secularisation theory, from traditional religious communities to the age of mobilisation, we will first take a look at his critique of traditional secularisation theorist. Finally, we will attempt to assess the place of religion today and the consequences of the first period of secularisation in the modern world.

Taylor criticises the belief that secularisation was a linear phenomenon caused by scientific progress and the industrialisation age. He attributes this fallacy to the non-consideration of Foucault's «unthought». According to Taylor, secularisation theorists fail to take into account their natural predisposition to make such a judgement. First, one s...

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... is based on the idea that there is a certain sanctity of the earth that needs to be respected which leads to such rituals as recycling. In the same way the condemnation of human suffering leads to the rituals of charity or the memorial of the Holocaust. Hence, one might argue that the modern world is characterised by the construction of a new religious community based on values such as the condemnation of suffering or the preservation of the earth.

The shift from traditional religious society to the age of mobilisation enabled the rise of new ideologies and this comprehensive account of the evolution of religion allows us to be more critical about the apparent lack of religiosity in the modern world. Thus, the shift from religion as a community affair to a partisan affair facilitated today's construction of a new «religious» community based on a new set of values.

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