

## Summary of the doctoral dissertation

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### **The Semiosphere of Polish non-religion.**

The subject of the analysis are Polish social groups shaped in the context of a shared distance to particular religious traditions. The dissertation discusses a possible ways of conceptualizing religious unbelief in the framework of cultural studies: as a problem in the field of cultural relativism and a language-like phenomenon. The author presents an outline of the theory of culture of the Tartu-Moscow school of semiotic and the possible use for the discussed dictionary i a context of religious unbelief.

In the following parts of the dissertation, there is an analysis of the problem based on current methods and perspectives of cultural anthropology. The first part of the analysis is the autoethnographic part about the author's individual field experiences. Moreover, the process of delineating of the research field was critically analyzed.

The dissertation identified the moments of bifurcation - a significant historical events which changes the nonreligious organizations and languages in Poland. Author discusses the forms of non-religious activism observed in the course of ethnographic research. The cultural turn related to identity politics was presented as the most important context shaping the subject of the study. The new pattern was initiated within the tradition of Anglo-Saxon secularism and humanism, and then adopted in the Polish cultural context at the beginning of the 2000s. The culture of street protests is a second important pattern of behavior observed in the research field. Another cultural described cultural phenomenon is religious scepticism related to the culture of a public debates. In the dissertation the studied phenomenon was described as the adaptation of customs maintained by the Anglo-Saxon secular movements from the mid-nineteenth century. The contemporary version of these practices were debates organized within the New Atheism movement. The popularity of New Atheism was conducive to an adaptation of the discussed pattern of behavior in the Polish cultural context.

