

TRADITION AND TRADITIONALISM – ARE THEY POSITIVE OR NEGATIVE CONCEPTS TODAY WITH A VIEW TOWARDS TRANSFORMATION OF FUNDAMENTALISM

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Abstract

This paper shows a broad perspective of observing traditionalism within an extent of social discourse, it can be said of Western civilization that stands on the foundation of Christianity. From the hard theory of Milbank's definition of traditionalism and the idea of preserving the Christian theology of Bozidar Mijač, there will be a course of opening towards the outcome of traditionalism as a social phenomenon in Alain de Benoist, to a religious phenomenon in a new form, but based on basic meaning - fundamentalist in Appleby, Asprulis to the statement of Olivier Roy.

Keywords: Postmodern, liberalism, tradition, traditionalism, fundamentalism.

Introduction

The pattern that is still an inexhaustible subject of social knowledge, and which is our reality, is known as postmodernism. Generations of postmodernism, starting from the middle of the 20th century until today, follow postmodernist trends in all social spheres, their modification and transformation. Among them, the movement of religions is clearly visible. The representative of this postmodernism is no longer a priest, nor a scientist, but perhaps primarily, a rock musician or an influencer on his blog. Generations of the postmodern age do not seem to have the confidence in acquiring knowledge that religious institutions determine to be true. They do not think that the truth is found in church institutions as they do not think that it is found in science. The notion of truth is vague for them. When they speak the truth, they speak many truths, or they truth for 'me'. It is safe to say