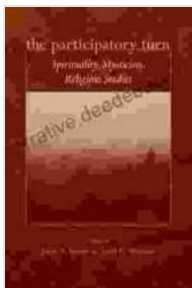


The Participatory Turn: Spirituality, Mysticism, and Religious Studies

The participatory turn is a recent development in the study of religion that emphasizes the role of participation in religious experience. This turn away from more traditional approaches that focused on belief and doctrine has been influenced by a number of factors, including the rise of phenomenology and hermeneutics, the increasing emphasis on lived religion, and the growing interest in social constructivism and post-structuralism.



The Participatory Turn: Spirituality, Mysticism, Religious Studies by Jorge N. Ferrer

★★★★★ 5 out of 5

Language : English

File size : 4102 KB

Text-to-Speech : Enabled

Screen Reader : Supported

Print length : 398 pages



The participatory turn has had a significant impact on the study of spirituality, mysticism, and religious studies. In spirituality, the participatory turn has led to a greater focus on the embodied and experiential aspects of religious practice. In mysticism, the participatory turn has led to a greater emphasis on the transformative and transformative nature of mystical experience. In religious studies, the participatory turn has led to a greater emphasis on the social and cultural construction of religion.

This article will explore the participatory turn in spirituality, mysticism, and religious studies. We will discuss the origins of the participatory turn, its key features, and its implications for our understanding of religion.

Origins of the Participatory Turn

The participatory turn has its roots in a number of different intellectual and cultural movements. One of the most important influences was the rise of phenomenology and hermeneutics in the early 20th century.

Phenomenology is a philosophical movement that emphasizes the importance of lived experience. Hermeneutics is a philosophical movement that emphasizes the importance of interpretation. Together, phenomenology and hermeneutics have helped to shift the focus of religious studies from belief and doctrine to lived experience and interpretation.

Another important influence on the participatory turn was the increasing emphasis on lived religion. In the past, religious studies scholars tended to focus on the official doctrines and practices of religious institutions. However, in recent years, there has been a growing interest in the way that people actually live their religion. This interest in lived religion has led to a greater emphasis on participation in religious experience.

Finally, the participatory turn has been influenced by the growing interest in social constructivism and post-structuralism. Social constructivism is a sociological theory that emphasizes the social and cultural construction of reality. Post-structuralism is a philosophical movement that emphasizes the deconstruction of binary oppositions. Together, social constructivism and post-structuralism have helped to undermine the traditional view of religion as a set of objective beliefs and doctrines.

Key Features of the Participatory Turn

The participatory turn is characterized by a number of key features. First, the participatory turn emphasizes the importance of participation in religious experience. This means that religious experience is not simply a matter of believing certain doctrines or following certain practices. Rather, religious experience is a matter of participating in a community of faith and engaging in a variety of religious practices.

Second, the participatory turn emphasizes the embodied and experiential aspects of religious practice. This means that religious experience is not simply a matter of intellectual assent to certain beliefs. Rather, religious experience is a matter of embodied and experiential engagement with the world. This engagement can take many forms, including ritual, prayer, meditation, and pilgrimage.

Third, the participatory turn emphasizes the transformative and transformative nature of religious experience. This means that religious experience can have a profound impact on our lives. It can change our way of thinking, feeling, and acting. It can also help us to develop a deeper sense of meaning and purpose in life.

Finally, the participatory turn emphasizes the social and cultural construction of religion. This means that religion is not a set of objective beliefs and doctrines that are revealed from on high. Rather, religion is a human construct that is created and shaped by our social and cultural context. This means that there is no one true religion, and that all religions are valid in their own way.

Implications of the Participatory Turn

The participatory turn has had a number of implications for our understanding of religion. First, the participatory turn has helped to shift the focus of religious studies from belief and doctrine to lived experience and interpretation. This shift has led to a greater understanding of the diversity of religious experience and the ways in which people make meaning of their lives.

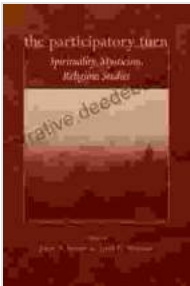
Second, the participatory turn has helped to highlight the importance of embodiment and experiential engagement in religious practice. This emphasis has led to a greater understanding of the ways in which ritual, prayer, meditation, and pilgrimage can shape our religious lives.

Third, the participatory turn has helped to emphasize the transformative and transformatory nature of religious experience. This emphasis has led to a greater understanding of the ways in which religion can help us to grow and change.

Finally, the participatory turn has helped to emphasize the social and cultural construction of religion. This emphasis has led to a greater understanding of the ways in which religion is shaped by our social and cultural context.

The participatory turn is a recent development in the study of religion that has had a significant impact on our understanding of spirituality, mysticism, and religious studies. The participatory turn has helped to shift the focus of religious studies from belief and doctrine to lived experience and interpretation. It has also helped to highlight the importance of embodiment and experiential engagement in religious practice, the transformative and

transformative nature of religious experience, and the social and cultural construction of religion.



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