Believe in the net: Implicit religion and the internet hype, 1994-2001
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Propositions doctoral dissertation 'Believing in the Net: Implicit Religion and the Internet Hype, 1994-2001'.

General statements research area

1. Modern Western societies are not suffering from a crisis of meaning: ideologies, lifestyle choices, consumerism, science and technology, the arts, *etc.* make our lives meaningful and easier to bear.

2. Despite the processes of un-churching and de-mystification of traditional religious worldviews, in one form or another, modern Western societies continue to be religious.

3. Emile Durkheim's thesis that in the future religion is likely to transform rather than disappear continues to hold true.

4. Religion can manifest itself in what is conventionally considered to be the secular world: outside the boundaries of religious institutions and beyond the reach of traditional religious teachings.

5. Today, the very sources of disenchantment to which Max Weber refers in his 'Science as a Vocation' – technology and (applied) science – can in fact give rise to great enchantment.

6. Scholarship on meaning-making in modern Western societies should pay greater attention to such popular magazines as *Time, Newsweek, Rolling Stone, Vanity Fair* and *Playboy* as valuable sources for academic research.

Specific statements dissertation

7. Any social phenomenon can be considered religious, *if* it fulfils the following conditions: it inspires notions about the existence of forces or entities that transcend the individual, gives rise to hope of great changes to life as we know it and holds the promise of surmounting human uncertainties and fragility.

8. The concept implicit religion is a highly useful heuristic tool for studying processes of meaning-making in modern Western societies.

9. The Internet hype of the 1990s was a prominent and pervasive manifestation of implicit religiosity.

10. Instances of collective effervescence, such as the Internet hype, the dotcom boom and the Y2K scare typically arise as reactions to social unease. They serve as means of affirming and sharpening a society's sense of ontological security.

11. Promises of transcendence and the orderly and purposeful visions of human history put forward in narratives about the Internet were the most important engines to fuel the Internet hype.

12. To have faith in social progress is to believe in secular salvation.

Statement of own choice

13. In the beginning of the twenty-first century the iPod defines the very existence of many people in Western societies and it offers them basic certainties regarding the purpose of life.