

Summary

Conspiracy theories are an old-new phenomenon which has gained its importance and specific character over the last three centuries. Unofficially, they have become an alternative tradition of the interpretation of historical events connected with an alternative form of spirituality, known as *conspirituality*. This manner of the interpretation usually holds the power when the consensually accepted worldview loses its plausibility for the concrete person or group.

Conspiracy theories are the verbalization of a certain way of thinking and action which depends on it. Most often, they are manifested in the form of myths. That is understood as one of the dominant structures, commonly connected with traditionally perceived religion. From this point of view and in terms of the function associated with conspiracy narratives, conspiracy theories are examined as functional and structural equivalents of religion.

These functions are especially the defense of the order (*nomos*), differentiation of the outer reality or the explanation of the presence of Evil in the world. In addition, they can also become a medium or tool of social actors in power relations.

This thesis represents the complementary overview of the contemporary approaches in the study of religion discourse, which deals with unconventional religiosity and it applies these approaches to the study of conspiracy theories.