

## **Abstract (English)**

The text elaborates on the discussion of the so-called post-secular turn in contemporary feminist theory. In doing so, it follows primarily the texts and thought of Judith Butler, Saba Mahmood, Joan Wallach Scott, but also William Connolly and Talal Asad. The discussion is first set in the political context of the debates on Islam and women's rights that have gained momentum since September 11, 2001 and have divided the feminist movement not only in Europe. I also explain the theoretical context of the debate, which involves a revision of some aspects of the secularization thesis, but also a critical examination of the seemingly self-evident and universal assumptions associated with the concept of secularity.

I first analyze the relationship between feminism and secularity through the theme of progress and secular time and then through the theme of emancipation and the autonomy of the subject. I show the role that these basic Enlightenment elements play in contemporary discussions of religion and human rights, and how the authors reveal the limits and risks of their use in the contemporary context. I show that the actual willingness to step outside these frames of thought varies from author to author.

Finally, I confront the authors with a critique of the post-secular turn and. I also ask what the practical implications of the theoretical analyses are, and thus relate the discussion back to the political context in which they were produced. I show that the authors are not primarily concerned with a blanket rejection of secularism or a turn to religion. Rather, to question the secular framework is to open up an all-too clearly drawn boundary between the secular and the religious, the public and the private, or politics and metaphysics. A willingness to cross this boundary can help to bridge the fissures in the feminist movement and open up new ways of thinking about feminist politics.