

Since the 1990s the question of religious "cults", "sects" and "new religious movements" (NRMs) generally, which entered the social space of the Czech post-communist state with a desire to obtain rights and authorities that the state legislation has ordinarily circumscribed to historically recognized churches and religious groups, has been debated. These debates met an increase in the precautions of state policies, redefining a relationship between the state and religion. These debates also met an increase in anti-cult movements, founded by ex-members of NRMs together with theologians, psychiatrists, and social workers, who attempt to reveal and neutralize the "unhealthy control" and "pathological personality disorders" among NRM members. And finally, these debates met an increasing interest in different academic fields where scholars discovered in NRMs a new subject for both their theoretical speculations and empirical researches.

Scholars have mainly considered the issue of defining NRMs, the issue of their proper typologization, and, more empirically, the issue of forming ideational and ideological systems of NRMs. The nature of these religious and "pseudo-religious" systems has been discussed predominantly, followed by debates about how various concepts of these systems are related, and how these systems in general or concepts in particular affect members' thoughts and beliefs. The significant part of more empirically oriented studies represents analyses of narrative self-presentation of NRM members and their religious conversion. It seems, however, that the academic research of NRMs in the Czech Republic has underestimated the question of (religious) practice, which is concerned with the ways social disciplines produce and authorize discourses, the ways in which selves are required to respond to those discourses, the ways in which discourses are accumulated and distributed (Talal Asad).