The study of religion is one of the oldest areas of research in the social sciences and humanities. Sociocultural anthropology and ethnology are interwoven with the study of religion, myth, magic and ritual. Many classical authors such as James George Frazer, Émile Durkheim, Victor Turner and Mary Douglas have conceived theories that have attempted to explain many dimensions of religion and religiosity. The ideas of the doyens of sociocultural anthropology and ethnology, though perhaps considered outdated in some respects, still offer an inexhaustible well of inspiration for contemporary scholars, as reflected in some of the studies in this issue. The previous issue of *Svetovi / Worlds, Religion in Flux 1: Research Strategies*, was composed of papers based on various types of empirical data, ethnographic or historical, etc., related to the Central European context (Czech Republic, Slovakia, Hungary), which illustrate the stimulating theoretical and methodological diversity in contemporary empirical research on religion. As the studies in the first issue demonstrate, different methods might help to reveal distinct aspects of religion and its role in people’s lives. The second issue, *Religion in Flux 2: Theory and Methodology*, brings together a stimulating array of articles that broadly reflect the current theoretical and methodological issues in research on religion.

In the first article, “Making Porosity More Porous: An Open Call for Brainstorming After Tanya Luhrmann’s Recent Findings”, Juan Esteban De Jager explores the theoretical and methodological potential of “porosity” in understanding the “supernatural”, particularly in interactions with spirits and gods, and investigates the potential of porosity in addressing reflexivity challenges and phenomenological ones, while advocating for a more porous transdisciplinary communication. The author shares the transdisciplinary spirit of Tanya Luhrmann’s research and its “comparative phenomenology”, therefore he approaches porosity in a dialogical way, using it to address some reflexivity challenges after the ontological turn. In his paper, De Jager examines diverse interpretations of the concept of “porosity” and assesses the challenges of comparative phenomenology and Theory of Mind, while revisiting some transdisciplinary intertwinements of past and present anthropology. Finally, he concludes that exploring the intertwined relationship between metaphors such as “po-
rosity” and Theories of Mind can help bridge some disciplinary gaps and strive toward a more intelligible and less buffered conceptual flow. He concludes that such an approach can also shed light on certain blind spots the anthropological project might be facing, and prevents researchers from walking into dead ends. De Jager provides an interesting and innovative perspective on issues that are of constant relevance in the social sciences and humanities.

Andrej Kapcar addresses the rise that has occurred in recent decades in the interest in esotericism and magical practice in “Pop Spirituality: The Application of Popular Culture in Contemporary Esoteric Practices”. Kapcar’s paper focuses on the mutual interaction between occult knowledge represented through visual means in popular culture and the magical practice of modern mages. Kapcar observes that magical practices have undergone significant changes in the past decades, with a main shift towards accessibility and individuality. With the rise in popularity of individual, custom-designed magical rituals, popular culture has proven to be one of the most important aspects associated with the new practice. New schools of magic, Kapcar argues, such as the influential Chaos Magick, have proven to be fertile ground for these innovative practices. He concludes that the interconnection between modern magical practice and popular culture as its medium is probably not going anywhere anytime soon. Kapcar’s paper addresses the impact of new media and its interplay with religion and thus speaks to one of the latest research topics in the field.

The third paper, “Cognitive and Evolutionary Inspirations in the Study of Religion with Emphasis on the Development of Ethnology and Sociocultural Anthropology in Slovakia” by Michal Uhrin, provides a basic overview of the fundamental concepts from the first wave of the cognitive and evolutionary science of religion. It focuses on selected scholars whose works and ideas are considered pivotal in the development of this field. Although such an approach may entail the risk of omitting specific papers, books, or research, it aims to highlight the broader general trends in the development of the cognitive and evolutionary science of religion by using specific research interests as examples. The second objective of the paper is to outline how cognitive and evolutionary theories of religion have been reflected in ethnology and sociocultural anthropology in Slovakia. Cognitive and evolutionary approaches do not form the dominant trends in ethnology and anthropology either abroad or in Slovakia. Nevertheless, Uhrin argues, they have captured the attention of a narrow group of scholars who apply them to a diverse range of topics.

The final article, “Malinowski’s Formative Contribution to American Folklore Studies” by Frank J. Korom, addresses the influence that Malinowski had on the development of modern performance studies in the United States among folklore scholars. More precisely, it focuses on Malinowski’s writings concerning the language of myth and magic; according to Korom, these were the aspects of his work that appealed most to American scholars of performance in the 1970s. Korom concludes that folklorists have moved far beyond Malinowski’s simplistic functionalism, but are indebted to his attempt to bridge the chasm between text and context. Korom’s paper illustrates that the classic works of socio-cultural anthropology, such as those of B. K. Malinowski, can be a great inspiration even for contemporary research and are highly worth revisiting.
Since the publication of classic anthropological, psychological or sociological works in the study of religion, there have been several fundamental changes in the theoretical and methodological aspects of research. Some ideas from these works have been discarded, others have been rethought and transformed, and still others are being rediscovered. We believe that classic works can also provide inspiring ideas and suggestions for research on religion to researchers in the contemporary world. This assertion is illustrated by a few of the articles in this issue. The reflections of some authors begin with the thoughts of the “founding fathers and mothers” of various scholarly disciplines. The editors believe that reflecting on theoretical and methodological diversity is a fundamental part of academic research regardless of the academic discipline or field of research. The contributors in this issue of Svetoš / Worlds uniformly show that diversity in theoretical approaches and methodological toolkits is a typical characteristic of the study of religion.

The double issue of Svetoš 2024 brings readers up-to-date empirical findings and analyses, as well as theoretical and methodological reflections in the research on religion in contemporary society.

We hope you will find it to be a thought-provoking read.