

Religiosity refers to the extent to which someone sees themselves as religious.

Fundamentalism appeal to tradition - they seek return to the basics or fundamentals of their faith.

Secularisation means the decrease in power that religion has in society.

Ideology means a set of ideas, values and beliefs that provide a means of interpreting the world.

Types of Religion

Theistic Beliefs	A belief in a higher power that could be a single God (monotheistic) or many gods (polytheistic). This supernatural being is the source of the beliefs around which the religion revolves.
New Age Movements	Spiritual rather than religious belief system, focused on self development and fulfilment rather than a devotion to a higher power. Often based on Eastern Religions like Buddhism. An example would be Reiki or Yoga.
Animism	A belief in spirits and ghosts that can positively or negatively impact the human or natural world. Animistic religions tend to be more prevalent in pre-industrial and non-industrial societies, for example paganism and ancient religions such as the Aztecs.
Totemism	A form of animism in which a community creates a symbol that represents them as a group. The symbol gains sacred significance and is believed to protect the people it represents. For example Australian Aboriginals.

5 features of religion

1	Belief in sacred beings
2	Sacred and profane objects; places and times.
3	Ritual acts based on sacred and profane objects, places and times.
4	Moral code With supernatural origins.
5	Prayer and other forms of communication with supernatural being.

Definitions of Religion

Substantive Definition

Outline: Aim to identify the core characteristics Shared by major religions. They are exclusive in nature because belief systems can only be classed as a religion if they have these particular features. For example one characteristic is the belief in a god.

Evaluation: Ethnocentric as it focuses on western religions. Doesn't have room for belief systems which perform similar functions as religion but do not have a supernatural god.

Functional Definitions

Outline: Looks at what a religion does for the society in which it exists. It may bring comfort to its believers or reinforce societal values and inequalities.

Evaluation: Too inclusive as any belief system could be considered a religion it performs similar functions. For example supporting a football team may perform these functions but doesn't make it a religion.

Constructionist Definition

Outline: Mainly interested in how definitions of religion are constructed, challenged and fought over. Interpretivist believe therefore that the definition of religion depends on who has the power. Aldridge for example shows how the followers of scientology see it as a religion despite many others disagreeing.

Evaluation: Impossible to generalise about the nature of religion as people may have widely differing views of what counts as religion.

Belief Systems

Religion as closed belief system

Religion is often seen as a closed system of belief because they often suggest that they know the TRUTH about the world and do not tolerate those that criticise that truth. They can be very conservative in their beliefs and not wish to change.

Science as a closed belief system

Kuhn – Science is a closed belief system as it runs of paradigms which shape the way that the discipline is defined and understood as well as how research is carried out. As this is accepted by the majority it is very hard to change.

Polanyi – Self Sustaining Beliefs

In order to protect themselves from challenge closed systems such as religion have 3 main tendencies:

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|---|--|
| 1 | Denial of legitimacy – complete rejection of the claims of rivals to convince followers that they alone hold the truth. |
| 2 | Subsidiary Explanations – Get out clauses to explain away criticisms or to deflect the argument. |
| 3 | Circularity – Each idea within the system is explained in terms of another idea within the system. |

Religion as an open belief system

Religion can be seen as an open system of belief when it is open to change. **Herberg** suggests that some religions are open to change and have diluted their beliefs systems in order to maintain relevance in modern society. He refers to this process as internal secularisation and uses the acceptance of female Bishops into the Church of England as an example.

Science as an open belief system

Popper believes that science is an open system because it is open to challenge and it is built upon the idea of falsification. If a theory is proven wrong it is replaced and the knowledge within the discipline grows.

Case Study: Azande & Witchcraft

Evans –Pritchard

Studied the Azande tribe and shows how their belief system reflects the characteristics of a closed system. Their belief in witch craft causing misfortune and the proof coming from a 'Benge' potion given to chickens seems irrational to outsiders but is indoctrinated into the tribe and no one questions it.

Ideology

A **belief** system is the set of stories and realities about the world that a person believes to be true. It includes religious **beliefs**, morals and what one defines as right or wrong. **Ideologies** refer to the political, social and economic ideas that help to define a particular group of people.

Marxism

Thinker: Gramsci, Marx, Althusser

All ideologies including science and religion are a tool of the ruling class to maintain power and reproduce inequality. They justify the principals of capitalism and prevent the proletariat revolution. Marxists argue that major scientific discoveries are motivated by generating mass profits and only fuels capitalism further.

Feminism

Thinker: Oakley

Believe that ideologies such as science and religion have promoted the patriarchy for generations. For example by blocking women from positions of power or tainting them as weak or impure. Oakley argues that a good example of science acting as an ideology is Bowlby's study of maternal deprivation She suggests that his idea that children's development is damaged by working mothers has been used to justify gender inequality in the work place and reinforced the patriarchal idea of women staying at home and men as the breadwinner.

Postmodernism / Pluralism

There are multiple ideologies within society and they reflect the values and world views of the different social groups within that society. There is no dominate ideology but a sharing of power amongst them.

This is a contradiction as the pluralism itself is declaring dominance. It also ignores the unequal distribution of power within society.

Mannheim

Mannheim claims that all world views are ideologies and are the product of the theologians and intellectuals that cannot relate to the everyday, so their idea reflect their own personal interests. He identified two types of world view:

- 1) **Ideological Thought** – Justifies tradition and the maintenance of society thus resisting change. This is because those who control the ideology are benefiting from the status quo.
- 2) **Utopian thought** – Attempts to promote social change because the current state of the world doesn't benefit those who construct utopian beliefs systems.

He argues that we need to detach ourselves from these world views and create an objective world view that all can relate to. These ideas would be created by a "free Floating intelligensia"

Core Principals of Science	
1	Science is the pursuit of facts
2	It is objective
3	Studies the impact of cause and effect based on reliable data.

Paradigms shape the how the discipline is defined and understood by those who work within it and sets out how research should be conducted.

Falsification means that for something to be scientific it must be possible that it could be proven false. If a theory stands up to falsification (tested repeated but is not proven wrong) it is a good theory.

Merton: CUDOS norms	
C	Communism – scientific knowledge should be shared with the community and not kept secret or private.
U	Universalism – all scientists are regarded as equal so it should be there work that is challenged not them personally.
D	Disinterestedness – scientists should be committed to truth and publish their findings honestly. There should be no fraud or subjective bias.
OS	Organised Scepticism – All knowledge within science should be challenged and scrutiny should be encouraged.

Sociology of Scientific Knowledge

Interpretivism	<p>Interpretivist argue that all knowledge is socially constructed because, rather than being an objective truth, it is the result of the resources available to the social group creating it. In the case of science the facts they create are the result of shared paradigms and theories and when new instruments are invented it allows for new observations and the creation of new facts.</p> <p>Woolgar – Little Green Men Woolgar argues that scientists are engaged in the same process of making sense of the world as the rest of us . When confronted with evidence they need to determine what it means. For example the discovery of Pulsars by Cambridge Astronomy Lab was initially annotated as LG1M1 and LGM2 meaning Little Green Men, but as this would be unacceptable to the scientific community they determined it must be an unknown type of star.</p>
Marxism	<p>Conflict theories such as Marxism and feminism see scientific knowledge as being far from the truth. They see it as serving the interests of particular groups in society (Ruling class – Marxism and Men – Feminism). Therefore any advances in supposedly pure science are in fact driven by capitalism. For example the development of the theory of ballistics was driven by the need for new weaponry which could be manufactured and sold.</p>
Feminism	
Postmodernism	<p>Science is one of a number of metanarratives which try to provide a big picture view of what it "true". Lyotard argues that science falsely claims to find the truth about how the world works as a means of progress to a better society where as in reality science is more of a discourse or way of thinking that is used to dominate people. He believes that science has become a technoscience, simply serving capitalist interests by producing commodities for profit.</p>

Aldridge: Transitions from Religious to Scientific Explanations.

Theological Stage	The stage in which phenomena are explained as arising from the actions of spirits, gods and other supernatural beings. For example the changing of the seasons explained by Persephone's time in Tartarus or on Earth.
Metaphysical Stage	The stage in which the supernatural element is diminished and phenomena is explained as arising from the action of the natural, though abstract entities such as Nature. For example the changing seasons is natures cycle of life.
Scientific Stage	In this stage the previous stages are replaced by rational explanations which are based on evidence derived from observation and experimentation, logic and rational thought. Weber refers to this as the disenchantment with the world – the loss of the magical and mystical elements of the world.

Impact of Science on Religion

It can be argued that the growth of science has led to a decline in Religion, however this is not necessarily the case. Millions of people still identify themselves with one of the major religions in the world such as Christianity, Judaism, Islam, and Buddhism. All manner of religious and supernatural beliefs and superstitions still continue to have a huge impact on human behaviour. For example the mass suicide at the People's Temple in 1978 and the Heaven's Gate Cult who believed that they would be taken to Heaven on a spaceship that was hidden behind the Hale Bop Comet in 1997.

Many people still hold abstract and unseen forces responsible for life events such as luck, magic, ghosts, Tarot, ESP and horoscopes.

Religion is a vital institution for maintaining social cohesion and solidarity.

Durkheim

The Sacred & The Profane
One of the main purposes of religion is to differentiate between the **sacred** (things that are special because they are the product of a higher power or supernatural being) and the **profane** (things that are ordinary, average and have no special meaning or purpose).

Totemism
The essence of a religion can be found by studying its simplest form in the simplest type of society (clan). He studied the **Arunta Aboriginal tribe**. The tribe consists of bands of kin who come together periodically to worship a sacred totem. The totem is the clan's emblem in the form of an animal or plant to represent the clan's origins and identity. These rituals reinforce the clan's sense of belonging and solidarity.

Collective Consciousness
Sacred symbols represent the society's collective conscience. A collective conscience is the shared norms, values, beliefs, and knowledge that make social living possible. Durkheim believed that regular religious rituals reinforce the collective conscience and maintain social integration, reminding people that they share a common moral outlook to which they owe loyalty. Religion also helps the individual to feel a part of something bigger than themselves.

Cognitive Functions
Durkheim believed that religion was the origin of concepts and categories that we need for reasoning, understanding the world, and communication. He argues that people need concepts such as time, space, cause, substance, and number to make sense of the world and that we need to share these concepts with others in order to communicate effectively. Therefore, for Durkheim, religion is the origin of human thought, reason, and science.

Parsons

Values and Meanings

Religion helps people to cope with unforeseen situations and uncontrollable outcomes. He identifies two essential functions that religion performs in modern society:

- 1) It creates and legitimates society's central values by sacralising them, which serves to promote a value consensus.
- 2) It is a primary source of meaning by trying to answer the ultimate questions about the human condition, such as why people suffer and the good die young. Which enables people to make sense of these events and helps society maintain stability.

Bellah

Civil Religion

Civil religion is the belief system that attaches sacred qualities to society itself. For example, "the American way of life". Bellah argues that civil religion integrates society in a way that all the different churches and religions in America cannot. American Civil religion involves loyalty to the nation state and a belief in God. This is expressed through various symbols and rituals such as the pledge of allegiance, the national anthem, phrases such as "one nation under God".

Malinowski

Psychological Functions

Religion helps people to cope with emotional stress, which could undermine social solidarity. Malinowski suggests two types of situations where religion would perform this role:

- 1) Where the outcome is important but is uncontrollable and uncertain. For example, in the Trobriand tribe, lagoon fishing is not seen as dangerous or uncertain, so it requires no ritual. However, ocean fishing is both dangerous and uncertain, so "canoe magic" rituals are performed before setting out.
- 2) At times of life crisis – major life events such as birth, death, marriage, and puberty can be a cause of major disruption, and religion serves to minimize that disruption through the use of rituals. For example, funerals reinforce solidarity amongst the survivors and give comfort to the bereaved.

Evaluation

- Ignores the negative aspects of religion, such as hate crimes, oppression of certain social groups, and fundamentalism.
- **Hamilton and Dysfunction:**
 - Ignores the ways in which religion can be a source of social division, for example in Northern Ireland between the Protestants and the Catholics.

The main function of religion is to help maintain the ruling classes power.

Engles argues that socialism and Christianity have similar features. For example they are both ideologies that target the poor and offer a better life. The key difference is that Christianity offers salvation in an after life where as socialism offers it in this life.

Religion as an ideology

Legitimizes inequality	Suggests that the suffering of the poor is inevitable and god given. Religion misleads the poor into believing that by suffering in this world they will be rewarded in the next life. For example in Christianity it is taught that it is easier for a camel to pass through the eye of a needle than a rich man to get to enter the kingdom of heaven which creates a false consciousness.
Legitimizes power of the ruling class	Religious teachings encourage the proletariat to believe that the way society is organised is God's will. For example the hymn, All Things Bright and Beautiful, contains the verse: <i>The rich man in his castle, the poor man at his gate God made them, high or lowly, and ordered their estate.</i>
'Spiritual Gin' Lenin	Religion is doled out to the masses by the rich and powerful in order to keep them confused and in their place. Lenin believed that the ruling class use religion cynically to manipulate the masses and prevent them from overthrowing the ruling class by keeping them in a mystical fog to obscure reality.

Religion as a product of alienation

Alienation means the lack of power, control and fulfilment experienced by workers in capitalist societies which the means of producing goods are privately owned and controlled

Suffering as a test of faith	Religion makes a virtue out of suffering – making it appear as if the poor are more 'Godly' than the rich. One of the best illustrations of this is the line in the bible: 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of heaven.'
Existential Security	Religion can offer hope of supernatural intervention to solve problems on earth: this makes it pointless for humans to try to do anything significant to help improve their current conditions.
Promises of an after life	The promise of an afterlife gives people something to look forwards to. It is easier to put up with misery now if you believe you have a life of 'eternal bliss' to look forward to after death.

Religion as the opium of the masses

By '**Opium of the masses**', Marx meant that religion dulls the pain or the oppression they face by offers a temporary high through promises of a better afterlife in order to distract them from their exploitation, in a similar way to the drug opium.

3 ways that religion is like opium

1	Dulls the pain of exploitation rather than dealing with the cause of the exploitation just like opium dulls the pain of an injury rather than healing the injury itself.
2	Religion give a distorted world view, it can offer no solutions to earthly misery but can offer the promise of an afterlife. Just as Opium can create hallucinations and distort the takers perspectives.
3	The temporary high that the followers feeling whilst taking part in the rituals mimics the temporary high achieved by taking opium.

Evaluation

Ignores the positive functions of religion as set out by the Functionalists. Neo Marxists see certain forms of religion as assisting not hindering the development of class consciousness.

Althusser rejects the idea of alienation as being unscientific and more of a romantic notion of people having a true self. This would make it an inadequate concept to base a theory of religion on.

Abercrombie, Hill and Turner – Religion doesn't necessarily function as an ideology to control the population. In pre-industrial society Christianity was a major element of the ruling class ideology but had very little impact on the peasantry.

Religion is a source of social change

Dual Nature of Religion

Bloch	Religion has both a positive and negative influence on society. In many ways it can act as a conservative force on society and help to maintain social inequality and the status quo but it can also act as a force of social change as it can offer the " Principal of Hope " to its followers. This principal of hope can in extreme circumstances lead to revolution.
Gramsci	Agreed that the church does play its part in maintaining cultural hegemony that benefits the ruling class if could also produce its own set of ideas that could inspire social change. This most often occurs when members of the clergy and lower members of the church hierarchy believe they can make a difference in their community, rather than persisting with official messages from the church. This individual autonomy could in some cases override the ruling class ideology that is promoted by the religion as a whole.

Evaluation

- See religion as being socially significant in modern society despite the evidence of secularisation.
- Pope John Paul II rejected the Liberation theory and told priests to focus on their religious responsibilities.

Neo-Marxism agree with Marxism that religion can exploit the poor

Neo-Marxism criticises Marxism for failing to see how religion can be a cause of social change and develop class consciousness.

Religion as a force for social change

Maduro	In societies where protests were against the law (usually dictatorships) the church could act as a safe outlet for frustration for the proletariat. Additionally religious leaders could act as the charismatic leaders that inspire their congregations to achieve and seek social change. Religious leaders would also be seen as untouchable in these dictatorships because they are seen as sacred by their followers, so if they came to any harm that could be the catalyst to begin the revolution.
Liberation Theology	A radical movement that grew up in South America as a response to the poverty and the ill-treatment of ordinary people. It was a response to the failure of the Vatican to help its followers with the poverty and exploitation that they faced. The priests encouraged people to enforce change upon society even to use violence if necessary in order to over throw the dictators who were oppressing them. The movement was successful in Nicaragua however the priests involved were excommunicated by the Catholic church for their role in the Sandinista Revolution.

Case Study: Father Camillo Torres

Camilo Torres Restrepo (3 February 1929 in Bogotá, Colombia – 15 February 1966 in Santander) was a Colombian socialist, Roman Catholic priest, a predecessor of liberation theology and a member of the National Liberation Army (ELN) guerrilla organisation. During his life, he tried to reconcile revolutionary Marxism and Catholicism. He helped to organise student political protests

The main function of religion is maintain patriarchy and oppress women.

Stark and Bainbridge

Women are more likely to join sects and cults because...

They offer compensators for three forms of deprivation:

- **Organismic Deprivation** – women are more likely to suffer ill health so will look to sects and cults for healing.
- **Ethical Deprivation** – Women tend to be more morally conservative and thus more likely to see the world in moral decline and share the views held by sects and cults.
- **Social Deprivation** – Sects and cults tend to attract the poorer groups in society and women are more likely to be in poverty than men.

	Outline & Thinker	Examples	Evaluation
Maintain Patriarchy	<p>Mary Daly</p> <p>Religions maintain the patriarchy by portraying male domination over women. Also as it was men who determined what was included in the bible they re able to control the narrative. Daly concludes that there cannot be equality in religion until there is acceptance the God could be a women.</p>	<ul style="list-style-type: none"> • Portraying God as a man • Restricting access for women to top levels of the church. • Depicting women in religious texts as bad influences or impure – e.g. Eve causing the fall from grace, Delilah taking Samson's strength, Mat Magdalene as a prostitute. 	<p>Woodhead – Women use religion as a way to gain greater freedom and respect. She explains how the Hijab which is seen in west as a form of oppression can also be a form of liberation as it allows them to enter the public sphere without fear of being considered immodest.</p>
Second Class Believers	<p>Simone De Beauvoir</p> <p>Religion tricks women into believing that they are equal to men in the eyes of god and will be rewarded for their suffering in the afterlife. She also believes that girls are socialised into worshipping a male god and there fore are encouraged to unconsciously see men as superior</p>	<p>Jean Holm</p> <p>Segregated places of worship, women are often on the periphery of the place of worship where as men hold the central more sacred places.</p> <p>Women are not allowed to read from sacred texts or touch them if they are menstruating (Islam)</p>	<p>In liberal protestant movements such as the Quakers and the Unitarians, there is a commitment to gender equality. For example 1/3 of Unitarian ministers are female, in the Church of England over 1/5 of the priests are female,</p>
Stained Class Ceiling	<p>Karen Armstrong</p> <p>Women are often blocked from the top positions in mainstream churches. She studied the Church of England and found what she termed the "stained Glass Ceiling" meaning that women are blocked from progressing to the top of the hierarchy.</p>	<p>The vote to allow female Bishops in the Church of England was strongly opposed by traditionalists who were very vocal in their opposition.</p>	<p>El Saadawi</p> <p>Suggests that it is not the religions that are patriarchal but the cultures that they appear in. She uses the Islamic religion and Arab culture to show this. In Arab culture men hold all the powerful positions which mean that they are able to interpret the Qur'an to support their views.</p>

Reflexivity means we are continually re-evaluating our ideas and theories, nothing is fixed or permanent and everything is up to challenge.

Disembedding means we no longer need face to face contact in order to interact. There is a break down of geographical borders thus making interaction more impersonal.

Cultural Amnesia means the loss of the religion that was handed down by generations before, instead parents are letting their children choose their own belief systems.

Pluralist society is a diverse one, where the people in it believe all kinds of different things and tolerate each other's beliefs even when they don't match their own.

Key Concepts

Lyotard - Monopoly of truth

Religion provides a meta narrative which tries to hold a monopoly on the truth. However such claims are no longer acceptable in the postmodern world because there is no such thing as an absolute truth.

Lyon – Spiritual Shoppers

Lyon has commented on the emergence of a spiritual marketplace which has developed as a result of religious leaders turning to the media to publicise their beliefs. In order to survive. Peoples identities have become fluid in the postmodern world so religions have to work harder to entice new members and keep the ones they have. This is because people will try out different religions in order to find one which matches their own personal belief systems.

Growth of New Age Movements

Postmodernists believe that traditional religions have been replaced by new age movements with a focus on spirituality and self improvement rather than devotion to a god.

Lyon - Disembedding

Lyon describes how religion has become **disembedded** in postmodern society: it is no longer embedded in religious organisations or in a particular country or culture and beliefs are not embedded in their original contexts. This allows people to pick and mix lots of bits of lots of belief systems: take what they like and reject what they don't.

Hervieu-Leger: Inability to Change

Religions inability to change has led to its demise in society because there are so many alternative views to compete with its teachings it has led to more scrutiny of the beliefs the mainstream religions.

Pick and Mix Culture

The pick and mix culture outlines how postmodernity has enabled the individual to become a spiritual shopper. As a result, the individual will actively select and choose a religion based on its suitability in answering existential question

Evaluation

- Bruce – Postmodernists have overexaggerated the extent to the decline in traditional religions. NAM's are short lived and cannot compare with established world religions.
- Disembedding has been overexaggerated. For example for many Muslims the Mosque is still a big part of their belief system.

Conservative Force means one which maintains or seeks to restore traditional values, beliefs and customs and maintain the status quo.

Ideological state apparatus means is a social structure or system which passes on social norms and values.

Agent of Socialisation means the people in society which teach the norms and values to the next generation, such as parents, teachers and religious leaders.

Theodicy means an explanation for the contradiction in the existence of God being benevolent and the existence of evil and suffering in the world.

Evidence that Religion is a conservative force.

Functionalist Perspective

Durkheim – Religion is an important institution in maintaining social cohesion and stability. It takes on the role of agent of socialisation as well as a form of informal social control which helps to maintain the status quo. It does this by providing a cultural basis for the norms and values and legitimises them.

Malinowski – Religion provides explanations for the big questions in life, it fulfils a need for emotional security and relieves social stress which can lead to bitterness, disillusionment and a breakdown in social solidarity.

Interpretivist Perspective – universe of meaning

Berger – Religion provides a universe of meaning. This is a set of beliefs and meanings that helps people to make sense of the world and enables them to give life meaning focus and order. The universe of meaning provided by religion gives individuals a sense of meaning in a chaotic world. Berger suggests that religion provides a sacred canopy stretching over society, providing a shield from the uncertainties life which helps them to make sense of it. It is the existence of idea of a sacred canopy and theodicy that can be evidence of religion maintaining social solidarity and therefore a conservative force.

Marxists Perspective

Marxism sees religion as an ideological status apparatus that helps to maintain and legitimise ruling class power and ideology. **Marx** suggested that this is achieved by using religion as an "opium of the masses" which clouds them from oppression and exploitation of capitalist society. This is achieved by promising eventual escape for the hardships in the afterlife and suggesting that hardship in this life is God's test. The Hindu religion also shows how religion can be used to legitimises social inequality through the caste system.

Feminist Perspective

Feminists believe that religion is a conservative force because it helps to maintain patriarchy. Religious beliefs justify, reinforce and reproduce inequality based on male domination and control of women. This is achieved by showing women in a submissive way in religious text, marginalising and restricting women in religious organisations and hierarchy and religious laws and customs which give women fewer rights than men including things such as divorce and property rights.

Religion as a Compensator

Stark and Bainbridge's theory of religion is similar to that of Berger as they examine the meaning and function of religion. They see religion as meeting the needs of the individual when their sense of social order is disrupted. They argue that religion helps to make sense of the disorder and chaos and acts a compensator (a belief that if the individuals act in a certain way, they will eventually be rewarded). Stark and Bainbridge therefore argue that by acting as a compensator it is contributing to the maintenance of stability in social life.

Social Action Theories are interpretivist approaches which look at the meanings behind an action.

Ascetism means severe self-discipline and avoiding of all forms of indulgence, typically for religious reasons.

The **Protestant work ethic**, the Calvinist **work ethic** or the Puritan **work ethic** is a **work ethic** concept in theology, sociology, economics and history that emphasizes that hard **work**, discipline and frugality are a result of a person's subscription to the values espoused by the **Protestant** faith, particularly Calvinism.

Calvinist Beliefs

Predestination	Calvin preached that God had already decided who would enter the Kingdom of Heaven before you are born and that his decision is final and unchangeable. Those who are chosen are known as the 'Elect'
Divine Transcendence	No individual would have the power to rival God and be able to predict his wishes. The only source of information is the bible itself even the priests in the Calvinist faith could not predict God's Will.
Vocation or Calling	Calvinists believe that the only way to glorify God was to devote themselves to their work. Although this would influence God's decision or their experience in the afterlife, their devotion to hard work would honour him.

Calvinism led to Capitalism because....

Calvinists become anxious about being part of the elect so to overcome this anxiety they devote themselves to their work, often acquiring vast amounts of wealth in the process. Calvinists take this wealth as a sign of God's favour, which COULD mean they are part of the elect. Calvinists do not believe in squandering or spending their wealth instead they reinvest it into their businesses helping them to grow.

Weber believes that Calvinist beliefs led to the emergence of the spirit of capitalism in which the pursuit of profit was seen as a spiritual goal.

Evaluation

Kautsky disagrees with Weber's analysis of the role Calvinism played in the development of capitalism. In Kautsky's opinion modern capitalism already existed prior to the development of Calvinism. Therefore the only purpose of Calvinism was to justify the reasons why the ruling class controlled the means of production and thus continue the myth of divine inequality.

McGuire (2001) & Robinson (2001)
Factors which determine if religion is a conservative force or a force for social change.

1	The Nature and extent of Religious Belief: If most people in a society hold religious beliefs and these beliefs have a strong moral code which conflicts with some features of the existing society, then religion is likely to lead to criticism of society and attempt to change it.
2	The significance of religion in society: If religion is a central part of the culture and everyday life of a society then religion is more likely to be used as a justification for social change.
3	The extent of the social involvement of religion: In societies where religious leaders are close to those in power such as politicians and heads of state the more likely they are to influence social change.
4	The degree of central authority in religious organisations: In societies where religious organisations have strong central authority, religion is in a much better position either to promote change or prevent it.

Bruce: Religion as an ideological resource

Taking the moral high ground

Pointing out hypocrisy and having moral indignation about the behaviour of those in power.

Channelling Dissent

Religion provides channels to express political dissent in a safe and protected way.

Acting as honest broker

Churches can provide a context for negotiating change because they often have the respect of both sides and are seen as being above mere politics. They can also hold positions which allow for this negotiation to take place.

Mobilising Public Opinion

Churches can act as a network to spread support for the campaign.

Case Studies

American Civil Rights Movement

The American Civil Rights movement is one of the most successful examples of religion as social protest. Its aim was to end social segregation and gain equal rights for the black community in America. It was led by Rev Martin Luther King who used Christian values to unite people and find common ground. This allowed the movement to gain legitimacy and followers from across the country.

Bruce believes that this movement was successful because it was peaceful, gained public support and negotiated with the opposition and shamed those in power using their own religion.

Liberation Theology

In South America in the 1960's and 1970's Catholic priests developed the liberation theology as a response to the failure of the Vatican to deal with the poverty and oppression they were faced with. The priests encouraged their followers to force change upon their society and even use violence when necessary in order to overthrow the dictators who were the cause of the poverty and oppression.

This movement was successful in overthrowing Somoza in Nicaragua in the Sandinista Revolution.

The New Christian Right

The main aim of the New Christian Right is to resist the changes that have occurred in the American Society over recent generations such as the liberalisation of homosexuality, divorce, abortion and Sex education in school. They wish to return to a system which more closely reflects the values of the Bible.

Bruce believes that the New Christian Right has been unsuccessful in promoting social change so far because they have a overly negative tone to their message which polarises people rather than unites them and because they do not cooperate with others who have similar values instead alienate themselves from them.

Millenarian Movements

Millenarian Movements believe that existing society is evil and sinful and otherwise corrupt and that a supernatural or extra-worldly force will completely destroy existing society and create a new and perfect world order. Examples of these movements include the Branch Davidians and Heavens Gate Cult.

These movements have been unsuccessful in changing society because they are world rejecting and fail to unite people to their message. They are often seen as abnormal and outside normal society.

	Church	Denomination	Sect	Cult	New Religious Movement	New Age Movement
Size	Large	Medium	Small	Small	Small	Small
Characteristics	They are Bureaucratic & Closely linked to the State They are Conservative They Integrate with the Social & Economic Structure of Society They are Universalist with Open Membership They tend to be Intolerant & Hegemonic They make up the Ecclesia of a Country	They are Bureaucratic but do have some Division in Authority & more Democratic. They are generally Conservative. They Integrate with the Social & Economic Structure of Society. They are Universalist with Open Membership. They are Tolerant of other Denominations.	They are Not Bureaucratic & Hierarchical but are more Egalitarian. They are Radical in Nature: They are Withdrawal: They have Closed/ Controlled Membership: They are Intolerant of others:	They have a Loose Structure: They emphasise Opportunity & Success They expect followers to continue living Normal Lives: They have Open-Membership & are Tolerant of other Religions: May not be religious in nature. See their members as customers / consumers	They tend to be religious in nature Membership is usually young adults. Temporary membership – high turnover Led by a Charismatic leader Monopoly of truth and isolationist Short lived and Transient	Emphasis on the self Everything is connected The self is the final authority Global cafeteria Therapy
	World Accommodating	World Accommodating	World Reject	N/A	N/A	World Affirming
Types	Abrahamic Faiths Monotheism Polytheism	N/A	Conversionist Manipulationist Revolutionist Thaumaturgical Introversionist Reformist	Audience Cults Client Cults Cultic Movements	World Rejecting World Accommodating World Affirming	Astrology Clarovoyance Mysicisms Feng Shui Alternative medicine
Examples	Church of England Roman Catholics Islam Judasim	Methodists Sunni Muslims Orthodox Judaism Theravada Buddhism	Peoples temple Hare Krishna The Moonies Jehovah Whitnesses	Transcendental Meditation Scientology	Heavens Gate Neo – Pentecostal Movement Scientologist Branch Davidians	Wicca Tai Chi UFO Crystals

Practical and Pragmatic reasons

Thinkers: Heelas, Wallis and Barker

Barker: Religious organisations as 'Escapes' from the pressures of work & family life and can offer an alternative family structure.

Wallis: NRMs can teach techniques that inspire people to achieve emotionally & materially by unlocking spiritual power within.

Heelas: NRM appeal to more affluent and highly education who feel that something is missing from their lives. They seek these groups to fill that gap and have the money to pay for the services.

Secularisation

Thinker: Giddens and Bruce

Giddens: Traditional religions have watered down their beliefs to fit in a more secular world. People look to NRMs to receive comfort and community in NRM's which the big religions no longer offer.

Bruce: loss of faith in traditional religious leaders who are seen as out of touch. NRM's provide a refuge for those seeking spiritual and firm beliefs in a secular society.

Postmodernism

Thinker: Lyotard and Bauman

Lyotard: there is a loss of faith in metanarratives and what Berger referred to a 'universes of meaning' which have created gaps which people look to NRM's to fill.

Bauman: With so many conflicting ideologies & beliefs, people experience a 'Crisis of Meaning' & as such form & join NRMs to retain some control & normality.

Identity Formation: traditional forms of identity have become fragmented so people turn to NRM's to help form their identity.

Globalisation and Media

Thinker: Baudrillard

Globalisation and mass media have opened up access to new ideas and belief systems from around the world. This is what Baudrillard refers to as a media saturated society. He believes that this has allowed NRM's to grow as the media gives the group more of a public profile and visibility in order to attract members.

Marginalisation

Thinker: Weber, Stark & Bainbridge

Weber argued that groups like world rejecting NRMs are most likely to emerge among marginal. The NRMs appeal by providing a '**theodicy of disprivilege**'

Stark and Bainbridge - World rejecting NRMs provide access to a close knit group of members in a similar position offering a sense of security, clear values and a reward in heaven.

Protest

Thinker: Glock and Stark

Glock and Stark argue that NRMs emerge as a form of religious or social protest; hence many may appeal to those whose values are at loggerheads with those of the society around them, or of other religious groups.

Anomie and Social Change

Thinker: Wilson

Wilson stated that periods of sudden or rapid social change can create '**anomie**' as it undermines or disrupts traditional norms and values and universes of meaning. NRMs provide solutions to such periods of uncertainty as they provide new and clearly defined belief systems or a sense of certainty in an uncertain world. The rise of NRMs then can be seen as a response to the uncertainties generated by the rapid social change that has occurred since the 1960s.

Relative Deprivation

Thinker: Stark and Bainbridge

Stark and Bainbridge argued that the ideas and support derived from NRM membership may help to overcome those suffering a subjective feeling of being deprived or lacking something in comparison to those in the social group with which the individuals identify and compare themselves.

Status Frustration

Thinker: Wallis and Barker

Wallis argues that marginality may cause status frustration, Wallis believes NRMs appeal to the young as membership can provide some support for an identity and status independent of school or family and so overcome the sense of status frustration.

Barker believes that young people lack the financial and time commitments of mortgage/rent and work/family which give them the time and freedom to get involved if they choose.

Why are Sects Short Lived?

Problems maintaining commitment	<p>Barker – people are unable to cope with the strict discipline and rules imposed on members. The heavy and often extreme commitment required is difficult to maintain so people leave.</p> <p>Niebur - the enthusiastic fervour is hard to maintain after the first generation. This leads to wither the death of the sect or it will adapt and become less of a protest movement and more tolerate of mainstream society. What Becker referred to this process as “a sect cooling down” and becoming more like a denomination.</p>
Loss of the leader	<p>Leaders of sects tend to be very charismatic which is what attracted people to the sect in the first place. Without that leader the group may collapse without a central figure to hold on to. Loss of a leader may be due to death or imprisonment.</p> <p>Evaluation: Not all groups disband after the loss of their leader. Some become more fanatical especially when the leader is imprisoned. FLDS has continued since the arrest for Warren Jeffs. Charles Manson's “Family” continued to support and follow his lead after his arrest and their own.</p>
Changing circumstances	<p>The social circumstance and personal reasons that originally led to someone to join a cult may change or disappear over a period of time making membership to the cult redundant. Second generation members may not have felt the initial reason for joining the sect so are more likely to leave.</p> <p>Baker suggests that as younger people get older their reasons for joining the sect wane and they wish for a more normal life. This then leads to either the sect disbanding or changing to become more of a denomination.</p>
Religious Diversity / Postmodernism	<p>Postmodernists believe that the modern world is characterised by a fragmentation of belief and that the wide variety of religious and spiritual systems to choose from. This allows people to experiment without making a long term commitment e.g. spiritual shopping.</p> <p>The greater tolerance of beliefs also means that sects have a short shelf life due to changing fashions and consumer tastes.</p>

Are all sects necessarily short lived?

No: Aldridge		
Why	Case study 1: Jehovah's Witness	Case Study 2: Amish
<p>Many sects have existed for a long time and retain their features as a sect.</p> <p>Not all sects have a charismatic leader.</p> <p>Many sects are successful in socialising the next generation into the sects beliefs and practices as well as converting more followers.</p> <p>Sects have strict behaviour codes and expel anyone who does not conform allowing them to maintain these standards over time.</p>	<p>Developed in the 1880's and is still going strong today.</p> <p>Started by Charles Taze Russell, but has had a number of different leaders since then.</p>	<p>Developed from a break within the Swiss Anabaptist in 1693.</p> <p>Those that followed Jakob Ammann became the Amish.</p> <p>Members who do not conform to community expectations and who cannot be convinced to repent are excommunicated. In addition to excommunication, members may be shunned, a practice that limits social contacts to shame the wayward member into returning to the church.</p>

Conversionist Sects
<p>Wilson – Conversionist sects are most likely to turn into a denomination.</p> <p>These sects are less hostile to the wider world and believe that the best way to save the world is to convert people and spread their message.</p> <p>If successful and win a lot of support the group could develop into a denomination whilst maintaining the characteristics from when it was a smaller sect.</p> <p>Example – Salvation Army.</p>

Introversionist & Advent Sects
<p>Wilson – there are two groups which will not survive denominational form:</p> <p>Introvertist groups are able to continue as they believe that salvation is only achievable through isolation and not trying to covert people. This is why they do not survive in denominational forms.</p> <p>Advent/Revolutionary Sects – These groups hold doomsday views and believe that only a selected group will be saved. They are unlikely to become denominations as they do not compromise on their views, values or exclusivity of membership.</p>

In what ways is religion patriarchal?

1	Religious Scriptures – in most religious scriptures women are subordinate or invisible to men. De Beauvoir 1953 – scriptures suggest “man is master by divine right.”
2	Being Barred from the Priesthood – Women are excluded from the priesthood in all major religions including Catholicism, Judaism, Islam, Hinduism, and Sikhism
3	Stained Glass Ceiling – Women face the same obstacles to career progression in the church as the face in other organisations.
4	Patriarchal Religious Doctrines – In most religions the ideology emphasizes subordination of women and their role as wives and mothers. E.G. Virgin Mary.
5	Veiling of Women – Aldridge believes that this practice within Islam is a way of keeping women invisible and anonymous.
6	The Portrayal of Women as sexual predators and corruptors – Sex for reproduction only, and women are out to seduce men to divert them from their religious duties. Periods are seen as something dirty. E.g. Jezebel and Eve
7	Women have fewer rights than men – in some Islamic sects men can have multiple wives but a woman cannot have multiple husbands. Catholicism bans contraception, abortion and divorce.

Evaluation of Religion being Patriarchal

Ancient Polythetic Religion
Female goddesses were worshiped equally with male Gods in Ancient Greece, Rome and Egypt.
Changes in monotheistic Religions
Female Bishops from 2015 Quakers, Unitarians and Baha'is are more gender equal – Aldridge.
Religion as a resistance to Patriarchy
Ahmed (1992), Watson (1994) & Woodhead suggest veils are freeing women of male gaze and sexual harassment.
Gender and Religiosity – The facts
<ul style="list-style-type: none"> • Women are more religious than men – Brierley 2005 • Women more likely to identify as religious – BSAS 2012 • In all major religions except Sikhism women are more likely to practice religion – Ferguson & Hussey 2010. • Women have a greater interest and stronger commitment to their religion – Miller & Hoffman 1995

Reasons for gender and religiosity

1	Gender Role Socialisation – Walter & Davie suggested women feel closer to God due to their involvement in the creation of life. Miller and Hoffman – Suggest women are more religious because they are socialised into traits such as empathy and submissiveness.
2	Greater Life Expectancy – Women in general live longer than men and this means they are more likely to be widowed and living on their own as they get older. This can lead to greater religiosity as religion can be a source of support and comfort and means of building a support network.
3	Social Deprivation & Marginality – Women are more likely than men to face social deprivation and marginality and may experience more disillusionment and alienation from wider society. These circumstances means that women may look to the religion for support and solace in particular groups which offer theodicies explaining their feelings and as well as solutions and support.
4	Status Frustration – Status frustration can be experienced by women who lack personal fulfilment or status as a result of being confined to the home or in lower middle class jobs. Religious participation may help to overcome or compensate for this.
5	New Religious Movements – Women are more likely to be mems of NRM's for three reasons: <ul style="list-style-type: none"> • Organismic Deprivation – women are more likely to suffer ill health so will look to sects and cults for healing. • Ethical Deprivation – Women tend to be more morally conservative and thus more likely to see the world in moral decline and share the views held by sects and cults. • Social Deprivation – Sects and cults tend to attract the poorer groups in society and women are more likely to be in poverty than men.

Evaluation

Linda Woodhead (2004)
Changes in the role of women have changed the way they engage with religion. She identifies types of women with regards to religious participation:
Home Centred – women who stay at home rather than work. These women are more likely to engage in traditional religions as they subscribe to conservative values and they may also require the support that the churches offer because they lack status.
Work Centred – Women who work in demanding jobs are more likely to be secular because they do not have time for religious activities and cannot relate to the way women are portrayed by those religions.
Jugglers – Women who balance work and family life still seek some sort of spiritual experience or guidance. These women are more likely to be involved in NAM which are more individualistic and require less commitment.
Aune et al (2004)
Women's participation has been in decline due to three main reasons:
Feminism – Feminist movement has led to women questioning the role of women in society as well as in religious organisations.
Changing Role of women – With women taking on paid work it is taking the place of religion as focus for women as well as limiting the time they have for religious activities.
Changing family relationships – Contemporary society has growing diversity in family structures and role including changes in living arrangements which are often disapproved of by traditional churches.

Religiosity refers to the extent to which someone sees themselves as religious.

Ethnicity means a category of people who identify with each other based on similarities such as common ancestry, language, history, society, culture or nation.

Ethnic minority means a group of people who are not part of the ethnic majority of a country or nation.

Ethnic identity means when a person asserts their primary identity in terms of their ethnic group or culture to which they belong.

Minority ethnic group religions

African Caribbean

The main religion among Afro-Caribbean groups is Christianity and Afro-Caribbean's made up 17% of those attending church on the average Sunday in 2007.

Their Christianity had developed mainly in the Pentecostal and charismatic tradition and found that British churches were boring and quite different to what they were used to so established their own churches.

Asian Groups

The main religions of Asians tend to be non Christian, and include Islam, Sikhism and Hinduism. This has meant that this ethnic minority has had to establish its own temples, Mosques and places of worship in contemporary Britain.

Growing up in contemporary Britain has also led to difficulty for these religions to maintain traditional values such as the Hindu Caste System with young people as they have grown up in a society of equal opportunities.

Ethnicity and Religiosity – The facts

Ethnic Minorities tend to be more religious than the ethnic majority in the UK and religious affiliation forms a big part of their ethnic identity.

Brierley 2013 – Black people are twice as likely to attend church as white people. Muslims, Hindus and Black Christians are more likely to see religion as important and attend weekly at their place of worship.

Modood – there is less religiosity amongst second generation ethnic groups,

Reasons for Ethnic minority Religiosity

Cultural Defence

Bruce – Religion can offer support and a sense of cultural identity in uncertain or hostile environments.

Bird – Religion can be a basis for community solidarity, a means of preserving ones culture, language and a way of coping with a oppression in a racist society.

Cultural Transition

Herberg – Religion can be a means of easing the transition into a new culture by providing support and a sense of community in the new environment.

Pryce – Pentecostalism is a highly adaptive religion which provided migrants with values that were appropriate to their new world in a format that they could understand.

Social Deprivation and Marginality

A sense of dissatisfaction with a lack of status in society may account for higher religiosity amongst ethnic minorities as many ethnic minority groups are amongst the poorest in the UK. Some older Asian women may turn to religion as a source of support as they are marginalised from the mainstream due to a poor grasp of English. Religion may also provide a source of identity and status that is lacking from the mainstream.

Social Identity

Religion can help to provide many markers of identity for ethnic minorities such as dress, food and customs as well as ritual and festivals they celebrate. This can help members to resist the denial of their status and the devaluing of their culture through Racism.

Jacobson – British Born Pakistanis in the East End of London identified as Muslim rather than Asian or Pakistani first as this provided them with stability, security and certainty when they face a lot of uncertainty in other aspects of their lives.

Trends in Age and Religion Brierley (2015)

- The only group to show a recent rise in church attendance is the Over 65 age group.
- Since 1980 the number of under 15's attending church regularly has halved.
- By 2025 it is projected that only 2.5% of regular church goers will be between 15 and 19 years old.
- Half of UK churches have none under the age of 20 in their congregation.

Why are the elderly more Religious? Voas and Crockett - 2003

The Aging Effect

As people come closer to the end of their lives, their interest in spirituality and what comes next increases. This can lead to greater religiosity as people look for answers about the after life and forgiveness for past sins. This may also explain why more elderly women attend church than men as they live longer.

Generational Effect

The current elderly generation may be more religious due to their upbringing which was less secure than that experienced by today's youth due to war and massive social change.

Norris and Inglehart call this an existential security theory.

Why are the young less Religious?

Socialisation

Thinkers: Arweck and Beckford

It is increasingly unlikely that parents will pass on their religious beliefs to their children. **Voas** suggests that this could be due to the growth of inter-faith marriages. Sunday schools which were once quite prevalent are now quite rare meaning that churches are unable to recruit from them. This links with **Hervieu-Legers** idea of cultural amnesia.

Ritualism and Tradition

Thinker: Brierley

87% of 10 – 14 year olds in 2015 felt that church was boring and that they couldn't relate to the rituals and traditional teachings so they avoided attending.

Individualisation

Thinker: Collins-Mayo

Religion has become more of a personal choice in postmodern society. Therefore the young do not feel pressured or obligated to affiliate themselves with a particular church or religion and choose to spend their weekends and free time on leisure activities and hobbies.

Trends in Social Class and Religion

Overview

Traditional Marxists suggest that religiosity and religious participation is more prominent in the most deprived of society. For these people religion provides a means of coping with the deprivation and oppression. Where as the ruling class use religion as a means of justifying their authority and ideology. However there is not much in the way of reliable data on social class and religiosity due to the complex nature of social class.

Churches and Denominations

The upper and middle classes (especially women) tend to be over represented in churches. In 2015 a YouGov survey found that over 60% of those that regularly attended church considered themselves middle class and only 38% considered themselves working class.

Farthing – found that church attendance tends to be more of a middle class activity, with the upper classes were more fringe or occasional church goers and the manual working class were the least likely to be regular attendees.

Sects, Cults and New Age

Sects appear to gain the majority of their support from amongst the most deprived and marginalised groups in society.

Cults tend to attract their membership from a cross section of society including deprived and marginalised groups. However **Bruce** and **Heelas** suggest that New Age Cults and World Affirming NRM's have more appeal to the more affluent in society due to the consumer nature of the group.

Heelas suggests that New Age Movements are more attractive to Middle Class movements who can afford it.

Wilson (1966)
Secularisation is the process whereby religious thinking, practice and institutions lose social significance'.

Religious Thought

The influence that religion has on a persons beliefs and values. For example belief in a supernatural being or life after death.

Religious Practice

The things people do in order to show their religious commitment such as attendance to religious worship.

Religious Institutions

The extent to which religious institutions have retained their influence on the day to day running of society.

Religiosity refers to the extent to which someone sees themselves as religious.

Problems with Measuring Secularisation

Definitions	As was seen earlier there is very little consensus on what is meant by the term religion and being religious (Inclusivist v exclusivist)
Validity	Due to the problems with defining the terms it is difficult to determine the validity of any research that is conducted. Historical documents are sparse, making it difficult to find trends. Results are open to interpretation – high participation doesn't mean high belief. Martin (1969) – Victorian society required church attendance for respectability.
Reliability	Historical documents regarding religiosity may not meet contemporary standards of reliability. There are too many variables in terms of the wording of the questions, if the questions are available etc. Social Desirability is a huge factor in the study of religion. Census – what is your religion (68% have a religion) / BHA are you religious (29% said yes)
Representativeness	Can results that are obtained on religion be generalised to the rest of the population.

Views of Secularisation – Woodhead and Heelas (2000)

Disappearance Thesis

Modernity has brought on the death of religion. Religion as a whole has lost significance for both the individual and society and this decline will continue until religion disappears.

Differentiation Thesis

Religion is in social decline but not individual decline. Religion no longer plays an important role in the day to day running of society but individual belief is still strong.

Causes of Secularisation

Old fashioned	The rituals and traditions of the main religions are seen as out of touch with the modern world
Loss of status	Religious leaders have lost status in society particularly in the wake of sex abuse scandals.
Loss of functions	Many of the functions that were traditionally carried out by the church such as welfare, health care and education have been taken over by the welfare state.
Challenges from Sects, Cults etc	Links to TR's being old fashioned in that people are looking for teachings that fit more with the modern thinking.
Changing leisure patterns	Fragmented and consumer based lifestyles have meant that Sunday's are no longer a day of rest/religion.
Growth of science	Comte and Weber saw rationalisation of the modern world by sciences displacing the religious understandings of the world.
Decline of metanarratives	People are abandoning what were once taken for granted beliefs and facts and are shopping around for belief systems that match their own values.
Religious Pluralism	Due to globalisation countries like the UK have become multi-faith meaning that no one religion commands the respect of the whole nation.

Arguments For Secularisation

Arguments Against Secularisation

A Decline in Religious Thinking & Belief	<ul style="list-style-type: none"> • Weber - Desacralisation of Consciousness: loss of the ability to experience a sense of sacredness or the mystery of life. Caused by the growth of scientific knowledge and application of technology. (Bruce 2002) • Bruce 2008 - Marginalisation of religion: religious belief is now, in the most part, the last resort once science and technology have failed e.g. Cancer. • Decline in Morality: Traditional 'church based' views of things such as divorce, abortion, cohabitation, sex outside of marriage & homosexuality impact little on people's behaviour. • Lyotard (1984) & Bauman (2000): Decline in Metanarratives & the Fragmentation of Belief. Postmodernists like Lyotard & Bauman argue that Metanarratives like religion have lost their influence as people are more likely to control their own identities in a 'Liquid', 'Pick-n-Mix' world. People now have more choice to create 'do-it-yourself' identities and enter the 'Spiritual Supermarket' when it comes to their beliefs. • Decline in Religious Knowledge: 2001 Census: Highlights evidence to suggest that many people who claim they are religious really know little about their religion: 72% of showed they knew little about the life of Jesus or the meaning of events such as Easter & Christmas. • Plausibility Structure – Berger: Religious diversity creates a crisis of credibility. With so many views available religious beliefs become relative rather than absolute.
A Decline in Religious Practice	<ul style="list-style-type: none"> • Declining Membership - In the UK, decline can be seen in all major Christian denominations (<i>Christian Research: UK Christian Handbook Religious Trends 2003/2004</i>) • Declining Attendance - In 2007, 2% of the population attended religious ceremonies on Sundays compared with 40% in 1851. There is also declining attendance at Christmas & Easter – two of the major Christian events. • Decline in Marriage & Baptism - Fewer than 1/2 of all marriages in the UK involve a religious ceremony. Less than a 1/4 of babies are now baptised, compared with 2/3 in 1950. • Decline in Sunday Schools - 100 years ago, half of children attended Sunday Schools. If current trends continue however, Sunday Schools will become extinct 2016. • Small Membership in NAMs & NRMs - Despite the growing numbers of NAMs & NRMs, membership is still very small. Also the growth of new NRMs/ NAMs is insignificant to the number of religious movements that are collapsing. • Decline in the Clergy - Bruce (2001) points out that less people are opting for carers within the clergy: 1900: 45 000 British Clerics 2000: 34 000
Decline of Power & Influence of Religious Institutions	<ul style="list-style-type: none"> • Many Church buildings are dilapidated and being left to crumble today even though in medieval times even the poor donated to the upkeep of grand, ornate churches. • The church has lost many of its powers to other institutions - 'Structural Differentiation' • Religious institutions command declining respect for major festivals such as Christmas & Easter which are fast-becoming money-making 'empty' festivals • The church has little influence over social policies e.g. Civil Partnerships are legal now despite opposition from some religions. • People look toward new knowledge systems and ways of viewing the world – particularly with the advent of the Internet within the Globalised World • The Ecumenical Movement might be interpreted as a sign of weakness within religious organisations. • Secularisation from within - Herberg suggests that religions are going against their traditions and regulations themselves and as such are showing weakness. He points out the ordination of women as evidence of this & also the downplaying of 'miracles' and the literal interpretations of scripture, the acceptance of homosexuality as evidence of this • Jesus in Disneyland - Lyon argues that religion is going through a process of 'Disneyfication' in that it is becoming trivialised and taken less seriously. He suggests that, in the post-modern 'market' world, people are want to customise their identities and are free to do so as religion is fast-becoming just another commodity on the market shelf.

Religious Thinking & Belief is <u>Not</u> in Decline	<p>Resacrilisation- Heelas argues that the world is going through a 'Spiritual Revolution'. People are getting more involved in New Age 'Holistic Milieu' –Mind-Body Spirituality.</p> <p>People are rediscovering religion in personalised forms 'pick n mixing' their religious and spiritual self and tailoring their religious identities as there is more choice in modern society.</p> <p>Traditional Religious Beliefs Remain Strong - Evangelicalists believe that the Bible is the literal word of God & should be followed strictly.</p> <p>Followers believe in sin, possessions, the second coming of Christ, faith healing & miracles. Evangelical Christianity cannot be accused of being 'watered-down' and is an example of strong, traditional beliefs being present in the world.</p> <p>Strong, traditional beliefs are also present with Hinduism, Sikhism & Islam.</p> <p>Religion still forms the basis for many societies - Religion is so ingrained with many societies that it actually acts as the foundation for those societies & therefore will always be important.</p> <p>Even events that occur within the world that seem completely unrelated to religion often really are.</p>
Religious Practice is <u>Not</u> in Decline	<p>Davie (2002): 'Believing Without Belonging & the Privatisation of Religious Practice' - Believing in God does not necessarily mean attending a religious institution or service. People can express their beliefs and worship at home in a 'Privatised' manner – helped by TV, Radio & the Internet. Also church attendance may have been higher in the past because there was a social pressure to attend if you wanted respectability. That social pressure is no longer there.</p> <p>Ethnocentricity - Although membership to some faiths are declining it is important to note that some groups such as the Mormons & Jehovah's Witnesses and religions such as Islam, Sikhism & Hinduism are actually increasing in membership. Some researchers might be accused of ethnocentricity by focusing only on traditional western 'Christian' religions. It is also worth noting that many people still attend religious institutions for events such as marriage, baptisms and funerals.</p> <p>Vicarious Religion - Davie (1995) also suggests that the actions of the minority can speak for the majority. This occurs particularly in times of 'Interruption to Normality' e.g. disasters</p>
Religious Institutions are <u>Not</u> in Decline	<p>Warner (1993): 'Religious Economy Theory'.</p> <p>Although some see the sheer number of sects, cults and denominations (Religious Pluralism) out there as religion losing its meaning, Warner argues that market competition actually makes these institutions stronger and more powerful.</p>

Secularisation in the UK

Evidence of Secularisation in the UK

Long Term	Crockett – 1851 40% of adults regularly attended church Wilson – 1960s only 10-15% of adults attended church regularly. Church Weddings, baptisms and Sunday school attendance has also declined. Great diversity in belief including non-Christian belief,
Religious Practice	The trend in attendance to Church services has continued to decline. CoE in 1960 had 1.6 million regular attendees in 2013 that had dropped to 0.8 million. However smaller denominations are see less of a decline. Bogus Baptism – To attend a faith school.
Religious Affiliation	British Social attitudes survey showed that between 1983 and 2014 the number of adults with no religious affiliation rose from 1/3 to about half. There was slight increase in Catholics due to migration from eastern Europe and Christian denominations have stayed static since 1983.
Religious Influence	Bruce – points out that in the Middle Ages the Church was central to society, with enormous wealth and power. Church leaders exercised real power over secular matters such as education, law making, social welfare and politics. However, in modern society religious institutions have become more marginalised as they have lost this power. Many people today can live their lives completely untouched by religious institutions.

Arguments against secularisation in the UK

Believing without belonging	Davie – Religious belief has become privatised but this doesn't mean that there has been a decline in person religious belief. Davie suggests that the nature of religious activity has changed and people are believing without having to belong to a congregation. She refers to this a <i>Vicarious Religion</i> .
Online Religion	Hellend – Developed the idea that people could be religious without having to attend a place of worship. The growth of the internet has changed the way that people can interact with the religious community and religious belief has become disembedded. Hellend suggest two ways that the internet has changed religious practices – 1) Religion Online – When religious movement use the internet to communicate their message to followers 2) Online Religion – Where like minded people interact in forums and discuss their beliefs in an unstructured format.

Secularisation in the USA

Evidence of Secularisation in the USA

Wilson 1962	Wilson found that 42% of Americans attended church on Sundays, however he argued that church going in America was more of an expression of the American Way rather than religious belief. Wilson argued that America had become a secular society not because people had abandoned churches but because religion had become superficial.
Declining Church Attendance	Hadaway 1993 – Found that Wilson's figure of 40% didn't add up as if 40% of the population went to church on Sunday all the churches would be full and that was not the case. His study found that the level of attendance to church was 83% higher than the head counts they conducted suggesting there is an exaggeration in church attendance when asked.
Secularisation from Within	Bruce – suggested that American religion has adapted to modern society by moving from tradition belief and glorification of god to a more psychological or therapeutic belief system. This has allowed religion to remain popular in a more secular society. Religion has moved from seeking salvation to self improvement.
Religious Diversity	Bruce has identified a trend towards practical relativism among American Christians which involves the acceptance of differing views. This is shown in Lynd and Lynd's study from 1929 which found that 94% of young Christians agreed with the statements that Christianity is the one true religion and all people should convert to it, compared to only 41% in 1977.

Religious Market Theory: Stark and Bainbridge

Eurocentric Secularisation	Stark and Bainbridge argue that secularisation theorist try to fool people into believing that there was a 'Golden Age of Religion' in the past and this has since declined. Instead they believe that religious belief flows through cycles in which temporary periods of secularisation are followed by periods of religious revival which occur due to the creation of new religions and NAM's
Religious Market Theory	According of Stark and Bainbridge there are two assumptions about human nature and the way people engage with religion. 1) People are naturally religious – there will always be a demand for some form of religion. 2) All humans want big rewards for the smallest cost – Humans make rational decisions about what benefits them the most. They believe that by believing in religion has a small cost with barely any risk and promises great reward.
Supply Led Religion	Unlike Europe which is dominated by single religion, America is more diverse and supply led, meaning that there are vast range of religious organisations to choose from. The groups then have to compete for survival and ensure they provide the best religious experience. Jesus in Disneyland – Lyon's study showed how denominations were holding service in theme parks to attract new followers who were seen as consumers. According to Lyon Spiritual shoppers are looking for experiences that attract them and which brought a sense of magic back to the experience.

FUNDEMENTALISM

Fundamentalists appeal to tradition - they seek return to the basics or fundamentals of their faith.

Types of Fundamentalism

Western Fundamentalism	<p>Fundamentalism develops as a reaction to changes within society, especially the trend towards diversity and secular choices.</p> <p>Bruce uses the example of the New Christian Right in the USA which has developed as a response to family diversity, sexual permissiveness, gender equality, secular education and the privatisation of religion.</p> <p>They aim to restore religion to a public role where they can shape laws and morals.</p>
Third World Fundamentalism	<p>Fundamentalism as a reaction to change being thrust upon a society from outside. It is often triggered by Westernisation imposed by foreign capital or local elites supported by the West.</p> <p>Here fundamentalism is a reaction to the states attempts to privatise religion.</p> <p>Bruce uses the Islamic Revolution in Iran as an example of this.</p>
Secular Fundamentalism	<p>Davie</p> <p>First Phase (18c – 1960's) Enlightenment philosophy held optimistic secular belief in progress based on science and reason.</p> <p>Second Phase (1970's +) Enlightenment has come under attack due to growing pessimism and uncertainty caused by globalisation and environmental issues. This has led to a rise in nationalism and anti-religious sentiment.</p>

Characteristics of Fundamentalism

Literalism	A literal interpretation of religious text. They contain the answers to all life's important questions and gives directions on how to live your life.
Them and Us Mentality	Separateness from the rest of the world, they are right, everyone else is wrong. Davie – seek to establish control in chaos.
Aggressive Action	They like to draw attention to their perceived threat to their beliefs through aggressive action as directed by elders or clergy.
Modern Technology	Although the groups are against modern society they tend to use modern technology to achieve their aims. Inc televangelists, social media
Patriarchy	Hawley – groups tend to want to control women's sexuality as well as their social and economic roles.
Prophecy	Particularly with Christian groups due to belief in "end of days" and second coming of Christ.
Conspiracy	Many Christian and Islamic groups hold anti-sematic views believing the Jews are conspiring to secure world domination.

Causes of Fundamentalism

Giddens	Globalisation which undermines traditional social norms concerning the nuclear family, sexuality, abortion etc. cosmopolitanism refers to a way of thinking that embraces modernity, is open to alternative views and modifies beliefs based on new ideas.
Bruce	Monotheism and Fundamentalism – fundamentalism is a unique feature of monotheic religions due to the fact that they have a single text from which God's will is given. Whereas polythetic religions such as Hinduism are lack a single authority and are sometimes considered more a collection of religions.
Bauman	Postmodernity – Too much choice can cause uncertainty and heightened awareness of risk. In this situation some will embrace the freedom whilst others are attracted to fundamentalism.
Castells	Responses to fundamentalism: Resistance Identity – a defensive reaction of those that feel threatened and retreat to fundamentalism. Project Identity – response of the forward thinking who engage with social movements such as environmentalism and feminism.

Evaluation
<p>Beckford:</p> <ul style="list-style-type: none"> Ignore hybrid movements Fixate on fundamentalism and ignore the impact of globalisation on religions such as Catholicism. Giddens ignores differences between fundamentalist groups. Giddens doesn't consider a return to tradition as a reflexive rather than defensive action. <p>Haynes</p> <ul style="list-style-type: none"> Islamic fundamentalism isn't always a reaction against globalisation but a reaction to local elites failing to deliver on promises to improve the standard of living.

Clash of Civilisations – Huntington 1996

7 Civilisations	Explanation of fundamentalism	Evaluation
Western Islamic Japanese Slavic Orthodox Hindu Confucian Latin American	<p>Nation states are less significant as a source of identity creating a gap that religion has filled. Globalisation has also increased contact between civilisations which can cause conflict leading to a them v us mentality.</p> <p>Religious differences are hard to resolve than political ones due to them being deeply rotted in history and culture.</p> <p>Huntington believes that the rise in Islamic fundamentalism is a reaction to western civilisation.</p>	<p>Jackson (2006) – Orientalism: western ideology stereotyping eastern people and religions as untrustworthy in order to justify human rights abuses.</p> <p>Casanova (2005) – Huntington ignores divisions within civilisations (e.g. sunni and Shi'a islam)</p> <p>Horrie and Chippendale 2007 – Clash of civilisation is misleading neo-conservative ideology.</p>

Globalisation means the growing interconnectedness between people and nation states. Includes technological, economic and cultural interconnectedness.

Cultural Defence means the ways in which religion serves to unite a community against an external threat.

The **Protestant work ethic**, the Calvinist **work ethic** or the Puritan **work ethic** is a **work ethic** concept in theology, sociology, economics and history that emphasizes that hard **work**, discipline and frugality are a result of a person's subscription to the values espoused by the **Protestant** faith, particularly Calvinism.

Cultural Defence Case Studies

Poland 1945 - 1989

From 1945 to 1989 Poland was under communist rule imposed from outside by the Soviet Union. During this time the Catholic church was suppressed but for many Poles it continued to embody Polish National Identity. The church served as a popular rallying point against the communist regime and the Polish Communist Party. In fact the Church lent active support to Solidarity and did much to bring about the fall of the communist regime in the 1980's.

Iran

Western Powers and Big Oil companies have long held influence in Iran including the overthrowing of democratic government in the 1950's in order to establish a pro-west regime headed by the Shah of Iran. During the 1960's and 1970's his successor embarked on a policy of modernisation and westernisation. This included banning veil and replacing the Muslim calendar. Change was rapidly imposed from above which caused great suffering which led to Islam becoming the focus for resistance under the leadership of the Ayatollah Khomeini. The revolution of 1979 brought about the creation of the Islamic Republic in which clerics held state power and were able to impose Islamic Sharia Law.

Religion and Economic Development

Hinduism and India – Nanda (2008)

Overview	Globalisation has led to rapid economic growth in India, it has also led to a rising prosperity and a new middle class developing. Nanda examines the role that Hinduism played in this growth and the development of ultra Hinduism in the growing middle class.
Tele-gurus	Nanda claims that the surge in popularity of Hinduism is due to the role of Tele-Gurus which has changed the way that Hindu's value prosperity and wealth. Generally Hinduism denounces wealth as a sin, however contemporary Guru's view wealth in a progressive way suggesting it is a sign of divine favour. This encourages young people to pursue the opportunities available to them without the guilt imposed by traditional Hinduism. This has led to an economic growth similar to that of Calvinism.
Ultra-Nationalism	Nanda suggests that Hindus believe that it is their Hindu values that have led to the economic growth and prosperity. As a result Hinduism is creating a sense of ultra nationalism by generating a worship of the Indian culture rather than a focus on the Gods. Parallels could be drawn between this and Bellah's Civil religion.

Pentecostalism in South America

Berger	The rapid spread of Pentecostalism across South America has had a similar impact to Calvinism in Europe. Berger suggests that Pentecostalism has become a strong rival to Catholicism as it encourages its followers to better themselves by working their way out of poverty rather than waiting for salvation in the after life. This in turn stimulates the economy by inspiring followers to adopt a dedicated work ethic.
Lehmann	After analysing the spread of Pentecostalism in China and South Korea Lehmann agrees with Berger's assessment. Lehmann argues that whilst all Pentecostal denominations preach similar messages, they tend to adapt their message to the local needs and traditions in order to appeal to new followers. In doing so Pentecostalism develops a local identity which in turn boosts its popularity.