Social Group

Males	Females	Working Class	Middle Class	Ethnic Minorities	Youth	The Eldery
➢ Pressure to fulfil instrumental role ➢ Challenge to authority from women (work, family, education) ➢ Crisis of 'masculine identity' ➢ Need to reassert masculinity ➢ Underachievers in education ➢ Barriers to Life Chances ➢ Core, Fulltime, secure and highly paid employment	➢ Dual Burden / Triple Shift ➢ Oppression of Patriarchy / Disprivilege (work, family, education) ➢ Victims of domestic violence ➢ New found independence – change, transition ➢ Crisis of identity ➢ Marginalisation ➢ Emotional, Expressive Role, Care giver ➢ Heavily controlled ➢ Takers of 'Shit' ➢ Part-time, insecure (Peripheral) Work	➢ Marginalisation ➢ Disprivilege ➢ Material Deprivation ➢ Barriers to life-chance ➢ Educational Underachievement ➢ Oppressed by Ruling Class ➢ Alienating work ➢ Non-democratic employment/ lack control/ lack input ➢ Immediate Gratification ➢ Present Time Orientation ➢ Stereotyped, Labelled, Stigma ➢ Welfare dependence	➢ Hectic, Busy lives ➢ Focus on work ➢ Democratic employment/ in control ➢ Decision makers at work / pressure of management ➢ Deferred gratification ➢ Future-time orientation ➢ Focus on careers therefore neglect spiritual capital ➢ Spare disposable income ➢ Experience of success in education, work	➢ Marginalisation ➢ Disprivilege ➢ Material Deprivation ➢ Barriers to life-chance ➢ Educational Underachievement ➢ Experience Racism and Prejudice ➢ Transitioning in to a culture ➢ Denied power ➢ Need / Want to integrate ➢ Want to protect own culture / cultural practices ➢ Suspicious of other 'majority' groups ➢ Language barriers ➢ Anti-Authority?	➢ Marginalisation ➢ Disprivilege ➢ Material Deprivation ➢ Dependence of Adults ➢ Controlled by adult culture ➢ Stereotyped. Stigma, labelling ➢ Change, Disruption (Biologically, economically) ➢ Free time ➢ Curious to try new experiences ➢ Rebellious ➢ Pressure of education, work, the future ➢ High level of use RE: Social Media ➢ Anti-Authority?	➢ Marginalisation ➢ Disprivilege ➢ Material Deprivation ➢ Dependence on younger generations ➢ Experience death ➢ Questions about the after life? ➢ Religious, Conservative, Traditional Socialisation ➢ Free Time? ➢ Lonely ➢ Isolalted ➢ Ill Health

Religious Organisations (Characteristics)

Church	Denomination	Sect	Cult
➢ Bureaucratic ➢ Conservative, Traditional Values ➢ Promote integration with society ➢ Universalist / Open-Membership ➢ Intolerant / Hegemonic ➢ Ecclesiastic (Recognised as part of National Identity) ➢ World-Accommodating ➢ 'This-Worldly'	➢ Bureaucratic but less so than church ➢ Conservative, Traditional Values though might view some issues more liberally (e.g. rituals, expectations over practice) ➢ Promote integration with society ➢ Universalist / Open-Membership ➢ Tolerant (One of many) ➢ World-Accommodating ➢ 'This Worldly'	➢ Loosely Structured ➢ Promote ideals of egalitarianism / equality / democracy ➢ Charismatic leader ➢ Withdrawal (remove themselves from mainstream society) ➢ Radical values (conflict with and challenge those of mainstream society) ➢ Closed / Controlled Membership – often kinship-based ➢ Intolerant and critical ➢ Expect members to 'sell-up' and give belongings to church ➢ World-Rejecting ➢ 'Other Worldly'	➢ Loosely Structured (though some examples show strict org/bureaucracy) ➢ Emphasise opportunity and success / betterment ➢ Offer spiritual teaching to help people 'improve' ➢ Promote integration with mainstream society ➢ Open-Membership (though often client and audience-based which require payments / fees/ donations) ➢ Tolerant ➢ World-Affirming ➢ 'This Worldly'

Which Explanation fits-best? (Also use for explaining different levels of 'Religiosity' amongst different social groups)

Relative Deprivation	Marginality & the Theodicy of Disprivilege	Social Change / Disruption (Certainty in Certain Times)	Protest	Access to the Media / Curiosity	Pragmatic Motives (Spiritual Fulfilment)	Cultural Defence	Cultural Transition (Desire to Integrate)	Generational / Cohort Effect OR Age Effect	Gender Socialisation
Stark & Bainbridge: People compare themselves to others and FEEL that they deserve more (even if they are privileged already)	**Weber:** Organisations may offer a framework / guidance on that helps marginalised people make sense of, come to terms with and maybe even escape their disprivilege	**Bellah / Durkheim / Parsons / Wilson/ Bauman:** During times of disruption, change and the resulting uncertainty people seek certainty and structure – particularly in a PM society where traditional structures and certainties have dissolved	**Stark:** Many social groups have reason to 'protest' about their position / an issue in society and some organisations offer them a platform to do so. This is particularly true where organisations offer a sense of power to those who have previously been denied it by society	**Baudrillard:** Some social groups are more likely to show curiosity about 'what's out there' than others. Particularly those groups who have increased access to the media and therefore have the opportunity to explore and 'shop-around' for new ideas and experiences and involve themselves in celebrity culture and fads.	**Heelas:** Some people find particular organisations appealing as they offer a chance for them to fulfil themselves spiritually – particularly if they have a 'spiritual void' in their lives. Likewise, pragmatically speaking, some people may wish to join for friendship, network with others and seek out support.	**Pryce:** Some people may feel that when entering a new dominate culture their culture, their identity, their cultural practices, norms and values become under–threat – as if they are forced to integrate into the new culture and forget their own. Some orgs. may help such people 'defend themselves' and their culture.	**Bruce:** Some people may find themselves in a position where they are transitioning/entering into a new culture and they feel the need/desire to learn the norms and values of this dominant culture. Some organisation offer an insight into mainstream N&Vs as well as support networks where support networks can be found	**Crockett:** Older generations a) may have had a religious/traditional socialisation and therefore wish to return to this 'golden age' / back to their youth and b) older generations experience death more and have more questions about 'what's next' – some orgs. offer this to these people.	**Miller & Hoffman:** **Males are raised to be active, hide their emotions, be instrumental, be dominant. Females are raised to be emotive, carers, secondary figures, passive. Therefore different orgs. appeal to males and females.**

Secularisation Debate

Definition: *'The process whereby religious thinking, practice and institutions lose social significance'* (Wilson)

It is difficult to operationalise sec as it is difficult to operationalise religion. Therefore address it is best to measure secularisation using 'different levels of analysis' (Glasner):

1) **Interpersonal Level (Individual Meaning/beliefs)**
2) **Organisational Level (Institutional Stability)**
3) **Cultural Level (Influence/Impact on Society)**

1) Interpersonal Level (Individual Meaning/beliefs)	2) Organisational Level (Institutional Stability)	3) Cultural Level (Influence/Impact on Society)
SECULARISATION IS OCCURING / HAS OCCURRED — **Weber: Disenchantment & Rationalisation** During industrialisation, people would start to look towards science and rationality rather than religion and the supernatural. Science replaces Religion as the dominant meta-narrative. This created a 'Desacrilisation of Consciousness' – 'a loss of the capacity to experience a sense of sacredness & mystery in life'. Also know as demystification, disenchantment and rationalisation **Bruce: Marginalisation of Religious Beliefs** Suggests that Religious beliefs have become 'Marginalised' – people only turn to them as a last resort - *'When we have tried every cure for cancer, some of us pray'.* **Lyotard & Bauman: Decline in Religious Metanarratives & the Fragmentation of Beliefs:** 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. This may involve choosing to reject religious beliefs altogether. 'Religion' has lost it's power and influence and has become watered down & fragmented to the extent that it becomes meaningless (evidenced in growth of 'NRMS' and 'NAMs' – waterdown, meaningless movements that in many cases are not religious at all.	**Statistics show…** **NRMS/NAMs:** 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. **Clergy:** 45,000 in 1900 British Clerics compared to 34,000 in 2000. **Herberg: Secularisation from Within** Many 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. Other examples found in Catholic church services where Latin is no longer mandatory. **Lyon: The Disneyfication of Religion – Institutions are 'selling out'** 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. **Parsons: Churches have lost their functions (Structural Differentiation)** Education, the Health Care System, Welfare Systems, and the Family have taken on many roles that churches used to take responsibility for.	**Statistics show decline in membership and practice:** **Membership:** In the UK, decline can be seen in all major Christian denominations **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. **Baptism:** Fewer than ½ of all marriages in the UK involve a religious ceremony. Less than a ¼ of babies are now baptised, compared with 2/3 in 1950. **Sunday Schools:** 100 years ago, half of children attended Sunday Schools. If current trends continue however, Sunday schools will become extinct in the very near future. **Decline in Morality?** Changes in Divorce Law and Marriage and Adoption Reform has contributed to increases in divorce, cohabitation, same-sex couples/marriages, lone-parent families and a decrease in marriages – evidence perhaps that the religion doesn't dictate cultural norms and values like to used to.
SECULARISATION IS NOT OCCURING / HAS NOT OCCURRED — **Heelas: 'Spiritual Revolution' & Resacrilisation of Consciousness** People have felt spiritually void for too long and thus are returning to spiritualism. We are seeing an 'explosion' of NRMs and NAMs. (Re-enchantment, Re-mystification, De-rationalisation). **Religious beliefs and thinking are returning in to the consciousness rapidly!** **Davie: Vicarious Religion** In contemporary culture people are busier than ever with more demands on their time. Therefore in is common for the minority to reflect the interests of the majority. People may not be able to attend/practice but those that do/can represent the interests of everyone else. The few believe on behalf of everyone else. **Giddens: Fundamentalist Beliefs are expanding** This is a result of many wishing to re-instate conservative, tradition beliefs/morals/ethics and move away from 'cosmopolitanism' – a tendency towards liberal, individualistic, materialistic, immorality. **Multiculturalism and Religious Pluralism in the West** Much of the eveidence to suggest that 'the West' has become secular in their beliefs/thinking focuses on research and case-studies based on Christian religions only. The West is Multicultural & Religiously Plural and is religions such as Sikhism, Islam, Hinduism and Judaism were considered in such research it would be clear that religious beliefs are strong and flourishing. **The Christian New Right in the USA**	**Heelas: 'Spiritual Revolution' & Resacrilisation of Consciousness** People have felt spiritually void for too long and thus are returning to spiritualism. We are seeing an 'explosion' of NRMs and NAMs. (Re-enchantment, Re-mystification, De-rationalisation). **New organisations are becoming established on a daily basis, they are flourishing.** **Davie: 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. **People are simply practicing religion in ways that don't require 'organisations'.** **Parsons: The Church retains one irreducible function** Despite losing many functions the church is the only institution qualified to monitor and regulate morals within society. The church provides society with it's 'moral backbone' and thus will always be significant **Warner: Religious Economy Theory.** 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. 'Survival of the fittest'. There are countless organisations competing against each other for followers constantly. Yes, some are powerful or influential enough to survive but this ignores the many that do survive which become very powerful and influential e.g. **The Christian New Right in the USA**	**Heelas: 'Spiritual Revolution' & Resacrilisation of Consciousness** People have felt spiritually void for too long and thus are returning to spiritualism. We are seeing an 'explosion' of NRMs and NAMs. **Western culture is going through a process of Re-enchantment, Re-mystification, De-rationalisation.** **Davie: 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. People are simply practicing religion in ways that don't require traditional definitions of membership and attendance. Cultures simply show religious devotion in a different way in contemporary society **Davie: Vicarious Religion** In contemporary culture people are busier than ever with more demands on their time. Therefore in is common for the minority to reflect the interests of the majority. People may not be able to attend/practice but those that do/can represent the interests of everyone else. The whole through the few. **The Christian New Right in the USA**

The Relationship between Globalisation & Religion

Globalisation: *'The process whereby the world is becoming increasingly interconnected'* (Held)

Religion can aid ECONOMIC GROWTH and help countries compete in the global economies	Globalisation leads to the spread of cosmopolitanism which has led to a rise in RELIGIOUS FUNDAMENTALISM	Religion is being used a CULTURAL DEFENCE against the spread of cultural oppression	Globalisation has led to global conflict and the CLASH OF CIVILISATIONS

Column 1

Nanda:

Hinduism is providing India with the necessary normative conditions (beliefs and attitudes) to promote their economic growth and help them compete in the global economy (India's very own Protestant Ethic).

Traditional Hinduism renounces materialism and thus would hinder economic growth BUT the new highly educated Indian middle-classes are reinterpreting Hindu teachings in such a way that Hindusim, materialism and economic growth can co-exist – in fact they can support each other's growth.

'Hindu Nationalism' is sweeping across India and it is fuelling India's economic development. The thinking is simple;
a) To be a good Hindu it is important to be successful and strive for India's success as a nation.
b) To be a good Indian it is important to be a good Hindu

Effectively the wealthier India becomes, the more sense of national pride is being spread. Hindu Nationalism is encouraging hard-work, scientific advancement, economic growth ... and as result, Hinduism is as strong as ever.

Religious tourism is increasingly popular which is a fantastic example of how religion is helping fuel the economy and how in turn, the economy is fuelling religion.

Hindu Nationalism is growing in popularity and as a result India's Economy is booming. With India's economy booming, Hindu Nationalism is thriving! They 'feed off' each other.

Column 2

Giddens:

Cosmopolitanism is a culture that is spreading across the globe. This culture has become established within the West (USA in particularly) and it threatens the social stability of other cultures. Cosmopolitanism is characterised by:
> Materialistic values
> Individualistic values
> A breakdown of morality regarding issues such as marriage, divorce, homosexuality and abortion.
> Vanity and competitiveness
> Aesthetics (style over substance)
> Toxic Childhood
> Breaking down of gender role stability
> Dependence culture and erosion of individual responsibility
> Entitlement
> 'Starbucks' culture and 'McDonaldisation' of culture
> Lack of care for the environment
> Atrophy of 'community' and 'fellowship'

This culture threatens to atrophy social stability – uncertainty, instability.

In response to this, **Religious Fundamentalism** is growing in popularity as people look to counteract the negative effects of Cosmopolitanism.
> Religious Fundamentalism is characterised by:
> Traditional, Conservative Values
> Literal translation of religious texts/scripture
> Religious Militancy (Strict order)
> Absolute Truths / Monopoly over Truths
> Intolerant to challenges to their beliefs
Prophecy
> Use of modern technologies to achieve aims
> Authorative Leaders/Rulers

Ultimately, Cosmopolitanism bring with risk, uncertainty, change, instability, confusion and chaos. Fundamentalism is responding to this by attempting to restore certainty, conservative values, stability and guidance. Structure in an ever increasingly unstructured world.

Column 3

As the world 'Globalises', national (even local) identities mean less and less e.g. politicians now talk about the 'European Community' or 'The Middle East' or 'Asia' rather than identifying individual countries. As such societies/cultures around the world are experiencing a 'crisis of identity' whereby their cultures, languages, traditions & politics are becoming less significant and threatened by extinction through homogenisation. Individual national/cultural identities are being replaced by a 'Collective International Identities'.

As a response to this, many countries use their Religions to restore their individual identities. Religion thus acts as a 'Cultural Defence' – a way of holding on to national heritage, tradition, culture & politics – a way of re-individualising cultures and maintaining cultural heritage.

Column 4

Huntington:

Religion is often at the core of many Global Conflicts. Huntington describes this as the 'Clash of Civilisations

Huntington identifies seven civilisations: **Western, Latin, American, Confucian, Japanese, Islamic, Hindu & Slavic-Orthodox.** Although Religion binds countries within these civilisations together, Religion also causes conflict between civilisations.

This is happening more than ever because Religion is becoming more & more important as a source of national identity (see Cultural Defence). Plus Globalisation means that Civilisations are more likely to be in contact with each other which means old conflicts re-emerge easier.

In the Globalised world, Religion creates an 'Us vs. Them' mentality as competition for wealth & power grows on the Global Scale.

Religious differences are harder to resolve as they exist within 'Closed System' and are thus not open or welcoming of challenge. The West is under threat (especially form Islam) & a 'West vs. The Rest' campaign is emerging & as such the West need to reassert their Christian Identity.

Bottom row

Column 1
Weber: Religion can promote economic development by providing the necessary normative values (hard-work ethic) as evidence in Europe bet 1700-1900. HOWEVER, once a society becomes wealthy and focused on economic growth secularisation would be inevitable – religion and materialism cannot co-exist in the long run (society would rationalise/demystify)

Berger: Evidence to support Nanda found in South America e.g. Brazil is industrialising/modernising at a rapid rate and experiencing huge economic development and this is partly due to Pentecostalism providing the necessary normative values (The Protestant Ethic!)

Redding: Evidence to support Nanda found in South East Asia e.g. China is industrialising/modernising at a rapid rate and experiencing huge economic development and this is partly due to Shintoism providing the necessary normative values (The Protestant Ethic!)

Marx: It makes sense that religion thrives alongside economic (capitalism) development as Religious justifies and masks economic inequalities within such societies

Column 2
Functionalism (Durkheim, Parsonsm Malinowski) This makes sense as religion is indeed used to help promote feeling of certainty and stability during times of change and atrophy. Religion helps to reinforce the Value Consensus and Collective Conscience and therefore promotes social solidarity.

Interpretivism (Berger & Luckmann, Stark & Bainbridge) This makes sense as religion provides individuals with a 'universe of meaning' which can help people make sense of the world during times of change and stability.

Radical Feminism (Aldridge, Walby) This makes sense as Fundamentalism may actually be a vehicle to reinstate and reinforce patriarchal values and control. In a world that increasingly breaks down traditions the Patriarchy is under threat. Cosmopolitanism is seeing the liberation of women and Fundamentalism is simply an attempt to halt this.

The Christian New Right (USA) These are a useful example of a fundamentalist movement is helping to shape American culture. The CNR fit many of the criteria of a religiously fundamentalist group – particularly with their focus on promoting/reinstating conservative/traditionalist values within American and using modern media to do so. They have been extremely influential in influencing Government policies across many States in the USA and their popularity extend beyond 'the Bible Belt' in the Southern States.

Column 3
Real-World Example 1) Poland, Russia and Catholicism:
During this era, Poland was under communist rule (forced on them by Russia's Soviet Union). Catholicism was suppressed during this time but still acted as a symbol for Polish National Identity.

The Catholic church supported the 'Solidarity Free' Movement which helped bring down the communist rule. Since this, the church has been very influential in Polish Politics

Real-World Example 2) Iran, USA and Islam:

In the 1950s the democratic government in Iran was overthrown by a 'Pro-Western regime' which was supported by Western Oil Companies & Western governments.
This 'westernised' was headed by the Shah of Iran. During the 1960s/ 70s the Shah's successor attempted to force westernised values on Iran by banning the veil & replacing the Iranian calendar with a 'western-friendly' calendar. Also due to the take over of capitalism, the divide between the poor & the rich increased.

The Islamic Religion was used as a focal point to rally opposition against the Shah's regime. Headed by Ayatollah Khomeini, the Islamic Revolution 1979 helped create the Islamic Republic where Clerics held state power & helped restore traditional Islamic values back to Iran.

Column 4
Jackson: Huntington's work is based on 'Orientalism' – he stereotypes Eastern Civilisations as untrustworthy, fanatical, barbarian & inferior (particularly Muslims).

Casanova: Huntington generalises far too much - only a small minority of the world's 1.5 billion Muslims are interested in a 'Holy War' & 'Fanaticism'.

Armstrong: Fanaticism has only been caused due to the West imposing their values & politics on the Middle-East. The West should bear most of the blame & the Islam should not be scapegoated.

Ingelhart & Norris: Religion & Politics does not cause a 'Clash of Civilisations' - it is attitudes to sexuality & gender liberalism that causes the real 'Clash'.....

Approval of Political & Social Values in Western & Muslim Societies %		
	Western Soc.	Muslim Soc.
Democratic Ideals	86	87
Strong Leaders	61	61
Gender Equality	82	55
Divorce	60	35
Abortion	48	25
Homosexuality	53	25
World Values Survey 1995 - 2001		

Religion, Renewal & Choice (Post-Modernity)

The following arguments are useful within two specific areas of the Beliefs Topic:
1)   What does Religion look like within the Late/Post-Modern Society?
2)   To show that Society isn't secularising, but rather that religion is simply 'changing'

Key Features of a Post-Modern Society:
> Consumption/Individuals as Consumers
> Individuality
> Pick n Mix Identities
> Media Saturation
> Choice, Flexibility and Diversity
> Lack of Certainty and Structures
> Decline of dominant metanarratives
> Agency

Evidence of 'Post-Modern Religions' (Change rather than decline):

Davie: 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. People are simply practicing religion in ways that don't require 'organisations'. People do not feel obliged to practice in 'traditional' ways.

Davie: Vicarious Religion
In contemporary culture people are busier than ever with more demands on their time. Therefore in is common for the minority to reflect the interests of the majority. People may not be able to attend/practice but those that do/can represent the interests of everyone else. The few believe on behalf of everyone else. People do not feel obliged to practice in 'traditional' ways. People still identify with religion/with the church even is they do not practice regularly as an individual. They are still attached to churches and use them for weddings, funerals, and baptisms.

Heelas: 'Spiritual Revolution' & Resacrilisation of Consciousness
People have felt spiritually void for too long and thus are returning to spiritualism. We are seeing an 'explosion' of NRMs and NAMs. (Re-enchantment, Re-mystification, De-rationalisation). Religious beliefs and thinking are returning in to the consciousness rapidly people are engaging with 'self-help' spiritual movements such as yoga, crystal therapy, reiki, homeopathy, astrology and mediumship/clairvoyance. KENDAL PROJECT!

Warner: Religious Economy/Market Theory
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. 'Survival of the fittest'. There are countless organisations competing against each other for followers constantly. A whole 'market' of choice. Religion provides rewards for people in a world where costs can be heavy!

Hervieu-Leger: Spiritual Shopping
Collective worship and given way to individualised worship i.e. individualised consumerism. Individuals have become 'spiritual shoppers' who try out new ideas and lifestyles and pick n mix their experiences and identities. Religion is now do-it-yourself and people create hybrid spiritual identities that suit their interests and lifestyle.

Helland: Online Religions and Religion Online
Media-saturation (particularly via the internet) has meant that the way that people interact with religion (and vice versa) has changed the face of worship and practice.
Online Religion – A top-down way that relilgions can disperse information and ideas
Religion Online – 'Cyber Religions' that may not even exist beyond the internet with chat forums, online communities and virtual worship.

Problems with these arguments:

Lyotard & Bauman: Decline in Religious Metanarratives & the Fragmentation of Beliefs:
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. This may involve choosing to reject religious beliefs altogether. 'Religion' has lost it's power and influence and has become watered down & fragmented to the extent that it becomes meaningless (evidenced in growth of 'NRMS' and 'NAMs' **– water-down, meaningless movements that in many cases are not religious at all**.

Herberg: Secularisation from Within
Many 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. Other examples found in Catholic church services where Latin is no longer mandatory. – **religions maybe changing but to the point where they are losing their meanings and purpose.**

Bruce: NAMs do not count!
> NAMs are too small; Even if individuals are looking towards NAMs, they are big enough or influential enough to fill the void left by traditional church-based religions.
> NAMs are often neglected by second generations; Children do not often follow their parents into NAMs – in fact they are often seen as 'old-fashioned', 'pointless', 'uncool' by second generations. Plus women involved in NAMs are more likely to be childless! AND within at least ¾ of marriages with a woman involved in some kind of
> NAM the husband does involve themselves/identity with the NAM.
> NAMs require little commitment; People try out NAMs, test the water, shop around and do not commit, they are simply not seen as important – even to many people involved in NAMS.
> NAMs lack structure; they are loosely organised, often have no clear hierarchy or leader, and are based on no 'higher authority' (e.g. belief in a God).
In summary NAMs are a) too small b) too uninfluential c) too weak d) too disorganised to have any real influence and importance within society.

Inglehart & Norris: This so called 'demand' for spirituality and religion is not consistent
> NAMs are too small; Even if individuals are looking towards NAMs, they are big enough or influential enough to fill the void left by traditional church-based religions.
> NAMs are often neglected by second generations; Children do not often follow their parents into NAMs – in fact they are often seen as 'old-fashioned', 'pointless', 'uncool' by second generations. Plus women involved in NAMs are more likely to be childless! AND within at least ¾ of marriages with a woman involved in some kind of
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In summary NAMs are a) too small b) too uninfluential c) too weak d) too disorganised to have any real influence and importance within society.

Religion, Science and Ideologies

Exams:
Outline and explain TWO characteristics of SCIENCE/RELILGION/IDEOLOGIES (10)
Outline and explain TWO criticisms of the view of science as an open-belief system (10)
Analyse TWO ways in which science and religion might be used to inform ideologies (10)
Analyse TWO reasons why religion may be challenging science as the dominant meta-narrative in society (10)
Analyse TWO ways in which religion and science are diametrically opposed (10)
Evaluate sociological explanations of the nature and role of ideology (20)
Assess the view that society is losing faith in science (20)

Characteristics of Science / differences to Religion

Popper: Science is…
> **Empirical**: based on quantifiable ,observable, measurable phenomena
> **Theoretical** (based on predictable, formulaic, reliable 'general laws' that can be tested, re-tested and demonstrated again and again.
> **Objective:** Value-free, unbiased, detached from agendas/ideologies. Science follows the process of **Falsification** ('All Swans are white) – scientists avoid bias and subjectivity by attempting to seek evidence to disprove (falsify) theories, this way they remain detached.
> An **Open-System:** Open to challenge, new ideas, test and re-test, verification and refutation.
> **Cumulative:** based on a system where new 'facts' are built on existing 'facts', new knowledge on the foundation of old knowledge.

Merton: CUDOS Norms…
> **Communism:** Knowledge is public (not private). It is shared.
> **Universalism:** Knowledge is judges by universal, objective, criteria and not by the gender, race, age, class of the scientific.
> **Disinterestedness:** Science discovers knowledge for its own sake, free from agenda and values.
> **Organised Scepticism:** Knowledge is not regarded as 'sacred' and 'unchallengeable' – all knowledge is challengeable, open to scrutiny, questioning and objective criticism.

Characteristics of Religion / differences to Science

Religion is…
> **Anecdotal:** Religion is based on beliefs, meanings, substantive, qualitative experiences.
> **Subjective:** Value-Laden, Value-Committed, individualised interactions and experiences. It cannot be falsified.
> **A Closed-System**: Not open to challenge, testing, knowledge is sacred and therefore 'truth'. **Horton** argues that science has many 'get-out' clauses that prevent it from being disproved. **Polanyi** agrees with this and suggests that Religion is a **'Self-sustaining' belief-system** that does not require evidence to support itself. When faced with evidence to challenge it, Religion can employ three devices:
1) **Circularity:** Each idea is explained by the next and so on e.g. The Bible cannot be doubted as it is the Word of God. God cannot be doubted because the Bible tells us so.
2) **Subsidary Explanations:** e.g. The Lord works in mysterious ways.
3) **Denial of Legitimacy of Rivals:** Outright rejection of the authority of other beliefs/systems/authorities and this they claim 'ultimate truths'.

Evans-Pritchard demonstrates such devices within the magical beliefs of the Azande and their practice of Witchcraft:
> The Azande do not believe in coincidence or chance and as such when something bad happens they believe that someone has been practising Witchcraft against them.

> When such an accusation arises, the Prince's Magic Poison Oracle is consulted. Potion (a Benge) is administered to a chicken & the potion is asked to kill the chicken if the accused is guilty.

> If the Chicken dies before the Oracle asks the 'Benge' to do it's work the tribe simply put it down to the Benge being 'Bad' rather than seeing it as flawed logic.

Arguments/and reasons why Science has replaced Religion as the Dominant belief-system (Dominant Meta-Narrative).

Weber: Disenchantment & Rationalisation
During industrialisation, people would start to look towards science and rationality rather than religion and the supernatural. Science replaces Religion as the dominant meta-narrative. This created a 'Desacrilisation of Consciousness' – 'a loss of the capacity to experience a sense of sacredness & mystery in life'. Also know as demystification, disenchantment and rationalisation

Bruce: Marginalisation of Religious Beliefs
Suggests that Religious beliefs have become 'Marginalised' – people only turn to them as a last resort - *'When we have tried every cure for cancer, some of us pray'.*

Science has impacted on on society in many positive ways; Immunisations; vaccines; medicines; communications technology; transport; crime prevention; work; leisure – it has 'delivered the goods'

Lyotard & Bauman: Decline in Religious Metanarratives & the Fragmentation of Beliefs:
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. This may involve choosing to reject religious beliefs altogether. 'Religion' has lost it's power and influence and has become watered down & fragmented to the extent that it becomes meaningless (evidenced in growth of 'NRMS' and 'NAMs' – waterdown, meaningless movements that in many cases are not religious at all.

Arguments that Religion is still very influential as a Meta-narrative a loss of faith in the scientific meta-narrative

Davie: 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. People are simply practicing religion in ways that don't require 'organisations'. People do not feel obliged to practice in 'traditional' ways. Scence has therefore helped religion adapt and change!

Heelas: 'Spiritual Revolution' & Resacrilisation of Consciousness
People have felt spiritually void for too long and thus are returning to spiritualism. We are seeing an 'explosion' of NRMs and NAMs. (Re-enchantment, Re-mystification, De-rationalisation). Religious beliefs and thinking are returning in to the consciousness rapidly people are engaging with 'self-help' spiritual movements such as yoga, crystal therapy, reiki, homeopathy, astrology and mediumship/clairvoyance. KENDAL PROJECT!

Beck: Science and Risk Society
Many people are losing faith in science as it has caused/is causing many problems; Pollution, global warming, weapons of mass destruction, side-effects of 'wonder drugs'.

Kuhn: Scientific Paradigms & Revolutions: Science is not always Objective/Value-Free, an Open System or Cumulative.

Scientific knowledge exists within a paradigm (a framework which sets out the established 'rules' and 'expectations' within science i.e. what methods to use, what facts to follow, which literature is 'good', who are the professionals etc.) Typically, 'new scientists' are socialised into this accepted framework of knowledge and most of these new scientists don't question it. HOWEVER...

Sometimes a scientist might question the existing/established paradigm e.g. question a=n existing fact or propose a controversial new theory and rather than be open to accepting this challenge, those in power within the existing paradigm immediately criticise, ostracize, aim to discredit these new ideas. THIS SHOWS SCIENCE IS NOT ALWAYS OBJECTIVE/VALUE-FREE nor an OPEN SYSTEM

Kuhn goes on to say that at times, too many scientists challenge the existing paradigm and it's 'facts' until the establishment have to admit that they were/are wrong. At this point, the scientific paradigm goes through a 'revolution' – the old paradigm is disused and a new one is established which incorporates the 'new facts'. THIS SHOWS SCIENCE ISN'T ALWAYS CUMULATIVE.

Keat & Urry: Science does not always deal with observable, measurable, predictable phenomena. Scientists, just like Sociologists regularly deal with unpredictable and uncontrollable variables e.g. in 'scientific disciplines such as meteorology, seismology – even scientists cannot claim to be able to make 100% predictable theories regarding these disciplines.

IDEOLOGY – What is it and how do they link to Science and Religion?

What is an 'Ideology'?
> As set of values, ideas, and beliefs, a world-view. Usually take on negative conations:
> Distorted or false beliefs/ideals about the world or a partial one-sided view.
> Ideals that concern the interests of a particular group / that legitimise (justify) their privileges
> Ideas that prevent change and aim to control through misleading people
> Closed to criticism and challenge.

Examples of Ideology:
1) Nationalism – a belief in the dominance and superiority of one's own country over others:
Marxist view: This ideology acts as a FCC – though people experience exploitation, they feel that their suffering is in the interests of their country and will therefore blind themselves to their oppression.
Functionalist View: Nationalism acts as a Civil Religion, a Social Glue that promotes integration, collective identity (CC), and SS.

2) Ruling Class Dominant Ideology:
Ideas that legitimate, justify and/or mask class inequalities and normalise work and exploitation.

3) Patriarchal Ideology:
Ideas that legitimate, justify and/or mask gender inequalities and normalise female subordination and exploitation.

Where does Science and Religion fit in to Ideologies?
Despite their apparent differences and questions over which is more dominant than another, Science and Religion are undoubtedly very influential belief-systems (meta-narratives). This means that if a particular group wish to promote their ideology they are likely to draw on 'evidence' and 'arguments' from both Science and Religion which 'fit' best with their ideology.

e.g. Class Inequalities (R/C D.I) and Gender Inequalities (Patriarchy) can both be justified/legitimised by science (survival of the fittest/evolution) AND through religion (Divine Order).

Mannheim suggests that all ideologies (**Ideological Thoughts**) are therefore concerned only with maintaining existing structures and justifying/legitimising the interests of privileged groups e.g. Men, The Ruling Class.
Less privileged groups may have their own ideologies (**Utopian Thoughts**) that challenge the dominant ideologies in society and look for new ways to organise society but they are not powerful or influential enough to make a difference – there ideologies maintain existing orders.

Can we create a Total World-View that isn't bias and one-sided?
Mannheim: YES, but what we need is **'Free-Floating Intelligensia'** – a group of intellectuals who are not attached to/identify with a single set of beliefs. This group would be able to use different belief systems objectively and 'align' them so that conflict can be reduced and that the interests of the whole are recognised.
Problem is though that many belief systems are 'diametriacally opposed' (completely opposite) and cannot be aligned! (See differences between Science and Religion!)

Exams: Secularisation Qs

➢ Outline and explain TWO reasons why BRITAIN/UK/USA/EUROPEAN/WESTERN CULTURE could be seen to be secular (10)

➢ Outline and explain TWO ways in which religion might be seen to be flourishing in BRITAIN/UK/EUROPE/USA/WESTERN CULTURE (10)

➢ Analyse TWO sociological explanations/reasons for increasing secularisation in BRITAIN/UK/USA/EUROPE/WESTERN CULTURE (10)

➢ Analyse TWO sociological explanations/reasons for declining religiosity in BRITAIN/UK/USA/EUROPE/WESTERN CULTURE (10)

➢ Assess sociological explanations for increasing secularisation in BRITAIN/UK/USA/WESTERN/EUROPEAN CULTURE (20)

➢ Assess the view that BRITAIN/UK/USA/EURO/PETHE WEST in NOW SECULAR / BECOMING INCREASINGLY SECULAR (20)

➢ Assess the view that BRITAIN/UK/USA/EUROPE/THE WEST is experiencing a 'SPIRITUAL REVOLUTION' (20)

Exams: Religion and Globalisation Qs

> Outline and explain to ways in which globalisation and religion are connected (10)

> Outline and explain two features of Religious Fundamentalism (10)

> Analyse two ways in which religion and development may be related in the world today (10)

> Analyse two ways in which religion might conflict with globalisation (10)

> Examine the relationship between religion and globalisation (20)

> Evaluate the view that fundamentalism is a response to modern society (20)

Exams: Religion and Social Change

> Outline and explain to ways in which religion might be seen to be a force for change/conservative force in society (10)

> Analyse two ways in which religion may contribute to social change in society/maintaining order in society (10)

> Assess the view that religion is a conservative force/revolutionary force within society (20)