

SGOU

Higher
Education
for All

SOCIOLOGY OF RELIGION IN INDIA

COURSE CODE: SGB24SO306MC

Bachelor of Arts in Sociology (Honours)

Major Discipline Core Course

Self Learning Material



**SREENARAYANAGURU
OPEN UNIVERSITY**

SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

SREENARAYANAGURU OPEN UNIVERSITY

Vision

To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

Pathway

Access and Quality define Equity.

Sociology of Religion in India

Course Code: SGB24SO306MC

Semester- V

**Major Discipline Core Course
Four Year Undergraduate Programme
Bachelor of Arts in Sociology (Honours)
Self Learning Material
(with Model Question Paper Sets)**



**SREENARAYANAGURU
OPEN UNIVERSITY**

SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala



Sociology of Religion in India

Course Code: SGB24SO306MC

Semester- V

Major Discipline Core Course

Four Year Undergraduate Programme

BA Sociology (Honours)

Academic Committee

Dr. Pushpam M.
Dr. Amrutha Rinu Abraham
Dr. Rekhasree K.R.
Aishwarya A.S.
Dr. N.K. Sunil Kumar
Dr. Abduraheem M.P.
Dr. M.S. Jayakumar
Dr. Sajitha J. Kurup

Development of the Content

Nithin Maxual

Review and Edit

Dr Abraham Vijayan

Linguistics

Sujith Mohan

Scrutiny

Dr. Abdul Razak Kunnathodi
Dr. Jan Elizabeth Joseph
Fousia Shukoor
Dr. Ahammadu Zirajuddeen
Dr. Maya Raveendran

Cover Design

Jineshkumar S

Co-ordination

Director I/C, MDDC :

Dr. Sajeekumar G.

Coordinator, Development:

Dr. Anfal M.

Coordinator, Distribution :

Dr. Abdul Razak Kunnathodi



Scan this QR Code for reading the SLM
on a digital device.

Second Edition
March 2026

Copyright
© Sreenarayanaguru Open University

ISBN 978-81-687084-7-1



All rights reserved. No part of this work may be reproduced in any form, by mimeograph or any other means, without permission in writing from Sreenarayanaguru Open University. Printed and published on behalf of Sreenarayanaguru Open University by Registrar, SGOU, Kollam.

www.sgou.ac.in



Visit and Subscribe our Social Media Platforms

MESSAGE FROM VICE CHANCELLOR

Dear learner,

It is with great pleasure that I welcome you to the Four Year UG Sociology Programme offered by Sreenarayanaguru Open University.

Established in September 2020, our university aims to provide high-quality higher education through open and distance learning. Our guiding principle, 'access and quality define equity', shapes our approach to education. We are committed to maintaining the highest standards in our academic offerings.

Our university proudly bears the name of Sreenarayanaguru, a prominent Renaissance thinker of modern India. His philosophy of social reform and educational empowerment serves as a constant reminder of our dedication to excellence in all our academic pursuits.

The Four Year UG Sociology Programme covers all relevant areas aligned with sociological theory and research. We have incorporated the latest trends in social studies to ensure a comprehensive and up-to-date curriculum. Moreover, the programme encompasses flexible options for learners to choose from a range of Ability Enhancement Courses, Multi-disciplinary Courses, Value Added Courses, and Skill Enhancement Courses, complemented by discipline-oriented Advanced and Additional Advanced Courses.

Our teaching methodology combines three key elements: Self Learning Material, Classroom Counselling, and Virtual modes. This blended approach aims to provide a rich and engaging learning experience, over-coming the limitations often associated with distance education. We are confident that this programme will enhance your understanding of sociological theories and perspectives, preparing you for various career paths and further academic pursuits.

Our learner support services are always available to address any concerns you may have during your time with us. We encourage you to reach out with any questions or feedback regarding the programme.

We wish you success in your academic journey with Sreenarayanaguru Open University.



Regards,
Dr. Jagathy Raj V. P.

01-07-2026

Contents

BLOCK 1	Introduction	1
UNIT 1	Religion: Basic Concepts	2
UNIT 2	Types of Religion	20
BLOCK 2	Approaches to Religion	32
UNIT 1	Evolutionary Psychological Approaches on Religion	33
UNIT 2	Anthropological and Sociological Approaches of Religion	46
BLOCK 3	Theoretical Perspectives of Religion: Durkheim and Weber	60
UNIT 1	Emile Durkheim: Unifying Factor of Society	61
UNIT 2	Max Weber: Theodicy and Politics of Religion	71
BLOCK 4	Theoretical Perspectives: Karl Marx and Levi-Strauss	80
UNIT 1	Karl Marx: Conflict Perspective	81
UNIT 2	Levi-Strauss: Structural Analysis	90
BLOCK 5	Religion as an Agent of Social Change	100
UNIT 1	Religious Movements, Ideology and Power Relations	101
UNIT 2	Popular Religion and Cultic Religion	113
UNIT 3	Religion and Politics - Politicisation of Religion	123
BLOCK 6	Contestations Over Religion	137
UNIT 1	Fundamentalism: Concept, Issues	138
UNIT 2	Proselytism: Concept, Dimensions	147
UNIT 3	Secularism: Concepts, Threats to Secularism	157
	Model Question Paper Sets	167



BLOCK

Introduction

1

UNIT

Religion: Basic Concepts

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ comprehend the concept of religion and its fundamental nature
- ◆ identify the key characteristics that define various religions
- ◆ evaluate the impact of religion on individuals and communities
- ◆ analyse the social, psychological, and cultural functions of religion in different societies

Prerequisite

Religion has been a fundamental part of human society for thousands of years. It has shaped cultures, influenced human behaviour, and provided meaning and purpose to the lives of millions of people. Before beginning this unit on the basic concepts of religion, it is important to reflect on how religion operates not only as a matter of personal belief but also as a social institution. From a sociological perspective, religion is closely connected with social structures, values, and everyday practices. Think about your own surroundings for a moment: Why do people gather in places of worship? How do religious teachings influence ideas of right and wrong in a community? In what ways can religion promote unity among people, and at times even lead to disagreements or conflicts? Such questions help us move beyond individual faith to understand religion as a broader social phenomenon.

The systematic sociological study of religion began with the pioneering contributions of thinkers such as Emile Durkheim, Max Weber, and Karl Marx. Durkheim highlighted how religion strengthens social solidarity, Weber examined how religious beliefs influence economic behaviour and social action, and Marx critically viewed religion in relation to power and social inequality. Their ideas laid the foundation for modern studies in the sociology of religion. In contemporary societies, this field has become

even more relevant as communities grow more diverse and interconnected. Issues such as religious pluralism, secularisation, migration, identity politics, and human rights often intersect with religion and shape social life.

As you proceed through this unit, you are encouraged to actively connect the concepts discussed with your own observations and experiences. Notice how religious symbols, rituals, and institutions operate in your locality and how they influence community life. By reflecting on these everyday examples, you will be better able to understand the different ways religion functions in society sometimes promoting cohesion and shared values, and at other times creating tensions and debates. This unit will introduce you to the foundational concepts needed to analyse religion sociologically and to appreciate its complex and dynamic role in shaping human experience.

Keywords

God, Omnipotence, Omniscient, Mythology, Agnosticism

Discussion

1.1.1 Religion: Basic Concepts

Religion is like a vibrant tapestry woven with countless threads of beliefs, traditions, and practices that shape the lives of millions around the world. Imagine living in a bustling city where every corner holds a different story: a church bell ringing on Sunday, the call to prayer echoing from a mosque, a temple filled with the fragrance of incense, and a synagogue buzzing with life. These sacred spaces may differ in form, but they all share something deep: the human need to connect with something greater than ourselves. For some, that connection comes through belief in one God; for others, it may be found in many gods or even in the natural world around us. These different beliefs provide answers to life's biggest questions: Why are we here? What happens when we die? What is the meaning of it all?

Envision friends gathering to break their

fast during Ramadan or families celebrating Onam with colourful *pookkalam* (Floral Carpet) made of fresh flowers and feasts. These moments are not just about rituals; they are about belonging, shared experiences, and love. It's in these gatherings that people feel the warmth of their faith, and they know they are part of something bigger.

Beyond these rituals, religions teach values that guide everyday life. Most preach kindness, honesty, and helping those in need. No matter what religious traditions a person follows, the same underlying values like love and respect will often shine through, even if the practices themselves look different.

Religion, though, is not just about individual belief. It is also a social force that has shaped history, politics, and society. It builds communities, influences moral laws, and sometimes challenges the status quo. Religion can be seen as a kaleidoscope. Each turn shows a new pattern, but they all point toward something universal, such as a desire



for meaning, connection, and understanding. Whether you participate or simply observe, the richness of these diverse paths offers a glimpse into how humans across time and cultures have sought to understand the world and their place in it.

1.1.1.1 Concept of God

When we think of religion, the concept of God is often the first thing that comes to mind. From a sociological perspective, understanding this concept is complex, but insights from various religious traditions provide a foundation. For example, Christianity begins with “In the beginning was the Word, and the Word was with God, and the Word was God,” reflecting the centrality of God in creation. Similarly, Indian philosophy’s concept of Nadabrahma, represented by “Om,” is understood as the primordial sound of creation.

In many religions, God is viewed as a supreme being characterised by omnipotence (all-powerful), omniscience (all-knowing), and omnipresence (present everywhere). God is often depicted as the creator and sustainer of the universe, responsible for the existence and order of all things. This role is not merely a historical event but a continuous process that sustains the universe over time.

(a) Philosophical Perspectives on God

Thomas Aquinas, drawing from Aristotle, describes God as the “unmoved mover,” a being that causes motion in the universe without itself being moved. This concept helps explain the existence of change and movement in the world. It is akin to the heliocentric model of the solar system, where the sun remains stable while exerting gravitational force to keep the planets in orbit.

Augustine of Hippo expands on this by describing God as all-powerful, creating the universe “ex nihilo” (out of nothing).

Augustine argues that God’s omnipotence is evident in His ability to create and sustain everything. God is also omniscient, with perfect knowledge of the past, present, and future, and omnipresent, existing everywhere without being confined to space. Augustine emphasises God’s unchanging and eternal nature and presents God’s actions as motivated by divine love and justice. He also introduces the concept of the Holy Trinity, which consists of the Father, the Son, and the Holy Spirit, highlighting the relational aspect of God.

(b) Religious Perspectives on God

Considering religion, Christianity, Hinduism, and Islam are the three major world religions. Judaism is a part of Christianity. In Christianity, God is depicted as the creator, omnipotent, omniscient, and omnipresent. For example, in the Holy Bible, Genesis Chapter 1:1 states, “In the beginning, God created the heavens and the earth,” underscoring God as the origin of all existence. Other biblical passages, such as Luke 1:37, “For nothing will be impossible with God”. Psalm 147:5, Great is our Lord, and abundant in power; His understanding is beyond measure,” and Psalm 139 highlight God’s infinite power, knowledge, and presence.

In Islam, Allah is central to understanding the divine nature. The Qur’an presents Allah as the Creator of all things, emphasising His omnipotence, omniscience, and omnipresence. For instance, Qur’an 39:62 refers to Allah as the “Disposer of affairs” over all things, while Qur’an 35:38 and 57:4 stress His knowledge and presence throughout creation.

In Hinduism, Brahman is seen as the ultimate reality that pervades everything in the universe. Brahman is omnipotent, omniscient, and omnipresent, representing an all-encompassing unity. Sacred texts like the Upanishads and the Bhagavad Gita explore Brahman’s implications for

reality, consciousness, and spiritual liberation (moksha).

Judaism is one of the world's oldest monotheistic religions, tracing its origins to the covenant between God (Yahweh) and Abraham around 2000 BC. It is based on the belief in one God, who revealed divine laws and teachings through the Torah, the foundational text of Jewish tradition. Judaism encompasses a rich spiritual, ethical, and cultural heritage, shaping the identity of Jewish community worldwide. Elohim, I am that I am Jehovah (Latin version) /Hebrew consonants 'YHWH'.

While different religions provide unique descriptions of God, attributes like omnipotence, omniscience, and omnipresence are common across various traditions. These attributes reflect the central role of God in creating, sustaining, and governing the universe, influencing societal understandings of existence, morality, and human purpose. From a sociological perspective, these beliefs are fundamental to understanding social organisation, cultural values, and human behaviour.

(c) Different Views on God

In monotheistic religions like Christianity, Islam, and Judaism, God is understood as a singular, omnipotent, omniscient, and omnibenevolent creator who governs the universe. This God is often depicted as transcendent (existing beyond the physical universe) but also immanent (involved in the world and human affairs). God is typically seen as a personal being who communicates with humans, sets moral laws, and provides a path for salvation or spiritual fulfillment.

Polytheistic religions, such as Hinduism, Ancient Greek religion, and Norse mythology, believe in multiple gods and goddesses, each with distinct personalities, domains, and powers. These gods often represent various aspects of nature, human experience, or

cosmic principles. The relationship between humans and gods in polytheism can be complex, involving rituals, offerings, and myths that describe their interactions and roles in the cosmos.

Pantheism is the belief that God is identical to the universe and everything within it. In this view, God is not a distinct, personal entity but the sum total of all existence. Everything in the universe, nature, people, and cosmic forces, is seen as a manifestation of God. This perspective is found in certain forms of Hinduism, Taoism, and some strands of philosophical thought, like Spinoza's philosophy.

Agnosticism holds that the existence or nature of God is unknown or unknowable, suggesting that humans may lack the capacity to comprehend such a being. Atheism, by contrast, is the lack of belief in any gods. Both perspectives generally critique traditional notions of God as either unsupported by evidence or logically incoherent.

Philosophers have explored the idea of God in many different ways. Plato described God as the "Form of the Good," meaning the ultimate source of goodness and truth. Aristotle saw God as the "Unmoved Mover," something that causes everything to move and change but doesn't change itself. Later, Immanuel Kant said we can't prove God's existence through logic or science, but he believed faith in God is important because it gives meaning to our moral actions. Friedrich Nietzsche, on the other hand, famously said, "God is dead," meaning that people's belief in God was disappearing, and he thought humans would need to create their own values without depending on God.

Mystical traditions within various religions (such as Sufism in Islam, Kabbalah in Judaism, and Christian mysticism) often describe God as an experience rather than a concept. In these views, God is perceived through personal spiritual experiences,



often described as a sense of unity, peace, or connection with a greater reality. God is seen as beyond words, thoughts, and images, known through direct experience rather than intellectual understanding.

The concept of God is diverse and deeply influenced by cultural, religious, philosophical, and personal perspectives. Some view God as a singular, omnipotent being, while others perceive multiple deities, a universe identical to God, or even question the existence of any deity at all. The idea of God remains one of the most profound and debated topics in human history, reflecting a wide range of human thought, belief, and experience.

1.1.1.2 Sacred Texts

Sacred texts are the heart of many religions, guiding people in their spiritual lives and shaping their cultures. The Bible is full of powerful stories and teachings that have influenced Western culture for centuries. Muslims turn to the Quran, which they believe is the direct word of God, for both spiritual guidance and practical advice on how to live. In Hinduism, the Vedas are ancient hymns and meditations that mix wisdom with helpful life advice.

They have their own sacred texts, too. In Judaism, the Torah tells the story of creation and provides laws that have guided Jewish life for generations. Buddhists follow the Tripitaka, which contains the Buddha's teachings and shows a path to enlightenment through ethical living and meditation. In Jainism, the Agamas and Siddhantas focus on nonviolence and truth, helping people live spiritually pure lives.

Sikhs look to the Guru Granth Sahib, which promotes equality, honest living, and devotion to God. Zoroastrians read the Avesta, which talks about the ongoing battle between good and evil and encourages followers to live a righteous life. Each of these texts

provides not only spiritual guidance but also advice on how to live a meaningful and good life in the world.

1.1.1.3 Symbols

Symbols in religion are powerful visual cues that convey deep spiritual meanings, beliefs, and values. They are not just images; they carry centuries of tradition, faith, and stories behind them. Let's look at these symbols as reflecting the heart of various religions.

- a. **Christianity:** The Cross is one of the most recognizable religious symbols worldwide. It represents Jesus Christ's crucifixion and resurrection and stands for sacrifice, salvation, and eternal life.
- b. **Judaism:** Judaism originates from the covenant between God and Abraham, in which God promised to make his descendants a sacred people and grant them land. This Abrahamic heritage is shared with Christianity and Islam, which are collectively known as the Abrahamic religions.
- c. **Hinduism:** The Om symbol represents the essence of the universe. It is often chanted in meditation and prayers as a sound that connects the physical and spiritual worlds. The Swastika, often misunderstood due to its historical misuse, actually stands for good fortune, prosperity, and well-being in Hindu tradition.
- d. **Buddhism:** The Dharma Wheel (Wheel of Law) symbolises the Buddha's teachings and the path to enlightenment. The Lotus Flower is another beautiful symbol in Buddhism, representing purity, spiritual awakening, and overcoming obstacles, just as the lotus blooms from muddy waters.
- e. **Sikhism:** The Khanda is a powerful symbol that reflects divine knowledge

and the balance between spiritual and worldly duties. It reminds us of the strength of faith and righteous living.

- f. **Taoism:** The famous Yin-Yang symbol balances the harmony of opposites, like light and dark, life and death, showing that everything in the universe is interconnected and complementary.
- g. **Jainism:** The Hand with Wheel (Ahimsa) represents non-violence, a core principle of Jainism, and the wheel signifies the cycle of reincarnation and the soul's journey towards liberation.
- h. **Zoroastrianism:** The Faravahar is an ancient symbol representing the human soul's progression towards spiritual perfection. It reminds us to live a life of good thoughts, good words, and good deeds.

1.1.1.4 Rituals

Rituals are like carefully choreographed dances performed with purpose and meaning. Whether religious or secular, they follow a specific set of actions, often repeated in the same sequence, to express deep beliefs or celebrate shared values. From the every day to the extraordinary, rituals help people connect with their faith, culture, or even their community, bringing a sense of order, continuity, and belonging.

In the realm of religious rituals, these acts become powerful expressions of faith. Take baptism in Christianity, for example. It is more than just a ceremony; it is a symbol of spiritual cleansing and rebirth, marking the beginning of a new life within the Christian community. For Muslims, the Hajj is a profound experience of unity and devotion. Every year, millions of Muslims gather for this pilgrimage to Mecca, performing specific acts of worship that not only bring them closer to God but also to one another.

In Hinduism, the puja ritual offers a direct connection to the divine. With offerings, prayers, and chants, Hindus honour their deities, seeking blessings and expressing devotion. It's a personal and communal act that reinforces their connection to both their faith and their community. Rituals like these are not just about the spiritual; they also strengthen bonds, foster a sense of unity, and remind people of their shared beliefs. Whether religious or cultural, rituals give life rhythm and meaning, helping communities thrive.

1.1.1.5 Moral Codes

In every religion, moral codes act as a compass, guiding followers on how to live ethically and spiritually. These principles, drawn from sacred texts and traditions, don't just dictate right from wrong they reflect the heart of a religion's core values, shaping the way individuals behave and how communities thrive together.

Christianity's Ten Commandments are timeless rules that serve as a foundation for moral living, teaching believers to honour God, respect others, and live with integrity. In Islam, the Sharia goes further, offering a complete framework for both moral and legal guidance derived from the Quran and Hadith, covering everything from personal conduct to societal laws. In Hinduism, the Yamas and Niyamas lay down ethical precepts that promote virtues like non-violence and truthfulness, guiding Hindus towards a balanced and harmonious life. Meanwhile, in Buddhism, the Five Precepts act as gentle reminders to live a life free of harm, dishonesty, and excess, helping followers cultivate mindfulness and compassion.

These moral codes are not just about following rules; they also encourage the cultivation of personal virtues, foster social harmony, and lead believers towards their



spiritual goals. Whether through acts of kindness, truthfulness, or non-harm, these guidelines remind followers of their higher purpose and their responsibility to one another.

1.1.1.6 Devotion

Devotion, or bhakti, is all about a deep, personal connection to the divine, where love, faith, and reverence come together. Originating in Hinduism, bhakti is more than just rituals and rules; it is about forming a heartfelt bond with a deity, where love transcends intellectual understanding. Through simple yet powerful acts like prayer, chanting, singing, and participating in ceremonies, people express their love and surrender to the divine. Bhakti creates a sense of unity with the divine, offering a pathway to spiritual growth and enlightenment through devotion rather than just going through the motions of rituals.

This idea of devotion, though rooted in Hinduism, is found in many religions. In Hinduism, for example, kirtan, the singing and chanting of divine names with music helps people feel a profound connection to their gods. The Bhagavad Gita beautifully showcases this devotion through the bond between Lord Krishna and Arjuna, where bhakti leads to spiritual liberation.

In Islam, the mystical path of Sufism also centres around love and devotion to God. Practices like dhikr (the remembrance of God), poetry, and even dance are ways to foster a deeply emotional and personal relationship with the divine. Pilgrimages to sacred sites like Varanasi in Hinduism or Mecca in Islam are acts of devotion, too, where millions of people come together, driven by their love and faith. Devotion is not just expressed in actions; it is reflected in art, music, and literature. From paintings of deities to religious texts and poetry, these forms of expression are powerful ways to

show reverence and love for the divine.

1.1.1.7 Myth

Myths are traditional stories, often involving supernatural beings or events that explain the world around us, whether it is natural phenomena, cultural practices, or human beliefs. These stories are deeply embedded in the cultures that create them, offering a sense of understanding and shared truth, even if they are not based on factual evidence. Myths serve a greater purpose: they justify customs, reinforce religious beliefs, and explain things that might otherwise be hard to understand. By doing so, they shape how people view the world, providing a narrative that connects individuals with their community, history, and future.

But myths are not just for explaining things they also teach. They pass down moral lessons and cultural values, helping younger generations learn what is important to their society. Myths keep traditions alive, playing a huge role in rituals and ceremonies, linking the past to the present and future. They're not just fun stories; they're at the core of how a society understands itself and its place in the world. Many people think of myths as purely fictional stories, but they go much deeper. While the word "myth" is often used today to mean a lie or exaggeration, in cultural contexts, myths are a profound part of human thought. They are tightly interwoven with religion and tradition, often answering life's big questions about where we come from, why things happen, and what the future holds. Through myths, societies can express their values, history, and norms, making sure important lessons are passed down through the ages. Myths often play a key role in rituals, too, reinforcing their importance during ceremonies and religious practices.

Myths are different from legends and folktales, though the lines can blur. Legends

often involve historical figures or events but become more exaggerated over time, while folktales tend to focus on everyday life and teach moral lessons. Myths, on the other hand, usually involve gods and supernatural events. All three, however, serve to pass on cultural values and lessons. Take Greek mythology, for instance: stories about the gods of Mount Olympus explain both natural events and human behaviour, while creation myths tell us how the world began. The key difference is that myths deal with the divine, while legends and folktales are more human-centred.

Philosopher Ernst Cassirer saw myths as an important way of thinking primitive, yes, but still a form of philosophy. Myths, in his view, try to make sense of life, death, nature, and everything else people don't fully understand. Cassirer believed that myths offer a symbolic way to explain the world, making complex ideas easier to grasp through storytelling. They give people a way to interpret reality, offering structure and meaning where there might otherwise be confusion. In this way, myths are more than just stories; they're tools that help shape how people understand their experiences.

Anthropologist Bronisław Malinowski took another view, saying that myths are "statements of reality" and not just stories. For him, myths reflect the deep beliefs and practices of a culture. They shape how people live and are an active part of society's values and behaviours. Myths, for Malinowski, are not just stories you hear they are lived out through rituals and traditions, helping people make sense of their world. They adapt over time, keeping their foundational role but reflecting changing social and cultural needs. Sociologist Thomas F. O'Dea adds another layer to this by suggesting that myths are not just rational they are emotional, too. Myths help people feel connected to their ancestors, their descendants, and their environment. They bring the past and future

into the present, making them feel immediate and real. Myths offer emotional support, helping people reaffirm their connection to the world and each other, especially in times of doubt. This emotional connection makes myths powerful tools for creating social cohesion.

In short, myths serve many important roles in society. They help people make sense of the world, provide explanations for natural events, and lay the foundation for cultural and religious practices. Myths reinforce values, promote social unity, and offer guidance, especially during times of crisis. They also serve as educational tools, teaching the next generation about what matters most to their culture. Myths are not just stories; they are rich expressions of human thought, feeling, and belief, offering a framework for understanding the world and our place within it.

1.1.1.8 Major Religions of the World

Religion encompasses a wide range of social and cultural systems that connect humanity to the divine, transcendental, or spiritual. Although there are about 10,000 distinct religions globally, most people follow four major ones: Christianity, Islam, Hinduism, and Buddhism, which together account for over 77% of the world's population.

Christianity is the largest religion, with approximately 2.3 billion followers. Founded on the teachings of Jesus Christ, it emerged from Judaism in the 1st century throughout the Roman Empire, eventually becoming its official religion under Emperor Constantine. Central to Christianity is the belief in one God and salvation through Jesus. It has evolved into numerous denominations, each with its own practices and beliefs. Sociologically, Christianity has had a profound impact on Western civilization and its development.



Islam, with about 1.8 billion followers, originated in the 6th century in Mecca (present-day Saudi Arabia). Founded by the Prophet Muhammad, who is considered the last prophet in a line that includes figures like Abraham and Jesus, Islam is based on the Five Pillars: faith, prayer, almsgiving, fasting, and pilgrimage. Religion influences various aspects of life, from law and education to social justice and community.

Hinduism, with around 1.2 billion followers, is a complex and diverse tradition that originated in India over 5,000 years ago. It has no single founder but is characterised by beliefs in samsara (rebirth), karma (moral causation), and moksha (liberation). Hindu practices and scriptures, such as the Vedas and epics like the Mahabharata, reflect its rich diversity. Sociological studies often explore the caste system and its effects on social structures and economic development.

Buddhism, founded by Siddhartha Gautama (the Buddha) in the 5th century, has about 500 million followers. It focuses on the Four Noble Truths and the Noble Eightfold Path, emphasising the end of suffering through ethical conduct, meditation, and wisdom. Unlike many religions, Buddhism does not centre on deities but instead on personal spiritual development and enlightenment.

1.1.1.9 Other Religions

Sikhism, founded by Guru Nanak in 15th-century India, emphasises monotheism, equality, and community service, with the Guru Granth Sahib as its central scripture and the Khalsa as a key part of its identity.

Judaism, one of the oldest monotheistic religions, dates back over 3,000 years. It focuses on a covenant with God and practises like observing the Sabbath and following dietary laws.

The Bahá'í Faith, established in the 19th century by Bahá'u'lláh, promotes the unity of all religions and humanity, with principles of equality, education, and world peace at its core.

Jainism, an ancient Indian tradition, upholds non-violence (ahimsa) and asceticism, advocating respect for all forms of life.

Shinto, in Japan, revolves around the reverence of kami spirits tied to nature and ancestors celebrated through rituals and festivals.

Taoism, an ancient Chinese philosophy, teaches living in harmony with the Tao, embracing simplicity and balance in life.

Confucianism, founded by Confucius, stresses virtues like benevolence and respect for social roles, shaping Chinese values and society for centuries.

Zoroastrianism, founded by Zoroaster in ancient Persia, centres on the worship of Ahura Mazda and the cosmic struggle between good and evil.

Each of these religions, with their unique philosophies and traditions, offers profound insights into how humans can connect with the divine and the world around them.

1.1.1.10 Religious Diversity in India

India is known for its religious diversity, which includes major religions like Hinduism, Islam, Christianity, Sikhism, Buddhism, and Jainism. Around 80% of people in India are Hindus, while about 14% are Muslims. Each religion has its own unique customs and is more common in certain areas; for example, Sikhs mainly live in Punjab, and Christians are mostly found in southern states like Kerala and North-Eastern states.

1.1.2 Definition of Religion

Religion is much more than just a set of beliefs; it is a way for people to make sense of life's biggest questions, like why we're here and what happens after we die. It involves a system of beliefs, practices, and values centred on questions of existence, purpose, morality, and the nature of the universe, often guided by the worship of a higher power or divine forces. Religious traditions frequently include sacred texts, rituals, and a sense of community, helping individuals feel connected not only to each other but also to something greater than themselves.

The term "religion" originates from the Latin word *religio*, which encompasses concepts of obligation, reverence, and devotion, especially to the gods. At its core, it reflects the idea of "tying" us back to something higher (*religare* means "to tie back") and suggests the importance of revisiting and re-reading beliefs (*relegere* means "to read again")

Different thinkers have offered various definitions of religion. Durkheim's definition is as follows: "A religion is a compiled system of beliefs and actions related to sacred things, that is, that which is separate and forbidden those beliefs." For instance, MacIver and Page define religion as a relationship not merely between individuals but also between humans and a higher power. Ogburn describes it as an attitude towards superhuman powers, while Max Müller characterises it as a mental faculty that enables humans to apprehend the infinite.

The concept of religion is complex and multi-dimensional, making it challenging to define succinctly. It encompasses spiritual, personal, and social elements and has been present in every culture throughout history, from prehistoric times to the present day. Evidence of this can be found in ancient cave paintings and elaborate burial customs, highlighting humanity's ongoing search for

spiritual meaning. For some, religion remains a formal and structured part of life, while for others, it exists as a more informal and private experience. Regardless of how it is expressed, religion serves as a fundamental way for humans to seek meaning and connection in the world around them.

1.1.3 Nature of Religion

The nature of religion is multifaceted, encompassing a system of beliefs, practices, and values that connect individuals and communities to the divine or sacred. At its core, religion typically involves belief in a higher power or ultimate reality, such as God, deities, or the concept of enlightenment. Rituals and acts of worship, like prayer, meditation, and ceremonies, play a vital role in expressing devotion and reinforcing communal identity. Religion also provides a moral and ethical framework, guiding believers toward virtues such as compassion, justice, and honesty. It offers explanations for life's purpose, the afterlife, and the mysteries of existence while creating a sense of community and belonging among followers. Although religious traditions adapt over time to cultural and historical changes, they maintain core principles that influence individual lives and societal structures, shaping worldviews and ethical norms across civilizations.

Religion is about more than just what we can see or touch; it helps us understand the world and our place in it. It brings together beliefs about gods, rituals like prayer, rules to live by, and a sense of community where people support one another. Through spiritual experiences, it connects people to something greater than themselves.

1.1.4 Functions of Religion

Religion is a social institution that provides unique functions, striving for the overall good of society and its members. Religion has certain functions, which are



social cohesion, social control, meaning of life, emotional comfort, social identity, and cultural preservation.

(a) Social Cohesion

Social cohesion is about the strong connections that bring people together in a community, making them feel like they belong. Religion plays an important role in this by providing shared beliefs, rituals, and values that help unite individuals. For instance, events like Sunday church services for Christians and Friday prayers for Muslims gather people in one place, creating a strong sense of connection among them. Religious practices not only help people feel included, but they also help them find friends and support within their community.

Religion also creates a sense of identity, where people who believe in the same faith feel closely tied together. For example, Jewish communities are connected by their religious customs and cultural traditions. Similarly, teachings in Buddhism encourage kindness and support among people, leading to a caring society. Special events like Diwali for Hindus and Eid for Muslims allow people to come together and celebrate, which strengthens their bonds. Religious groups often help each other by providing food, charity, and support to those in need.

Sociologists like Emile Durkheim believed that religion acts like glue that holds society together, through shared rituals and symbols. Max Weber highlighted how religious beliefs, such as the Protestant work ethic, shape values that match what society needs. In short, religion is vital for bringing people together, helping them feel like they are part of something bigger, and providing a sense of purpose in their lives.

(b) Social Control

Social control refers to the ways in which a society makes sure people behave properly

and follow rules to keep order. Religion helps with this by giving people moral guidelines, shaping what is considered right and wrong. For example, the Ten Commandments in Christianity and the Five Pillars in Islam are sets of rules that guide how people should live. These religious teachings influence the laws and regulations in society and help everyone know how they are expected to act.

Religion also teaches people important values from a young age. Through festivals like Diwali in Hinduism or charity practices like Zakat in Islam, people learn about helping others, discipline, and being part of their community. Religious places like churches, temples, and mosques also make sure people follow these values by rewarding good behaviour and sometimes punishing bad behaviour, which helps maintain order in society.

Religions often provide ways to resolve conflicts, like confession in Christianity, where people ask for forgiveness and work toward peace. Sociologists like Durkheim talked about how religious practices help strengthen a community's shared beliefs, while Weber noted how religious ideas like the Protestant work ethic shape how people behave at work. Religion, through systems like Confucianism in China and Sharia law in Islamic countries, influences many aspects of life, helping to guide people's actions and keep society organised.

(c) Meaning and Purpose

Religion helps people understand big questions about life, like where we come from and why we are here. Even though science has taught us many things, religion still gives people a sense of purpose. For example, Christians believe that humans are made in the image of God, which makes every life special. In Buddhism, the goal is to reach a peaceful state called enlightenment by following a special path of good actions. These teachings help people live with purpose

and direction. Religion also helps people deal with hard times, like suffering and loss. Hinduism teaches that what we do in this life affects our future through something called Karma. This means that good actions bring good results in the future, and it explains why we might face challenges. Religions like Islam also provide clear rules for living, such as praying and giving to others. These rules help people live with kindness and fairness.

Another important part of religion is how it brings people together. In Judaism, special celebrations like Shabbat and Passover help families and communities feel closer. Both Christianity and Islam encourage people to worship together, which makes people feel supported and connected. Religion gives people meaning, helps them through difficult times, and creates strong communities.

(d) Emotional Comfort

Religion helps people feel better during tough times by giving them hope and reassurance. For example, Christianity promises eternal life in heaven, which can comfort those who are suffering. Buddhism explains that suffering is a natural part of life and teaches ways to reduce stress through mindfulness. Islam offers comfort through its five daily prayers, which provide a sense of peace and connection with God. Hinduism provides emotional comfort through a blend of devotion, philosophy, rituals, and meditation. The practice of bhakti (devotion) fosters a deep connection with the divine, offering a sense of protection and unconditional love through prayers, bhajans, and temple visits. The Bhagavad Gita teaches resilience, emphasizing detachment from suffering and the pursuit of righteous action. The concept of karma gives meaning to life's challenges, instilling patience and acceptance. Rituals like pujas, mantra chanting, and meditation bring inner peace, while festivals and communal gatherings offer joy and support. Additionally,

yoga and mindfulness help calm the mind, reducing stress and anxiety. Hindu epics like the Ramayana and Mahabharata inspire strength through stories of perseverance, reinforcing faith in divine guidance. Through these spiritual, philosophical, and cultural elements, Hinduism provides solace, helping individuals navigate life's difficulties with inner strength and peace.

(e) Social Change

Religion can inspire people to bring about big changes in society by encouraging justice and equality. It gives people a sense of right and wrong, motivating them to stand up against unfairness. For example, Martin Luther King Jr. used Christian teachings to lead the Civil Rights Movement in the U.S., helping to fight for racial equality. His famous "I Have a Dream" speech showed that the fight for civil rights was not just political but also a moral and spiritual cause.

Religion has been a part of many movements for change around the world. In India, Mahatma Gandhi used the Hindu ideas of nonviolence and truth to lead the fight for independence from British rule. In Latin America, Liberation Theology combined Christian beliefs with political action to help fight against poverty and inequality. Throughout history, religious groups, like the Quakers, also fought to end slavery because they believed in treating everyone equally.

Religious leaders and thinkers have shown how religion can shape society in different ways. Sociologist Max Weber explained how Protestant values of hard work helped capitalism grow. Others, like Karl Marx, believed that while religion could be used to keep people in their place, it also had the power to inspire revolutions, like the fight against oppression in South Africa led by Desmond Tutu. Overall, religion helps people work together for justice and fairness, becoming a force for positive social change.



Bar mitzvah is a Jewish religious ritual and family celebration commemorating the religious adulthood of a boy on his 13th birthday.

(f) Personal Identity

Religion profoundly shapes who we are by influencing our worldview, values, and everyday choices. It affects how we see ourselves and our place in the world. For instance, a Christian may view life through the lens of salvation and sin, while a Buddhist may emphasise compassion and non-violence. Religious beliefs guide moral decisions and daily routines, such as a Muslim's prayer times and fasting.

Being part of a religious community also fosters a sense of belonging and identity, reinforced through shared practices. Religious ceremonies, like a Bar Mitzvah in Judaism, celebrate personal milestones and strengthen cultural and spiritual identity. Similarly, for Sikhs, wearing a turban (Dastar) and maintaining uncut hair (Kesh) connects them to their faith and community. Hindu rituals, like daily puja and celebrating festivals such as Onam or Vishu, also reflect the deep ties between religion and personal identity. Religion influences how individuals see themselves and interact with the world, shaping their beliefs, practices, and sense of community.

Religion also helps people navigate life's challenges by guiding during tough times. It offers comfort through beliefs in a higher power or a greater purpose, helping individuals find hope and strength when facing difficulties. Many religious teachings emphasise values like forgiveness and compassion, influencing how people treat others and make choices. By promoting these positive values, religion not only

shapes personal identity but also encourages people to contribute to a kinder and more understanding society.

(g) Cultural Preservation

Religion plays a vital role in preserving and transmitting cultural traditions, languages, and histories across generations, ensuring that cultural identities remain vibrant. Religious ceremonies, festivals, and rituals like Hindu festivals such as Onam, Vishu, Diwali and Holi keep cultural practices alive through traditional music, dance, and food. Religious texts, often in ancient languages, like the Jewish Torah in Hebrew or the Quran in Arabic, preserve these languages through recitation and study.

Hindu ideals for cultural preservation in religion emphasize continuity, adaptability, and reverence for tradition. Central to this is the concept of Sanatana Dharma, which signifies eternal spiritual principles guiding life and society. Sacred texts such as the Vedas, Upanishads, Ramayana, Mahabharata, and Bhagavad Gita serve as foundational sources of philosophy, ethics, and rituals. Religious art and architecture, such as Hindu temple carvings or Gothic cathedral stained glass, embody cultural heritage, while traditional music and dance forms tied to religious rituals, like Christian hymns or Indian Bharatanatyam, are passed down through generations. Daily customs, including dress codes and dietary practices, are rooted in religious traditions and contribute to cultural identity. In Japan, Shinto practices and festivals, like Shogatsu, play a central role in maintaining Japanese cultural heritage.

The Torah and the Quran share core principles such as monotheism, ethical guidelines, and belief in prophets. However, they differ in their revelation, language, scope, and significance within their respective religious traditions.

Religion is a complex and diverse system of beliefs, practices, and traditions through which people seek to connect with something greater than themselves. Across the world, different religions express this connection in various ways through sacred spaces, rituals, festivals, and moral teachings. While some traditions believe in one God and others in many gods or spiritual forces, religion often provides answers to fundamental questions about life, death, and the meaning of existence. The concept of God occupies a central place in many religions and is commonly understood as a supreme being who is omnipotent, omniscient, and omnipresent. Philosophers such as Thomas Aquinas and Augustine of Hippo explained God as the creator and sustainer of the universe, while different religious traditions interpret the divine in their own ways. Sacred texts like the Bible, Qur'an, Vedas, Torah, and Tripitaka provide spiritual guidance, ethical teachings, and narratives that shape the beliefs and practices of their followers.

Religion is also expressed through symbols, rituals, moral codes, devotion, and myths that give meaning to human life and strengthen social bonds. Symbols such as the Cross, Om, and Yin–Yang represent deep spiritual ideas, while rituals like baptism, Hajj, and puja help believers' express faith and reinforce community unity. Moral codes in religions guide ethical behaviour and encourage values such as compassion, honesty, and non-violence. Myths play an important role in explaining the origins of the world, reinforcing cultural traditions, and transmitting moral lessons across generations. In addition, religion performs important social functions: it promotes social cohesion, provides moral guidance and emotional comfort, gives meaning and purpose to life, shapes personal identity, preserves cultural traditions, and sometimes inspires social change. Through these multiple roles, religion continues to influence individuals and societies across cultures and historical periods.

Recap

- ◆ God is viewed as a supreme being characterised by omnipotence (all-powerful), omniscience (all-knowing), and omnipresence (present everywhere)
- ◆ Augustine of Hippo expands on this by describing God as all-powerful, creating the universe “ex nihilo” (out of nothing).
- ◆ Christianity, Hinduism, and Islam are the three major world religions
- ◆ Polytheistic religions, such as Hinduism, Ancient Greek religion, and Norse mythology, believe in multiple gods
- ◆ Pantheism is the belief that God is identical to the universe and everything within it
- ◆ Symbols in religion are powerful visual cues that convey deep spiritual meanings, beliefs, and values
- ◆ Rituals are like carefully choreographed dances performed with purpose and meaning.

- ◆ Devotion, or bhakti, is all about a deep, personal connection to the divine, where love, faith, and reverence come together.
- ◆ In Islam, the mystical path of Sufism also centres around love and devotion to God.
- ◆ Philosopher Ernst Cassirer saw myths as an important way of thinking primitive, yes, but still a form of philosophy
- ◆ Anthropologist Bronisław Malinowski took another view, saying that myths are “statements of reality” and not just stories.
- ◆ The term “religion” originates from the Latin word religio, which encompasses concepts of obligation, reverence, and devotion, especially to the gods
- ◆ The concept of religion is complex and multi-dimensional, making it challenging to define succinctly

Objective Questions

1. Which attribute of God means all-powerful?
2. The philosopher who described God as the “Unmoved Mover” is:
3. Which sacred text is considered the direct word of God in Islam?
4. The Dharma Wheel is a symbol associated with whom?
5. In Buddhism, the ethical guidelines that encourage followers to avoid harm and dishonesty are called?
6. The religion founded by Siddhartha Gautama focuses on the Four Noble Truths and the Noble Eightfold Path. Which religion is this?
7. The Khanda is an important religious symbol of?
8. The Yin–Yang symbol, representing harmony between opposites, is associated with?
9. Which function of religion helps people feel united and connected with others in a community?
10. Religion influences behaviour in society by providing moral rules and values. This function is known as?
11. Providing hope and psychological support during difficult times is which function of religion?

Answers

1. Omnipotence
2. Aristotle
3. Qur'an
4. Buddhism
5. Five Precepts
6. Buddhism
7. Sikhism
8. Taoism
9. Social cohesion
10. Social control
11. Emotional comfort

Assignments

1. What is meant by the concept of God in religion?
2. What are religious rituals? Give one example.
3. Explain the role of moral codes in guiding religious life.
4. Discuss the basic concepts of religion such as sacred texts, symbols, rituals, and moral codes.
5. Briefly explain the importance of sacred texts in religions.
6. Explain the different perspectives on the concept of God in philosophy and religion.
7. Analyse the role of myths in shaping cultural values and social beliefs.
8. Examine how devotion (bhakti) and religious practices strengthen the relationship between individuals and the divine.

Reference

1. Buckley, M. J. (1990). *At the origins of modern atheism*. Yale University Press.
2. Cassirer, E. (2019). *The philosophy of symbolic forms: Volume 2: Mythical thought*. Routledge.
3. DK. (2015). *The religions book: Big ideas simply explained*. Penguin.
4. Durkheim, É. (2009). *The elementary forms of religious life*. Oxford University Press.
5. Malinowski, B. (1948). *Magic, science and religion and other essays*. Free Press.
6. Miles, J. (2011). *God: A biography*. Vintage.
7. Müller, F. M. (1889). *Natural religion*. Longmans, Green, and Co.
8. O'Dea, T. F. (1966). *The sociology of religion*. Prentice-Hall.
9. Roberts, K. A., & Yamane, D. (2015). *Religion in sociological perspective*. SAGE Publications.
10. Sears, K. (2013). *Mythology 101: From gods and goddesses to monsters and mortals, your guide to ancient mythology*. Simon & Schuster.
11. Smith, H. (2009). *The world's religions, revised and updated: A concise introduction*. HarperCollins.

Suggested Reading

1. Cipriani, R. (2000). *Sociology of religion: An historical introduction* (L. Ferrarotti, Trans.). Transaction Publishers.
2. Evans-Pritchard, E. E. (1956). *Nuer religion*. Clarendon Press.
3. Otto, R. (1958). *The idea of the holy*. Oxford University Press.
4. Smart, J. J. C., & Haldane, J. J. (2002). *Atheism and theism*. Wiley-Blackwell.
5. Turner, B. S. (2013). *The religious and the political: A comparative sociology of religion*. Cambridge University Press.
6. Weber, M. (1958). *The religion of India: The sociology of Hinduism and Buddhism*. Free Press.

2 UNIT

Types of Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ understand the major types of religion such as naturism, animism, totemism, polytheism, monotheism, and atheism.
- ◆ explain how different belief systems interpret the relationship between humans, nature, spirits, and gods.
- ◆ analyse the sociological interpretations of religion proposed by thinkers such as Max Müller, E. B. Tylor, Emile Durkheim, and Auguste Comte.
- ◆ evaluate the diversity of religious beliefs and their influence on culture, social organisation, and human worldview.

Prerequisite

Religion does not appear in a single uniform form across the world. Instead, it takes many shapes depending on how people understand nature, spirits, gods, and even the absence of divine beings. Have you ever wondered how different societies explain natural events like thunder, rain, or the cycle of life and death? Or why some people worship many gods while others believe in only one God? In this unit, we explore the types of religion, which reveal the diverse ways humans interpret the sacred and give meaning to their existence. By studying these forms, we begin to see religion not only as a set of beliefs but also as a reflection of human imagination, culture, and social life.

This unit introduces several important forms of religious belief such as naturism, animism, totemism, polytheism, monotheism, and atheism. Each of these represents a different way of understanding the relationship between humans and the universe. While naturism emphasises the sacred power of nature, animism highlights the presence of spirits in living and non-living things. Totemism connects social groups with symbolic animals or plants, while polytheism and monotheism focus on belief

in many gods or a single supreme God. Finally, atheism offers a perspective that questions or rejects belief in gods altogether. As we move through this unit, think about how these forms of belief developed, how sociologists like Max Müller, E. B. Tylor, Emile Durkheim, and Auguste Comte interpreted them, and what they reveal about the relationship between religion, culture, and society.

Keywords

Naturism, Animism, Totemism, Polytheism, Atheism, Monotheism

Discussion

Religion across the world appears in many different forms, reflecting the diverse ways in which human societies understand life, nature, and the supernatural. Some religious traditions see divine power in the forces of nature, while others believe that spirits exist in animals, plants, and even objects. There are also belief systems centred on many gods, a single supreme God, or even the absence of belief in gods. Studying these different types of religion helps us understand how people in different cultures interpret the mysteries of existence and organise their spiritual lives. From a sociological perspective, religion is not only about faith but also about how societies create meanings, rituals, and moral frameworks.

This unit introduces several major forms of religious belief such as naturism, animism, totemism, polytheism, monotheism, and atheism. Each of these represents a unique way of explaining the relationship between humans, the natural world, and the supernatural. Classical thinkers such as Max Müller, E. B. Tylor, Emile Durkheim, and Auguste Comte offered important interpretations of how these forms of religion developed in human societies. By examining these types, learners can better understand the diversity of religious thought and the role religion plays in shaping culture, social organisation, and human values.

1.2.1 Types of Religion

Religions around the world are as varied as the people who follow them, each offering its own way of understanding life. Some focus on the forces of nature, while others believe in spirits, animals, or gods. You've got religions that believe in many gods, just one, or even none at all! Whether it's connecting with the natural world through naturism, finding meaning in spirits with animism, or following many gods with polytheism, each belief system tells its own story. Exploring these different types of religion lets us see just how creative and diverse people's beliefs can be and how each one helps make sense of our world in its own special way.

1.2.1.1 Naturism

Naturism is the belief that natural elements such as the sun, moon, wind, water, and earth are not just physical phenomena but divine forces with spiritual power. In many early cultures, these forces were personified as gods and goddesses, reflecting a deep connection between humans and nature. This belief system sees natural elements as more than just parts of the environment; they are sacred and deserving of reverence and worship.



Max Müller argued that early humans were in awe of the immense power of nature. To them, natural occurrences like thunderstorms, sunlight, or rain were miraculous and mysterious. Over time, humans began to attribute spiritual qualities to these natural phenomena, transforming them into deities. For example, the sun became a powerful god providing life and warmth, while the moon was viewed as a nurturing goddess guiding people through the night. This personification helped early societies relate to the natural world in a meaningful way, fostering respect and awe for its forces.

In naturistic religions, natural elements are often seen as having human-like qualities, emotions, intentions, and powers that can influence human life. A thunderstorm might be interpreted as a sky god's anger, while a good harvest could be seen as a blessing from an earth goddess. This worldview emphasises the interconnectedness of all life and the divine presence in nature, encouraging humans to live in harmony with the environment.

To honour and appease these natural forces, rituals and ceremonies were created. Ancient Egyptians, for instance, built grand temples and performed daily rituals to honour Ra, the sun god, believing that their devotion was essential to the continuation of life and order. Similarly, Native American tribes, such as the Hopi, would perform rain dances to petition spirits for rain, reinforcing their connection to nature and ensuring the survival of their crops.

Naturistic rituals serve multiple purposes: they express gratitude, seek protection, and attempt to influence natural forces. By engaging in these practices, people reinforce their bond with nature and acknowledge their dependence on it. These rituals also preserve cultural traditions and pass down knowledge and values from generation to generation, ensuring the continuity of their spiritual heritage.

Max Müller saw naturism as one of the earliest forms of religion, arising from humanity's awe and wonder at nature. However, critics argue that naturism doesn't fully explain the development of abstract religious concepts, like a transcendent deity or the idea of an afterlife, which go beyond the simple personification of natural elements. Indeed, not all religious systems revolve around nature; many involve complex spiritual beliefs that naturism doesn't address. Despite these criticisms, naturism provides valuable insights into how early societies formed their understanding of the world. By personifying natural forces and creating rituals to honour them, humans developed systems of belief that gave structure and meaning to their lives. From the sun god Ra in Egypt to the rain dances of the Hopi, naturism shows the deep spiritual connection people have had with nature throughout history.

Religions around the world continue to reflect this reverence for nature. In Hinduism, the Ganges River is seen as a goddess, with rituals like Ganga Aarti and festivals like Kumbh Mela emphasising its spiritual significance. Native American tribes, such as the Lakota, honour the sun's power with ceremonies like the Sun Dance. These traditions highlight how naturism remains a part of many cultures today, demonstrating the enduring power of the natural world in shaping human spirituality.

1.2.1.2 Animism

Animism is the belief that every living thing, such as plants, animals, and even inanimate objects, contains a spirit or supernatural essence. This spiritual being is thought to survive even after the body decays, free from physical constraints and capable of moving through time and space. Practitioners of animism connect with these spirits through rituals, sacrifices, and dialogue, interpreting dreams, visions,

and interactions with animals as sources of wisdom. At its core, animism emphasises living in harmony with the spiritual essence that permeates everything, fostering deep reverence for the natural world.

E.B. Tylor, in his 1871 work *Primitive Culture*, proposed that animism arose from early humans' need to explain mysterious phenomena such as dreams, shadows, sleep, and death. Tylor argued that the belief in spirits emerged from experiences that seemed unexplainable, like vivid dreams, where people appeared to interact with others while asleep. These experiences led early humans to conclude that spirits could leave the body and interact with the world independently. This concept of a wandering spirit, capable of existence beyond the physical body, became central to understanding life and death.

Tylor noted that the belief in spirits and souls is nearly universal, appearing across various cultures. Early humans believed spirits existed in everything, from the wind to animals, and could influence the world around them. As a result, rituals and offerings were developed to connect with these spirits, ensuring survival and prosperity. Animism played a crucial role in shaping ancient religion and culture, instilling a sense of awe and respect for the spiritual power believed to reside in all aspects of nature. Animism reveals a worldview where the material and spiritual worlds are deeply interconnected. Through rituals and communication with spirits, early humans sought to live in harmony with nature's spiritual essence. This belief system shaped their understanding of life, death, and the forces of the natural world, leaving a lasting impact on religious and cultural development.

1.2.1.3 Totemism

Totemism is a belief system where people forge a deep spiritual connection with animals, plants, or natural elements known

as totems. These totems serve as sacred symbols, often representing the ancestral spirits of a clan or community, and play a crucial role in shaping the group's identity. The bond between the clan and its totem is not arbitrary; it is based on attributes that the group admires or aspires to embody, like the strength and bravery of a bear. Through this connection, totems offer protection and guidance, fostering a sense of continuity and belonging among members. This relationship often involves taboos and rituals, such as avoiding the consumption of the totemic animal or plant, further reinforcing the sacred nature of the bond.

Rituals and ceremonies are integral to totemism, strengthening the clan's connection to both their totem and their cultural heritage. These practices, which include storytelling, dances, and artistic expressions, celebrate the values and traditions associated with the totem. For instance, Native American tribes like the Tlingit and Haida use totem poles to tell stories of their ancestors, preserving their clan's history and reinforcing their cultural identity. In Africa, tribes such as the Shona people view totems as sacred, with taboos protecting their totem animals, ensuring ecological balance. Through these communal activities, totemism not only honours the totem but also promotes social cohesion, passing down traditions and values to future generations.

Totemism also plays a significant role in structuring social dynamics within a community. Clans are often named after their totems, which influence roles, responsibilities, and even marriage alliances. For example, a clan named after an eagle may value leadership and vision, shaping its members' behaviour and communal roles. Among Indigenous Australian communities, each person is linked to a specific totem at birth, guiding their spiritual practices and social responsibilities. This system helps organise social life, creating a sense of order



and hierarchy deeply rooted in the symbolic significance of the totem.

Totemism fosters a profound connection between humans and the natural world, shaping both individual and collective identities. Communities that practise totemism often develop a deep respect for the environment, promoting sustainable practices that align with their reverence for totems. The system provides a moral and ethical foundation, encouraging harmony within the group and with nature. By participating in shared rituals, adhering to social organisation, and respecting the natural world, totemism preserves cultural heritage and ensures the continuity of traditions across generations.

Effectively, Durkheim argued that totemism is the most basic religion, that the totemic principle represents in the minds of its adherents a universal, impersonal supernatural power (or life force), but that this force really represents the moral and epistemological power of society. Totemism is a powerful framework that bridges the spiritual and natural worlds, guiding the identity and values of communities. Through rituals, taboos, and social roles, it maintains a balance between humanity and nature, ensuring the survival and unity of both the group and the environment. Totemism, by promoting respect for nature and cultural heritage, continues to influence communities and sustain traditions over time.

1.2.1.4 Polytheism

Polytheism, the belief in multiple gods, offers a vibrant and multifaceted view of the divine, where each god plays a unique role in shaping the world. Imagine living in a world where gods rule over every aspect of life. There is a deity for the sun, the sea, love, war, and even wisdom. These gods are not distant beings but active forces with distinct personalities, powers, and stories that intertwine with human lives.

In polytheistic religions, people honour these gods through colourful rituals, festivals, and offerings. Whether praying to a god of harvest for a bountiful crop or seeking the protection of a war deity in battle, these practices create a personal connection between humans and the divine. Polytheistic traditions are rich in mythology, with stories that explain the mysteries of the natural world, why storms rage, why the seasons change, and even why people act the way they do. These myths also serve as moral guides, teaching lessons about bravery, wisdom, loyalty, and the dangers of pride.

Take the ancient Greeks, for example, who looked to Zeus, the king of the gods, for justice and order, while Poseidon, the tempestuous god of the sea, could stir up fierce storms at his whim. Athena, the goddess of wisdom, preferred peaceful solutions but was a fearsome warrior when provoked. Each god had a clear place in the world, and their stories reflected the values and fears of the people who worshipped them.

In Hinduism, gods like Vishnu, the preserver, and Shiva, the destroyer, represent different aspects of the cosmic cycle of creation and destruction. Festivals like Diwali celebrate the triumph of light over darkness, while others honour gods with music, dance, and feasts, all expressing the deep spiritual connection between people and their deities.

Polytheism also gives us a glimpse into the mindset of ancient cultures. These belief systems aren't just about explaining natural events; they mirror human relationships and societal structures. In many ways, the gods reflected the world they ruled, a world of complexity, beauty, and unpredictability.

Founding father of sociology, Auguste Comte, saw polytheism as a step in humanity's intellectual evolution. People moved from attributing divine power to objects (fetishism) to understanding the world through gods

who control various forces of nature. This shift shows humanity's enduring quest to make sense of life's mysteries and exert some control over an unpredictable world.

In the end, polytheism is a complicated web of culture, mythology, and ritual that speaks to the core of how people have attempted to comprehend their role in the cosmos. It is not only a belief in several gods. This worldview gains richness with each deity, tale, and celebration, which not only provides answers for the unexplained but also celebrates the divine in all of its manifestations.

1.2.1.5 Monotheism

Monotheism, the belief in one all-powerful, all-knowing, and ever-present God, has shaped some of the world's most influential religions, including Judaism, Christianity, and Islam. In this framework, a single deity is seen as the creator and ruler of the universe, who maintains a personal relationship with believers. This concept of God as the ultimate authority offers a sense of unity and order, with divine teachings found in sacred texts, guiding rituals, morality, and everyday life. Monotheistic faiths revolve around regular worship practices, such as prayer, fasting, and community gatherings, that foster a deep connection with God. For instance, Christians follow the teachings of Jesus Christ through the Bible, Muslims adhere to the Quran's guidance from the Prophet Muhammad, and Jews look to the Torah for Yahweh's (in Malayalam Yehova) commandments. These practices not only strengthen personal faith but also shape societal values and ethics

The roots of monotheism can be traced back to the 14th century BCE in Egypt during Pharaoh Akhenaten's reign. He introduced Atenism, focusing on the worship of Aten, the sun disk. While some scholars debate whether this was true monotheism, the emergence

of Yahweh as the sole deity in ancient Israel firmly established the foundation for monotheism as we know it today

Monotheism's influence is profound, shaping individual lives and cultures worldwide. In Islam, believers pray five times a day facing Mecca. In Judaism, followers observe the Sabbath and celebrate key festivals like Passover. Christianity is marked by church gatherings, prayer, and the teachings of Christ. Each of these traditions reflects the power of a single, omnipotent deity guiding both personal and communal life

The debate between monotheism and polytheism continues to stir conversation. Critics argue that monotheism, with its exclusive devotion to one deity, can foster intolerance and conflict, citing historical examples of religious persecution. On the flip side, supporters contend that monotheism can promote justice and a universal moral framework, offering shared ethical standards that transcend cultural boundaries

Monotheism presents a vision of unity through one divine being. While it can be seen as both a unifying force and a potential source of division, its impact on shaping human understanding of morality, justice, and the divine is undeniable. Monotheism's influence on world religions and cultures continues to shape beliefs and values, offering a sense of purpose and direction to billions of people globally.

1.2.1.6 Atheism

Atheism, in its simplest form, is the absence of belief in gods or deities. It is not about rejecting life's mysteries or living without purpose; rather, it is about viewing the world through a different lens. Unlike theism, which affirms belief in one or more gods, atheism encompasses a spectrum of perspectives. For some, it represents a quiet, passive lack of belief, while for others; it is



an active stance against the notion of gods. At its most fundamental level, atheism is akin to standing in an empty room. There is no divine figure looming in the background, no celestial hand guiding events. Many individuals within this broad category may not have been exposed to religious teachings or simply find the concept of gods irrelevant to their daily lives. Others, often referred to as “narrow atheists,” take it a step further by consciously rejecting the idea of gods, typically grounding their scepticism in science, philosophy, or the absence of compelling evidence. This can lead to strong atheism, where the belief is firmly held that no gods exist full stop.

However, it is essential to understand that atheism is not a religion or a belief system. It does not function as a club with a rulebook or rituals; instead, it represents a position on a specific question: whether or not gods exist. Beyond this point, atheists can have wildly different worldviews. Some may adhere to secular humanism, a philosophy that champions human reason, ethics, and justice without divine oversight. Others might explore existentialism, seeking meaning through personal choices and actions, or embrace naturalism, which relies on science and evidence to explain the world around them.

Types of Atheism

Atheism comes in different forms, and it is all about how people approach the idea of gods. Some are more confident in their disbelief, while others take a softer stance. Let's explore the main types of atheism:

Strong (Positive) Atheism: This is the more assertive stance. Strong atheists actively contend that gods do not exist and often feel there is sufficient evidence (or lack thereof) to make this claim confidently. It's not just a passive “I don't believe in gods,” but rather a bold “I believe gods don't exist.”

Weak (Negative) Atheism: This is the more laid-back counterpart to strong atheism. It's less about outright denying gods and more about simply lacking belief due to insufficient evidence. Weak atheists might say, “I don't believe in gods, but I'm not claiming to know for sure that they don't exist.”

Many atheists are driven by a profound appreciation for science. They find that the natural world, rich with wonders, can be explained without resorting to supernatural forces. Take evolution, for example, a fundamental principle for many atheists, providing a natural explanation for the diversity of life without the need for a divine creator. When they look at the stars, oceans, and the intricate complexities of life, they often conclude that the natural explanations are sufficient. In their view, religious explanations frequently fall short of meeting the rigorous standards of evidence.

Philosophy also plays a crucial role in shaping atheistic beliefs. Principles like Occam's razor suggest that the simplest explanation, requiring the fewest assumptions, is usually the correct one. This raises questions about the necessity of supernatural beings when natural explanations are available. Additionally, the problem of evil challenges the notion of an all-powerful, all-good deity by questioning how such a being can coexist with the existence of suffering and injustice in the world. This philosophical dilemma has led many to reconsider their beliefs and lean toward disbelief.

Personal experiences, or the lack thereof, significantly influence the decision to identify as an atheist. Many individuals feel no connection to a higher power or have never encountered experiences that would affirm the existence of a god. For these individuals, atheism often appears to be the most logical response to their understanding of the world. It is essential

to clarify that atheism and agnosticism are not the same. Atheism revolves around belief, specifically the lack of belief in gods, while agnosticism focuses on knowledge, with agnostics expressing uncertainty about the existence of deities.

While only about 5% of the global population openly identifies as atheists, the actual number may be higher due to societal pressures. In many cultures, acknowledging atheism can result in social ostracism or even worse repercussions, which inhibits open discussion about disbelief. Prominent figures like Richard Dawkins and Christopher Hitchens have emerged as strong advocates for atheism, articulating critiques of religion and encouraging a secular worldview. Furthermore, community organizations, such as American Atheists and the Freedom From Religion Foundation, work to protect the rights of atheists and advocate for the separation of church and state, providing support for those who seek a world free from religious influence in public life. Ultimately, atheism represents a diverse and thoughtful approach to life, focusing on critical thinking and the pursuit of meaning without reliance on gods.

This unit examines the major types of religion and the different ways human beings have understood the sacred throughout history.

It begins with naturism, which emphasises the worship of natural forces such as the sun, wind, and earth, reflecting early humans' awe of nature as explained by Max Müller. The unit then explores animism, described by E. B. Tylor as the belief that spirits exist in all living and non-living things, influencing human life and the natural environment. Totemism is discussed as a system in which clans establish sacred relationships with animals or natural symbols, shaping group identity and social organisation, a concept closely analysed by Emile Durkheim in his sociological interpretation of religion.

The unit also explains polytheism, where multiple gods govern different aspects of life and nature, and monotheism, which centres on belief in a single, all-powerful God guiding moral and spiritual life. These belief systems have influenced many major world religions and cultural traditions. Finally, the unit introduces atheism, which represents the absence of belief in gods and emphasises rational, philosophical, or scientific explanations of the world. Together, these perspectives demonstrate the wide spectrum of human responses to questions about existence, morality, and the supernatural, highlighting the complexity and diversity of religious thought in human societies.

Recap

- ◆ Naturism is the belief that natural elements such as the sun, moon, wind, water, and earth are not just physical phenomena but divine forces with spiritual power
- ◆ Max Müller argued that early humans were in awe of the immense power of nature
- ◆ To honour and appease these natural forces, rituals and ceremonies were created



- ◆ Max Müller saw naturism as one of the earliest forms of religion, arising from humanity's awe and wonder at nature.
- ◆ Religions around the world continue to reflect this reverence for nature
- ◆ Animism is the belief that every living thing, such as plants, animals, and even inanimate objects, contains a spirit or supernatural essence
- ◆ E.B. Tylor, in his 1871 work *Primitive Culture*, proposed that animism arose from early humans' need to explain mysterious phenomena such as dreams, shadows, sleep, and death
- ◆ Tylor noted that the belief in spirits and souls is nearly universal, appearing across various cultures
- ◆ Animism played a crucial role in shaping ancient religion and culture, instilling a sense of awe and respect for the spiritual power believed to reside in all aspects of nature
- ◆ Totemism is a belief system where people forge a deep spiritual connection with animals, plants, or natural elements known as totems
- ◆ Rituals and ceremonies are integral to totemism, strengthening the clan's connection to both their totem and their cultural heritage
- ◆ In Africa, tribes such as the Shona people view totems as sacred, with taboos protecting their totem animals, ensuring ecological balance.
- ◆ Polytheism, the belief in multiple gods, offers a vibrant and multifaceted view of the divine, where each god plays a unique role in shaping the world
- ◆ In Hinduism, gods like Vishnu, the preserver, and Shiva, the destroyer, represent different aspects of the cosmic cycle of creation and destruction
- ◆ Monotheism, the belief in one all-powerful, all-knowing, and ever-present God, has shaped some of the world's most influential religions, including Judaism, Christianity, and Islam
- ◆ Atheism, in its simplest form, is the absence of belief in gods or deities.
- ◆ Personal experiences, or the lack thereof, significantly influence the decision to identify as an atheist

Objective Questions

1. What is naturism?
2. Who argued that naturism emerged from early humans' awe of nature?
3. What is animism?
4. Which scholar explained animism in his book *Primitive Culture* (1871)?
5. What is totemism?
6. According to Emile Durkheim, totemism represents?
7. What is polytheism?
8. Which sociologist viewed polytheism as a stage in human intellectual evolution?
9. What is monotheism?
10. What do you mean by atheism?

Answers

1. Belief that natural forces have divine power
2. Max Müller
3. All living and non-living things have spirits
4. E. B. Tylor
5. Spiritual relationship between a group and a totem such as an animal or plant
6. Moral and social power of society
7. Worship of many gods
8. Auguste Comte
9. One supreme God
10. Lack of belief in gods or deities



Assignments

1. Explain the concept of Naturism and discuss its sociological significance.
2. Discuss Animism and explain the contribution of E. B. Tylor to the theory of animism.
3. Describe Totemism and analyse the interpretation given by Emile Durkheim.
4. Explain the main characteristics of Polytheism with suitable examples.
5. Discuss the concept and historical development of Monotheism.
6. Explain Atheism and distinguish between strong and weak atheism.
7. Compare and analyse the different types of religion such as naturism, animism, totemism, polytheism, monotheism, and atheism.

Reference

1. Miles, J. (2011). *God: A Biography*: Pulitzer Prize Winner. Vintage.
2. DK. (2015). *The Religions Book: Big Ideas Simply Explained*. Penguin.
3. Sears, K. (2013). *Mythology 101: From Gods and Goddesses to Monsters and Mortals, Your Guide to Ancient Mythology*. Simon and Schuster.
4. Roberts, K. A., & Yamane, D. (2015). *Religion in Sociological Perspective*. SAGE Publication.
5. Cassirer, E. (2019). *The Philosophy of Symbolic Forms: Volume 2: Mythical Thought*. Routledge.
6. Smith, H. (2009). *The World's Religions, Revised and Updated: A Concise Introduction*. Harper Collins.
7. Buckley, M. J. (1990). *At the Origins of Modern Atheism*. Yale University Press.
8. Durkheim, É. (2009). *The Elementary Forms of Religious Life*. Oxford University Press.
9. Weber, M. (1993). *The Sociology of Religion*. Beacon Press.

10. Müller, F. M. (1889). *Natural Religion*. Longmans, Green, and Co.
11. Malinowski, B. (1948) *Magic, Science and Religion and Other Essays*. Free Press.
12. O'Dea, T. F. (1966). *The Sociology of Religion*. Prentice-Hall.

Suggested Reading

1. Otto, R. (1958). *The Idea of the Holy*. Oxford University Press.
2. Weber, M. (1958). *The Religion of India: The Sociology of Hinduism and Buddhism*. The Free Press.
3. Cipriani, R. (2000). *Sociology of Religion: An Historical Introduction*. Transaction Publishers.
4. Turner, B.S. (2013). *The Religious and the Political: A Comparative Sociology of Religion*. Cambridge University Press.
5. Smart, J. J. C., & Haldane, J. J. (2002). *Atheism and theism*. Wiley-Blackwell.
6. Pritchard, E. E. (1956). *Nuer Religion*. Oxford: The Clarendon Press.





BLOCK

Approaches to Religion



1

UNIT

Evolutionary Psychological Approaches of Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ analyse the basic principles of evolutionary psychological approach of religion
- ◆ comprehend the cognitive theory of Pascal Boyer
- ◆ familiarise with Clifford Geertz's studies on religion

Prerequisite

Have you ever wondered why religion exists across almost all human societies? Before we explore the evolutionary psychological approach to religion, let's imagine ourselves in the ancient world. How would you feel if your daily life depended on finding food, escaping danger, and protecting your family? In such uncertain and risky conditions, early humans needed more than just physical strength—they needed psychological comfort and social support. Religion, in this context, can be understood as an adaptive response that helped people cope with fear, anxiety, and the unknown. Through shared beliefs and rituals, individuals began to feel connected to something larger than themselves, which reduced uncertainty and gave meaning to their experiences.

Now, think about how communities survive and grow. What makes people trust each other and work together? Religion played a key role here as well. It encouraged cooperation by promoting values like honesty, fairness, love, and commitment. These shared moral codes helped build trust, strengthen families, and maintain harmony within groups. As you move into this unit, consider how religion might have evolved not just as a system of belief, but as a practical tool that enhanced social cohesion and improved chances of survival. This perspective will help you critically understand religion as both a psychological and social phenomenon shaped by human evolution.

Keywords

Cognitive predispositions, Agency detection, Minimally counterintuitive concepts, Social exchange, Morality, Emotion, Symbols, Rituals, Reality

Discussion

Religion has been at the heart of human life for thousands of years, influencing cultures, shaping moral values, and guiding how people behave. But why do these beliefs persist, and why are they so diverse? To answer these questions, scholars have come up with different theories, each offering a unique view on what keeps religion so central to society. Pascal Boyer, a leading voice in evolutionary psychology, believes that religious beliefs are actually side effects of how our brains work. According to him, our minds have evolved to detect patterns, guess at intentions, and remember compelling stories. While these mental tricks weren't designed for religion, they make us more likely to believe in the supernatural. In Boyer's view, understanding religion means looking closely at these mental processes and their evolutionary origins.

On the other hand, anthropologist Clifford Geertz offers a cultural perspective on religion. He sees it as a symbolic system where rituals and symbols help create and preserve a society's values and norms. For Geertz, religion is not just about belief; it is about giving people a way to understand the world and their place in it. It connects us to each other and gives life a sense of meaning, guiding how we behave and how our societies hold together.

In this unit, we will explore both of these fascinating approaches. Boyer's focus on our brain's natural tendencies and Geertz's emphasis on cultural symbols give us a richer understanding of how religion works. This combination of cognitive and

cultural perspectives shows how complex and essential religion is in human life.

2.1.1 Pascal Boyer

Pascal Boyer is a French-American scholar who studies why people across different cultures believe in things like gods or spirits. He thinks that our brains are naturally wired to form these kinds of beliefs, making religion more than just a cultural tradition. It is also tied to how we think. For example, he explains that our brains are good at seeing patterns and figuring out intentions, which might make us more likely to believe in invisible agents like gods. This helps explain why religious ideas spread and last over time. Boyer has worked at many big universities and is now a professor at Washington University, where he continues to study how our minds shape culture. His research has given us new ways to understand the connection between how we think and the religious ideas that people have all around the world.

Main Works

- ◆ Tradition as Truth and Communication (1992)
- ◆ The Naturalness of Religious Ideas: A Cognitive Theory of Religion (1994)
- ◆ Religion Explained: The Evolutionary Origins of Religious Thought (2001)
- ◆ The Fracture of an Illusion: Science and the Dissolution of Religion (2010)

◆ Minds Make Societies (2018)

2.1.1.1 Religion and Cultural Transmission

Pascal Boyer's research focuses on how cultural ideas, especially religious beliefs, are passed down from one generation to another. He found that some religious ideas stick around because they mix familiar concepts with surprising ones, making them easy for people to remember. For example, a story about a god who can do extraordinary things but also behaves like a person is more likely to be shared and remembered. Boyer explains that these ideas, along with the rituals and moral values tied to them, help create strong social connections among people, making communities feel united and reinforcing their shared identity.

Boyer also studies how our brains are wired to understand and accept certain religious ideas more easily. This means that our way of thinking plays a big role in how cultures pass on their beliefs. He combines findings from psychology with research about different cultures to show that our thoughts and feelings are connected to the beliefs we hold. For instance, he looks at how the idea of supernatural rewards and punishments, like believing that a god will reward good actions or punish bad ones, helps encourage people to behave ethically and maintain order in society. By understanding these connections, Boyer helps us see how societies keep their traditions alive and stay strong. Boyer's work teaches us that to understand how religion and culture work, we need to look at both the brain and society. He shows us that religion isn't just about what people believe; it is also about how those beliefs are shared and remembered through generations. This understanding helps us realize why some religious ideas last so long and how they help shape the communities we live in.

Pascal Boyer's work on cultural transformation delves deeper into how

cognitive processes influence the way cultural knowledge is shared and evolves over time. He asserts that our brains, shaped by evolution, are naturally inclined to grasp certain cultural concepts, especially those related to religion and social norms. This cognitive predisposition means that some ideas are easier to learn and remember than others. By combining insights from experimental psychology with ethnographic research, Boyer illustrates how these cognitive mechanisms allow cultural practices to endure and adapt across various societies. This challenges traditional views that treat culture as a separate entity from human psychology, highlighting the intertwined nature of the two.

Boyer's insights underscore the need to integrate cognitive science with anthropology to fully understand cultural phenomena. He shows that culture is not just a set of learned behaviors or beliefs; it is deeply connected to the way our minds work. For example, certain religious concepts are more likely to be adopted and maintained because they resonate with our cognitive patterns, making them relatable and easier to incorporate into our everyday lives. This approach emphasizes that cultural transformation is not random; it is influenced by how humans think and process information.

Boyer's exploration of cultural transmission and transformation offers a comprehensive framework for understanding how religious beliefs and cultural practices are not only shared but also evolved over time. By examining the cognitive underpinnings of these processes, he provides valuable insights into the persistence of cultural ideas and their vital role in shaping societies. This understanding enriches the dialogue between psychology and anthropology, revealing how human cognition drives cultural continuity and change.



2.1.1.2 Theory of Cognitive Predispositions

Pascal Boyer's theory of cognitive predispositions explains that our brains are naturally wired in ways that help us understand and share ideas about religion. He suggests that, while these mental patterns weren't specifically created for religious thinking, they make it easier for such beliefs to develop. For example, humans tend to see the intent behind events, like thinking a rustling in the bushes is a predator rather than just the wind. This ability to detect agency helped early humans survive and eventually led them to believe in supernatural forces, such as gods or spirits, that influence their lives. Boyer's insights show us why religion is such a common part of cultures worldwide.

Boyer also emphasizes that our brains have a natural drive to seek explanations for significant events, which can make the world feel less chaotic. When people experience illness or disasters, they often turn to religious ideas to make sense of what is happening. These explanations give a sense of control and understanding, which satisfies our need to find causes. Boyer argues that these mental habits are present in all societies, meaning that even though specific religious beliefs may differ, the underlying thought processes are similar. His theory suggests that religion is a natural outcome of how our brains work, and it will continue to adapt alongside science, remaining an important aspect of human life.

Boyer's work highlights how our cognitive evolution has shaped our understanding of religion. By blending ideas from cognitive science, psychology, and anthropology, he offers a clear view of how we think about and pass down religious beliefs, demonstrating that these ideas are deeply rooted in the way our minds function.

2.1.1.3 Theory of Agency Detection

The Theory of Agency Detection helps explain why humans naturally tend to see intentional beings as agents behind various events. Imagine walking through a forest and hearing rustling in the bushes. Your first instinct might be to think it's an animal or another person rather than just the wind. This is agency detection at work, a mental shortcut that helps us quickly assess if something could be a threat. This ability evolved to keep us safe by helping us respond to potential dangers or opportunities in our environment. This same mental habit also plays a big role in religious belief. When people encounter unexplained events, like a sudden illness or natural disaster, they often attribute these events to supernatural beings, gods or spirits acting with purpose. For example, ancient societies might have performed rituals, like rain dances, to appeal to these unseen agents in hopes of influencing events. Our tendency to see the intention behind events helps reinforce religious beliefs across different cultures.

The universality of religious beliefs can be traced back to this cognitive tendency to detect agency, even when the situation is unclear. This makes it easier for people to believe in divine beings or spirits, assigning them purpose and control over life's mysteries. Despite differences in specific beliefs, this shared mental habit is a big reason why belief in supernatural agents is so widespread.

Even in today's world, where science explains many natural events, our brains are still wired to seek meaning and purpose through religious beliefs. This deeply ingrained way of thinking helps explain why religion continues to be such a strong part of human culture. Agency detection, which evolved to help us survive, also drives the human instinct to seek out and believe in the divine.

2.1.1.4 Theory of Minimally Counterintuitive Concepts

The Theory of Minimally Counterintuitive Concepts explains why certain religious and mythological ideas are both memorable and transmissible. Concepts like a talking tree or a flying horse mix familiar elements with unexpected ones, making them easy to remember and share. This blend of the ordinary and the surprising also applies to religious rituals and beliefs. In Christian communion, for instance, eating bread and drinking wine are common actions that everyone understands. However, the belief that these elements symbolize the body and blood of Christ is an unusual, counterintuitive idea. This combination of something familiar with something unexpected makes the practice memorable and easier to pass down through generations. It also helps explain how such religious concepts are able to spread across different cultures and endure over time.

According to Pascal Boyer, religious beliefs often fall into the category of minimally counterintuitive concepts, which are just bizarre enough to capture attention but still grounded in enough familiarity to be understandable. The idea of an all-powerful, invisible god, for instance, merges well-known attributes, such as intentionality, with unexpected traits like invisibility and omnipotence. This paradoxical combination makes the concept memorable and easy to transmit. Ideas that strike this balance are more likely to endure and spread because they are intuitively graspable yet intriguing enough to leave a lasting impression.

These minimally counterintuitive concepts have a cognitive advantage in terms of communicability and memorability. They are not so abstract as to be incomprehensible, nor are they too mundane to leave a lasting impact. By being just unusual enough, these ideas stand out in people's minds,

making them more likely to be passed down through generations and adopted across cultural boundaries. The balance between familiarity and surprise gives these concepts the durability and appeal needed to persist over time, contributing to their widespread presence in religious traditions.

Minimally Counterintuitive Concepts provides a compelling explanation for why religious beliefs and practices are so resilient. By striking a cognitive sweet spot between the known and the unexpected, these ideas capture attention, making them easier to remember and share. This mechanism contributes to the persistence and global dissemination of religious concepts, ensuring that they continue to play a vital role in human culture across time and space.

2.1.1.5 Theory of Social Exchange and Morality

Religion often plays a key role in promoting social norms and moral guidelines that help build stronger communities. Religious teachings and practices encourage values like honesty, generosity, and integrity, which foster trust and cooperation among people. These shared values create a sense of belonging, helping members of a community feel supported and connected. This unity is important for maintaining harmony and stability within any group. Boyer's theory explores how religious beliefs influence morality and social exchange, as well as the interactions and relationships that form the basis of a society. He suggests that religious systems often provide clear moral rules, like the Ten Commandments in Christianity, which help guide behaviour and encourage actions that benefit the community. By promoting cooperation and discouraging harmful actions, religion plays a role in keeping society peaceful and organised.

Religious rituals also strengthen social bonds by creating a shared identity.



Participating in prayers, festivals, or ceremonies brings people together and reinforces their commitment to the group. These rituals are more than just symbolic; they help build real connections among members. Many religions also believe in supernatural consequences, like karma in Buddhism, where good deeds are rewarded, and bad actions lead to future suffering. This belief in divine rewards and punishments encourages people to act morally, even when others aren't watching.

Religion helps build trust, making people more willing to cooperate and work together for the common good. Whether it is pooling resources for charity or supporting one another in times of need, religious communities often demonstrate the power of collaboration based on shared values. Over time, these practices help maintain social order, pass down moral teachings to future generations, and contribute to the long-term success of the group. Through moral codes, rituals, and the belief in supernatural consequences, religion plays a crucial role in shaping ethical behaviour and fostering group unity.

Boyer's view suggests that religious beliefs are a universal product of human cognition, which helps to explain why religious beliefs are present in all human communities. His method offers a thorough understanding of how and why religious ideas form by fusing anthropology, psychology, and cognitive science. According to Pascal Boyer's theory of religion, cognitive systems that evolved for survival have an innate tendency for human brains to form religious ideas. Identifying agency, retaining ideas that are only mildly counterintuitive, and promoting social cohesiveness via moral standards and shared beliefs are some of these strategies. This hypothesis provides some insight into why religion permeates all human cultures.

2.1.2 Clifford Geertz

Clifford James Geertz (1926-2006) was a renowned anthropologist known for his innovative approach to understanding cultures as webs of symbols and meanings. Born in San Francisco, Geertz's early life was shaped by personal challenges, including the loss of his mother, which fueled his pursuit of knowledge. After serving in World War II and earning degrees in philosophy and anthropology, Geertz embarked on groundbreaking fieldwork in Indonesia and Morocco. His concept of "thick description" revolutionized anthropology by highlighting how cultural practices reflect deeper social dynamics and values. His most notable work, *The Interpretation of Cultures* (1973), includes the famous analysis of the Balinese cockfight, demonstrating how seemingly simple traditions reveal complex power structures. Geertz's legacy, enriched by numerous works like *Islam Observed*, continues to influence the study of culture as a profound lens through which we understand human life.

Main works

- ◆ *The Interpretation of Cultures* (1973)
- ◆ *Agricultural Involution: The Processes of Ecological Change in Indonesia* (1963)
- ◆ *Islam Observed: Religious Development in Morocco and Indonesia* (1968)
- ◆ *The Religion of Java* (1960)
- ◆ *Local Knowledge: Further Essays in Interpretive Anthropology* (1983)
- ◆ *Works and Lives: The Anthropologist as Author* (1988)
- ◆ *After the Fact: Two Countries, Four Decades, One Anthropologist* (1995)

2.1.2.1 Theory of Religion as a Cultural System

Clifford Geertz's theory views religion as a cultural system, meaning that it is more than just a set of beliefs or rituals. According to Geertz, religion is a way people understand and interact with the world around them, giving meaning to their lives through symbols and rituals.

Symbols in religion, like the cross in Christianity, hold deep meanings. They help believers connect with big ideas, like sacrifice and redemption, and make these concepts feel real and important. These symbols guide how people see the world and live their lives. For example, a Christian might feel motivated to act with compassion and kindness because the cross reminds them of Jesus' teachings. Rituals, such as prayers or worship services, work alongside these symbols. They create shared experiences that bring people together, reinforce their beliefs, and make faith more emotional and personal. For instance, attending a church service can give a sense of unity and spiritual fulfilment as everyone joins in hymns, prayers, and communion.

Geertz also explains that religion helps people make sense of life's big questions, like the meaning of existence or what happens after death. Religions offer moral guidance, like the ideas of dharma and karma in Hinduism, which help people understand right from wrong and make decisions. This sense of moral and spiritual "truth" makes religion feel real and important to its followers, shaping how they see the world and their place in it.

Religion is not just a personal experience. It plays a huge role in society. Religious beliefs and practices shape cultural norms, influence politics and economics, and regulate aspects of daily life, like what people eat or how they treat others. Geertz's view of

religion as a cultural system highlights how deeply it is woven into the fabric of societies, shaping both individual lives and broader cultural practices.

2.1.2.2 Symbols and Meanings

Geertz believed that religion is built around symbols that shape how people understand the world and their place in it. These symbols, whether objects, images, or actions, carry deep cultural and emotional meanings. For example, the lotus flower in Hinduism represents purity and spiritual growth, guiding how believers see their spiritual journey. Geertz emphasised the importance of studying these symbols within their cultural context to truly grasp the layers of meaning they hold.

Religious symbols are powerful because they simplify complex ideas and make them easy to understand. Take the Christian cross, for instance, which represents Jesus' sacrifice and the promise of salvation. This symbol evokes strong feelings of devotion and brings believers closer to their faith. Similarly, the Kaaba in Islam symbolises unity, connecting Muslims around the world as they face it during prayer. According to Geertz, this emotional connection is key to how symbols function, strengthening both personal commitment and the bonds between believers.

Symbols often come to life through rituals, which make abstract ideas more concrete. In the Christian Eucharist, for example, bread and wine symbolise the body and blood of Christ, making spiritual concepts feel real to those participating. These rituals, which Geertz called "action expressions," help people internalise their beliefs and create a sense of community. Symbols also offer followers a way to make sense of their lives. For instance, the Yin-Yang symbol in Taoism teaches about harmony and balance, helping followers navigate life's challenges.



Geertz's theory highlights how religion is constantly shaping and reshaping meaning through symbols and rituals. By studying these symbols, we can better understand the values and cultural practices of different communities. Religion, in Geertz's view, is a cultural system where symbols and rituals work together to guide how people see the world and live their lives.

2.1.2.3 Model of and Model for Reality

Geertz's theory presents religious symbols as serving two key functions: they act as models of reality, explaining how the world works, and models for reality, guiding appropriate behaviour. This dual role is essential in understanding how religion operates as a cultural system. For example, in Buddhism, the wheel of dharma represents the teachings of Buddha and the cycle of life (model of reality) while also guiding individuals in their spiritual and moral conduct (model for reality). This emphasises the dual nature of religious symbols, offering both an understanding of the world and a framework for how to live within it. A "model of reality", in Geertz's terms, provides a descriptive framework, explaining the nature of existence, the structure of the universe, and humanity's place in it. For instance, Hindu cosmology offers a model of reality by describing the cyclical nature of the universe through its cycles of creation and destruction. This conceptual framework helps believers place their lives within this larger cosmic order, offering answers to existential questions and natural phenomena. Religious symbols thus offer a structured view of reality, helping individuals make sense of their experiences and their world.

Conversely, a "model for reality" refers to the normative guidelines that dictate how people should live and behave. Religious symbols and practices offer clear moral

and ethical directives that influence daily actions and societal norms. The Christian Ten Commandments, for example, serve as a model for reality by prescribing moral behaviours, such as honesty and respect for others. These symbols and rules guide individuals toward living a life aligned with their faith, offering a sense of purpose and order in their actions. Thus, religious symbols not only shape how people perceive the world but also how they engage with it.

By integrating both models, religious symbols and rituals shape cognition and behaviour simultaneously. The Noble Eightfold Path in Buddhism serves as both a model of reality by explaining the path to enlightenment and a model for reality by outlining the behaviours necessary to achieve it. This dual role allows religion to profoundly influence how individuals think and act, creating a coherent framework for navigating life. Geertz's theory of "model of" and "model for" reality highlights how religion shapes not only individual beliefs but also societal norms, reinforcing its pervasive influence on human communities.

2.1.2.4 Religious Rituals

Religious rituals are pivotal actions that utilise symbols to create a sense of order and meaning in life, grounding abstract spiritual concepts in tangible experiences. These rituals are more than formal ceremonies; they are deeply integrated into the daily lives of believers, reinforcing values and beliefs. For instance, the Islamic ritual of Salah (daily prayers) is a structured practice that reminds Muslims of their devotion to Allah and submission to faith, while also fostering a sense of discipline and identity. Clifford Geertz emphasised that rituals serve to embody and communicate the core tenets of religion, shaping individuals' understanding of the world while fostering a sense of community and continuity. Geertz viewed rituals as essential in creating and maintaining

the meaning that religious symbols represent. They make abstract religious concepts experiential, offering believers a way to enact their faith physically. The Christian ritual of baptism, for example, uses water as a symbol of purification and rebirth, allowing participants to experience the washing away of sin and their initiation into the Christian community. Similarly, Hindu rituals during Diwali, such as lighting oil lamps, symbolically enact the victory of light over darkness, reinforcing beliefs in hope, righteousness, and spiritual enlightenment. Through these rituals, religious principles are reaffirmed and internalised, making them central to maintaining cultural and social cohesion

Rituals also play a vital role in establishing and upholding social order by reinforcing moral values and social norms. For instance, Salah in Islam not only expresses devotion to Allah but also promotes solidarity and discipline within the Muslim community, strengthening a sense of shared identity. Rituals often evoke and manage emotions, offering comfort and connection, especially in times of crisis. Funerary rituals, such as the Jewish recitation of the Kaddish, help mourners express grief, find solace, and feel connected to their community and faith. These actions provide emotional and psychological support, enabling individuals to navigate difficult life transitions with the help of their religious traditions

In addition to shaping individual experiences, rituals preserve religious customs and cultural heritage, transmitting values across generations. Participation in rituals such as the Jewish Passover Seder connects individuals with their past while ensuring the continuity of religious traditions. Rituals sustain a sense of shared identity and community, fostering collective bonds through communal participation. Geertz's emphasis on the symbolic dimensions of religion highlights how rituals not only

sustain the beliefs and values of faith but also ensure the long-term cohesion of religious communities. Through rituals, religious traditions endure, shaping both individual lives and the broader social fabric.

2.1.2.5 Religious Experience and Emotion

Religion profoundly shapes how individuals experience and interpret the world, providing a framework that imbues life's events with meaning. Rituals and symbols, like Christian baptism, not only signify spiritual renewal but also evoke deep emotions such as belonging and connection. These emotions are not incidental; they are central to how religion impacts individuals, guiding their responses to life's experiences. According to Clifford Geertz, religion is not merely a system of symbols and rituals but also a source of profound emotional experience, which reinforces the beliefs and values of religious communities, further deepening personal and communal connections to faith.

Religious symbols and rituals are intentionally designed to evoke strong emotional responses, from awe and reverence to comfort and fear. These emotions play a crucial role in reinforcing religious beliefs and practices. For instance, in Christian worship, the combination of music, prayer, and communal participation often elicits joy, peace, and a profound sense of connection to both God and fellow worshippers. These shared emotional experiences are vital, as they provide tangible expressions of faith and unity. Similarly, during the Hajj pilgrimage, the collective euphoria of performing rituals alongside millions of other Muslims fosters a powerful sense of communal belonging and spiritual fulfilment.

Beyond communal experiences, religion provides a structure for interpreting emotionally charged life events such as



birth, illness, marriage, and death. These rituals offer comfort and hope, guiding individuals through difficult transitions by offering narratives that provide meaning. For example, Christian funerals, with their emphasis on eternal life and reunion in heaven, help the bereaved cope with loss. Furthermore, religious practices such as Buddhist meditation offer practical tools for emotional regulation, helping practitioners manage stress and cultivate inner peace and compassion, demonstrating how religion can positively influence emotional well-being

Religious experiences can also be transformative, leading to significant changes

in beliefs, attitudes, and behaviours. Mystical experiences or profound moments of divine connection often renew individuals' faith and deepen their commitment to religious life. Such transformations underscore the powerful impact of religious experience on personal spiritual journeys. Ultimately, understanding the role of religious experience and emotion explains why individuals remain deeply committed to their faith. These emotional foundations foster not only personal devotion but also the cohesion and stability of religious communities, ensuring that faith and shared identity endure.

Recap

- ◆ Religion has been central to human life, shaping culture, morality, and behaviour across societies.
- ◆ Scholars explain religion through different approaches, mainly cognitive and cultural perspectives.
- ◆ Pascal Boyer argues that religion is a by-product of evolved mental processes like pattern recognition and memory.
- ◆ Human brains are naturally inclined to believe in supernatural agents due to cognitive tendencies.
- ◆ Cultural transmission explains how religious ideas are passed and preserved across generations.
- ◆ Minimally counterintuitive concepts make religious ideas memorable by combining familiarity with surprise.
- ◆ The theory of agency detection explains why humans attribute events to intentional agents like gods or spirits.
- ◆ Religion often promotes moral behaviour through beliefs in supernatural rewards and punishments.
- ◆ Religious systems help maintain social order by encouraging cooperation and trust.
- ◆ Boyer integrates psychology, anthropology, and cognitive science to explain religion's persistence.

- ◆ Clifford Geertz views religion as a cultural system made up of symbols, rituals, and meanings.
- ◆ Religious symbols simplify complex ideas and shape how people understand the world.
- ◆ Geertz's "model of" and "model for" reality explains how religion both interprets and guides life.
- ◆ Rituals make abstract beliefs tangible and strengthen emotional and social connections.
- ◆ Religious experiences and emotions deepen personal faith and ensure the continuity of communities.

Objective Questions

1. Who explained religion as a by-product of cognitive processes?
2. According to Pascal Boyer, religious beliefs arise mainly due to?
3. Which anthropologist viewed religion as a cultural system of symbols?
4. What does Boyer mean by "cultural transmission"?
5. Which theory explains humans' tendency to see intention behind events?
6. What are minimally counterintuitive concepts?
7. What is the main function of religious moral codes according to Boyer?
8. What is Geertz's concept of "thick description"?
9. In Geertz's theory, what is the role of a religion?
10. What is the main role of religious rituals?

Answers

1. Pascal Boyer
2. The natural functioning of the human brain
3. Clifford Geertz
4. The passing of beliefs and ideas from one generation to another
5. Theory of Agency Detection
6. Ideas that combine familiar and surprising elements
7. To promote cooperation and social order
8. A detailed interpretation of cultural practices and meanings
9. A system of symbols that gives meaning to life
10. Strengthening social bonds and reinforcing beliefs

Assignments

1. How does Geertz argue that religion affects the values and norms of a society?
2. Can you give a modern example of a religious practice and explain it using both Boyer's and Geertz's ideas?
3. What are the strengths and weaknesses of Boyer's approach in understanding religion?
4. What are the strengths and weaknesses of Geertz's method for studying religion?
5. How can combining Boyer's and Geertz's ideas give us a better understanding of religious beliefs and practices?

Reference

1. Bellah, R.N. (Eds.). (1965). *Religion and Progress in Modern Asia*. New York: Free Press.
2. Boyer, P. (1994). *The Naturalness of Religious Ideas: A Cognitive Theory of Religion*. California: University of California Press.
3. Durkheim, E. (1965). *The Elementary Forms of the Religious Life*. New York: The Free Press.
4. Eliade, M. (1959). *The Sacred and the Profane*. San Francisco: Harper One Publisher.

Suggested Reading

1. Boyer, P. (1993). *Cognitive aspects of religious symbolism*. Cambridge University Press.
2. Boyer, P. (2001). *Religion explained*. Basic Books.
3. Geertz, C. (2017). *The interpretation of cultures*. Basic Books.
4. Pals, D. L. (2009). *Introducing religion: Readings from the classic theorists*. Oxford University Press.



UNIT

Anthropological and Sociological Approaches of Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ familiarise themselves with James Frazer's method and key examples
- ◆ comprehend Malinowski's functionalist perspective and fieldwork findings
- ◆ analyse how Malinowski viewed the role of religion
- ◆ compare the two approaches and evaluate their contributions

Prerequisite

Have you ever wondered how religion shapes everyday life beyond temples, rituals, or sacred texts? To begin this unit on anthropological and sociological approaches to religion, let us imagine stepping into a community as a curious observer. How do people live their religion in daily life? Anthropologists approach religion by immersing themselves in communities, using methods like participant observation to understand beliefs from the inside. They do not see religion as something separate, but as deeply woven into cultural, social, economic, and even political life. For instance, in communities such as those in the highlands of Papua New Guinea, religious beliefs about ancestors influence how people organise their families, manage resources, and relate to nature.

Now, think about how religion might shape power, relationships, and social order. From a sociological perspective, religion is not just about personal faith—it also structures society by reinforcing norms, authority, and collective identity. Rituals, offerings, and ceremonies often connect with agriculture, leadership, and community organisation, showing how religion operates as a social institution. It can legitimise political authority, define social hierarchies, and strengthen group solidarity. As you move forward in this unit, reflect on how religion acts as a living and evolving force, shaping both individual experiences and broader social structures, while adapting to changing cultural contexts.

Keywords

Magic, Religion, Science, Golden bough, Comparative method, Functionalism

Discussion

2.2.1 James Frazer

James George Frazer (1854-1941) was a pioneering Scottish social anthropologist and folklorist who explored the intricate tapestry of human belief; (born in Glasgow to a chemist on January 1, 1854.) His academic journey led him from the University of Glasgow to Trinity College, Cambridge, where he studied the classics, setting the stage for his groundbreaking work, *The Golden Bough*, published in 1890. In this landmark study, Frazer proposed that human societies evolve through three stages: magical thinking, religious belief, and scientific reasoning, by meticulously comparing myths and rituals across cultures, revealing a shared human experience that transcends borders. His influence extended beyond academia, inspiring writers, artists, and thinkers captivated by his insights into the human psyche. Frazer also authored significant works like *Totemism and Exogamy* (1910) and *Folk-Lore in the Old Testament* (1918), tackling profound themes such as death, rebirth, and the cyclical nature of existence while uncovering the deep connections between belief systems and social structures. Knighted in 1914 for his contributions, he primarily based his analyses on existing literature and reports rather than direct field observation, which sparked discussions on the balance between empirical research and theoretical exploration in anthropology. Frazer continued to research and write at Trinity College until his death on May 7, 1941. His legacy endures in mythology and anthropology, as his ideas continue to resonate, reminding us of the vital role of mythology in shaping our understanding

of the world and bridging the gap between myth and reality.

Main Works

- ◆ The Golden Bough: A Study in Magic and Religion (1890)
- ◆ Totemism and Exogamy (1910)
- ◆ The Fear of the Dead in Primitive Religion (1913)
- ◆ Folk-Lore in the Old Testament (1918)
- ◆ The Worship of Nature (1931)
- ◆ The Scapegoat (1934)

2.2.1.1 Three Stages of Human Thought

Frazer categorised human belief systems into three evolutionary stages: magic, religion, and science. Magic represents the earliest stage, during which people attempt to manipulate the world through rituals and spells. Religion follows magic and involves the worship of gods and spirits to influence natural forces. Science is seen as the rational stage, during which natural laws are understood and utilised.

(a) Primitive Stage: Magic

Magic has long been a captivating part of human culture, reflecting early humans' belief that they could manipulate the natural world around them. The essence of magic lies in the idea that objects are intertwined through mysterious and hidden connections. The renowned anthropologist James Frazer



described magic as an ancient method of influencing nature through incantations, spells, and rituals. He divided magic into two primary categories: sympathetic magic and contagious magic.

Sympathetic magic operates on the principle of “like produces like.” Practitioners believe they can influence reality by imitating desired outcomes through rituals or representations. A classic example of this is the use of voodoo dolls. In this practice, a doll is crafted to resemble a person, and actions taken on the doll, such as sticking it with pins, are believed to affect the actual individual. This illustrates the personal and impactful nature of sympathetic magic, where the mimicking of an effect is thought to invoke a corresponding change in the real world.

Conversely, contagious magic is based on the belief that objects that have been in contact continue to influence one another. This principle suggests that there is a lasting connection between an object and the person or thing it once touched. For example, using a person’s hair, nails, or clothing in a spell is thought to affect the individual because whatever happens to those items is believed to happen to the person as well. Imagine carrying a lucky charm that has absorbed the essence of a powerful figure; its presence is believed to invoke that figure’s power and influence.

Frazer proposed that magic represented humanity’s first attempts to understand and control the world. He argued that magic came before religion, indicating that early humans relied on magical practices before developing religious beliefs and, eventually, scientific reasoning. This evolutionary perspective highlights how magic served as a crucial foundation for the progression of human thought, enabling people to navigate their environment and make sense of the complexities of life.

(b) Intermediate Stage: Religion

As humans realised that magic did not reliably control the world, they turned to religion. Religion involves the belief in supernatural beings (gods, spirits) who have control over natural forces. Rain dances, performed by some Native American tribes, are religious rituals meant to invoke the favour of rain gods and bring rain. When people saw the drawbacks and shortcomings of magical techniques, they started to think that supernatural entities, rather than magical powers, governed the universe. As a result, religious activities and beliefs evolved. People may have resorted to rain gods and held religious rites to beg for their help when magical rain-bringing methods failed.

(c) Modern Stage: Science

The final stage, according to Frazer, is the scientific understanding of the world. Science relies on empirical evidence and rational thought to explain natural phenomena. In this stage, people seek to understand and control the world through empirical observation, experimentation, and rational thought. Science relies on evidence and the scientific method rather than supernatural beliefs or mystical connections. Science facilitates understanding the world through careful and systematic observation and measurement. It uses logic and reason to explain natural phenomena. Hypotheses are also tested through controlled experiments to establish cause and effect. Science provides explanations for the world with empirical data and makes advancements in the human world. Modern meteorology uses scientific methods to predict weather patterns, including rainfall, based on data and analysis. It uses data on atmospheric conditions gathered through instruments and satellites to predict weather patterns. Treatments and medicines are developed based on scientific research and clinical trials, replacing ancient magical or religious healing.

2.2.1.2 The Role of Myth and Ritual

Myths and rituals are foundational elements of religious practice, offering a framework for understanding the world and ensuring the continuity of cultural beliefs. Myths are classical narratives that explain natural phenomena, customs, or beliefs, often featuring gods, heroes, and supernatural events. As James Frazer highlighted, myths legitimize cultural activities and provide a narrative structure for understanding existence. For example, the Greek myth of Persephone explains seasonal changes: her descent into the underworld symbolizes winter, while her return signifies the arrival of spring, linking natural events to divine actions. Similarly, the Egyptian myth of Osiris associates the annual flooding of the Nile with the death and resurrection of a god, reinforcing the importance of agricultural fertility.

In contrast, rituals are structured actions performed in a specific order, often enacting these myths. Frazer described rituals as performances of stories that create a connection between humans and the supernatural while reinforcing social norms and values. For instance, rituals related to the cycle of dying and resurrecting gods, such as the sacrificial king ritual, symbolize continuity and renewal within the community. These rituals ensure that people remain connected to both the natural and supernatural worlds, strengthening their sense of purpose and social unity.

The interplay between myth and ritual provides societies with a structured approach to understanding and interacting with the world. Myths offer explanations for natural and cultural phenomena, while rituals ensure the continuity of these stories through action. Participation in shared rituals, such as religious festivals or rites of passage, reaffirms individuals' commitment to their

community and strengthens social bonds. Additionally, rites of passage, including ceremonies for births, marriages, and funerals, help individuals navigate life's transitions, offering stability and support during significant changes.

James Frazer maintained that there is an innate connection between myths and rituals. They depend on one another to support and provide significance to each other. Rituals bring myths to life, while myths offer narratives that explain why particular rituals are carried out. This interdependence is crucial for understanding how religion functions across different cultures. The cycle of death and rebirth, reflecting seasonal changes in nature, is a prominent theme in numerous mythologies and ceremonies. This theme is especially prevalent in agricultural communities, where crops are essential to survival.

For example, myths about gods like Adonis and Attis revolve around their deaths and subsequent rebirths, symbolizing the cycles of nature. Adonis, a figure in Greek mythology, is associated with the seasonal cycle of vegetation. His death and resurrection are celebrated in rituals that mourn his passing and rejoice in his return, mirroring the decay and renewal observed in the natural world. Similarly, Attis, a Phrygian god, represents the life-death-rebirth cycle, and rituals dedicated to him often involve mourning his death and celebrating his resurrection. In European folklore, myths about the spirit of the corn illustrate the intimate connection between myth and ritual. According to these myths, the spirit of the corn lives in the fields and must be captured and cared for during the harvest to ensure a bountiful crop the following year. Rituals performed during the harvest often included creating corn dolls symbolizing the spirit of the corn, which were sometimes kept until the next planting season to ensure the spirit's presence and the fertility of the fields. This



practice underscores the belief that the ritual enactment of myths can directly influence the success of agricultural activities

Frazer's work, particularly in "The Golden Bough," explores various myths and rituals from different cultures, demonstrating their interconnectedness. The title refers to a myth involving Aeneas, a hero in Roman mythology, who needed to pluck a golden bough from a sacred tree to enter the underworld. This myth connects to ancient Italian rituals where a priest-king would be sacrificed and replaced to maintain the land's fertility. Known as the "Rex Nemorensis," this ritual involved the succession of a king through combat, symbolizing the death and renewal essential for the fertility of the land.

Ultimately, the relationship between myth and ritual is foundational to the functioning of religion, shaping and sustaining the cultural fabric of societies. Myths provide the stories that explain the world and justify rituals, while rituals enact these stories, ensuring their relevance and power within a society. This interconnectedness helps maintain social order, offers a framework for understanding the world, and connects the mundane with the sacred. Through the lens of Frazer's studies, it becomes clear that myths and rituals work together to create a cohesive cultural system that supports both individual and communal needs.

2.2.1.3 Comparative Method

Frazer's comparative method, central to his work in *The Golden Bough*, involves systematically comparing myths, rituals, and customs across different cultures and historical periods. This approach allows Frazer to identify universal themes in human societies, highlighting how people in diverse regions often engage with the environment in similar ways. For instance, he points out the recurring themes of pregnancy, death, and rebirth in myths and rituals across societies,

demonstrating a shared human fascination with life's basic cycles. Frazer compares the ritual practices of indigenous peoples in Africa, the Americas, and Oceania with those of ancient Mediterranean communities, revealing similar approaches to existential issues despite geographical and cultural differences.

Frazer's comparative method also supports his theory of the evolution of human belief systems, which he argues progressed from magic to religion and finally to science. He proposes that early humans used magic as a way to control their environment, believing that objects had innate connections that could be manipulated through rituals. As societies developed, they began to recognize the limitations of magical thinking. They turned to religion, which involved belief in supernatural beings who governed both the natural world and human fate. Frazer sees scientific reasoning, based on observation and experimentation, as the highest form of human belief, offering a more reliable understanding of the world.

One of Frazer's key insights is his examination of myths involving dying and resurrecting gods, which he finds across cultures. He compares myths like those of Persephone, Adonis, Attis, and Osiris, showing how these stories symbolise the cyclical nature of life and the seasons. Frazer links these myths to agricultural cycles, arguing that the rituals associated with them were meant to ensure fertility and the renewal of life. For example, the Egyptian rituals surrounding Osiris' death and rebirth were believed to influence the annual flooding of the Nile, which was essential for the fertility of the soil.

In addition to myths of dying and rising gods, Frazer also explores the tradition of sacrificing kings or priests to ensure the prosperity of the land. He examines examples like the ritualistic execution of

the priest-king Rex Nemorensis in ancient Rome and the sacrificial practices of the Aztecs. Frazer argues that these sacrifices were intended to revitalise the community and guarantee the fertility of the land, reflecting the belief that the health of the people and the land were linked to the life of the monarch or priest. Similarly, in his study of fire festivals, Frazer explores the use of fire as a purifying and protective element in rituals, such as the Roman festival of Vesta and the Celtic celebration of Beltane. These festivals highlight the widespread belief in fire's life-sustaining and protective powers, underscoring its symbolic importance in ensuring community well-being and agricultural fertility.

Frazer's comparative method offers valuable insights into the shared themes and practices of various cultures, illuminating the fundamental aspects of human belief systems. By systematically examining myths, rituals, and customs, Frazer not only highlights the interconnectedness of human experiences but also provides a framework for understanding the evolution of religion and its role in shaping social cohesion.

2.2.1.4 Criticisms

Critics argue that Frazer's method was ethnocentric, often interpreting non-Western practices through a Western lens and imposing an evolutionary framework that might not accurately reflect the complexity of different cultures. Some scholars believe that Frazer's comparisons oversimplified the diversity and specificity of cultural practices, ignoring important contextual differences. Despite criticisms, Frazer's comparative method has had a lasting impact on the study of anthropology, mythology, and religion. It encouraged scholars to look for patterns and connections across cultures and to consider the broader implications of human belief

systems. Frazer's comparative method was pioneering in its scope and ambition, laying the groundwork for future comparative studies in anthropology and the study of religion. It helped establish a systematic approach to understanding the shared elements of human culture and belief.

James Frazer's theory of religion presents an evolutionary view of human belief systems, transitioning from magic to religion to science. Magic involves attempts to control the natural world through mystical connections. Religion emerges as people start to believe in supernatural beings that control natural forces and perform rituals to appease them. Finally, science develops as humans seek empirical and rational explanations for natural phenomena. Frazer's work emphasises the importance of understanding the historical and cultural contexts of religious beliefs and practices.

2.2.2. Bronislaw Malinowski

Bronisław Kasper Malinowski (1884-1942), a pioneering anthropologist, transformed our understanding of human societies, particularly in the field of religion. Born in Kraków, Poland, Malinowski initially studied physics and mathematics but soon shifted to anthropology, influenced by Wilhelm Wundt, eventually earning his doctorate from the London School of Economics. His most significant contributions came from his fieldwork in the Trobriand Islands (1915-1918), where he employed participant observation to immerse himself in the islanders' lives, learning their language and documenting their practices, especially the Kula ring, a ceremonial exchange system. Malinowski argued that religion plays a vital role in helping individuals and communities cope with uncertainty, laying the foundation for functionalism in the sociology of religion.

Main Works

- ◆ Argonauts of the Western Pacific (1922)
- ◆ Crime and Custom in Savage Society (1926)
- ◆ The Sexual Life of Savages in North-Western Melanesia (1929)
- ◆ Coral Gardens and Their Magic (1935)
- ◆ A Scientific Theory of Culture and Other Essays (1944)
- ◆ Magic, Science and Religion and Other Essays (1948, posthumous)

2.2.2.1 Functionalism in Malinowski's Theory of Religion

Bronisław Malinowski's functionalism offers a fascinating look at how culture, particularly religion, holds a society together. He believed that every aspect of culture, from rituals and customs to social structures, served a purpose. Each piece, he argued, was essential for the survival and cohesion of both the community and the individual. His groundbreaking fieldwork with the Trobriand Islanders serves as a powerful illustration of this idea, revealing the deep connections between religious rituals, social obligations, and economic activities.

Malinowski's key insight was that cultural practices like religion arise to meet basic human needs, both psychological and social. In his work *Magic, Science, and Religion*, he explored how the Trobrianders used religious and magical rituals to deal with the uncertainties of life, from risky sea voyages to unpredictable crops. These rituals gave people emotional comfort in the face of danger and uncertainty while also bringing the community together. The Milamala festival, a grand celebration of the yam harvest, featured ceremonies and feasts that redistributed wealth and reinforced social hierarchy. In this way, religion was not just

about answering big existential questions. It was a tool for fostering unity and ensuring social stability

What made Malinowski's approach truly innovative was his commitment to living among the Trobriand Islanders. His hands-on research allowed him to see how religious rituals operated in everyday life, especially during times of crisis. For instance, rituals performed after someone's death helped manage grief and maintain order, preventing societal breakdown. He observed that education in Trobriand society wasn't just about practical skills like fishing or gardening; it was also about learning the magical spells that were intertwined with these tasks. This integration ensured that cultural knowledge was passed down smoothly, making sure that every aspect of society worked together to keep things running.

Malinowski's functionalism reminds us to look at culture as a complex, interconnected system. Every part, including religion, plays a crucial role in keeping society balanced and stable. His study of the Trobriand Islanders shows how cultural practices evolve to meet human needs, helping communities not just survive but thrive, even in the face of challenges. Through his detailed, on-the-ground research, Malinowski gave us a powerful paradigm for understanding how religion and culture as whole help societies maintain order and resilience.

2.2.2.2 Religion and Magic: Malinowski's Distinction

Bronisław Malinowski made a clear distinction between religion and magic, highlighting their different roles in society. Religion, he argued, is primarily concerned with the emotional and psychological needs of individuals, offering comfort, security, and explanations for life's uncertainties. It provides a framework for coping with

existential questions and crises, such as illness, death, or natural disasters. In his study of the Trobriand Islanders, Malinowski observed how religious rituals helped maintain social cohesion and provided emotional support during difficult times. For example, communal mourning rituals following a death not only helped the bereaved cope with their loss but also reinforced social bonds and ensured the stability of the community

In contrast, Malinowski viewed magic as a practical set of techniques aimed at achieving specific outcomes, especially in situations where human control is limited or outcomes are uncertain. Magic, he noted, involves spells and rituals used to influence events, such as securing a good harvest or ensuring a safe sea voyage. Trobriand Islanders, for instance, performed magical rituals in their gardens to ensure bountiful yam harvests before embarking on risky fishing trips. Magic provided a sense of control and agency in these uncertain areas of life, helping individuals feel more confident in facing the unknown

Despite their differences, Malinowski acknowledged that religion and magic are interrelated, both serving to meet fundamental human needs. While religion provides emotional and psychological support, magic offers practical solutions to immediate problems. In Trobriand society, these elements were deeply intertwined, with religious beliefs often underpinning magical practices. This integration allowed both the psychological and practical needs of the community to be addressed, contributing to social stability and cohesion.

Malinowski's distinction between religion and magic is well-supported by his detailed ethnographic research. In *"Argonauts of the Western Pacific"* and *"Magic, Science and Religion,"* he documented how magical rituals played a practical role in

ensuring successful social and economic transactions, such as those in the kula ring exchange system. Through his empirical work, Malinowski demonstrated how religion and magic, while serving different functions, work together to support the overall stability and functionality of the societies he studied.

2.2.2.3 Psychological Function

Malinowski believed that one of the primary functions of religion is to provide psychological comfort, especially during times of stress, uncertainty, and anxiety. Religious beliefs and practices, he argued, help individuals cope with life's challenges by offering solace and reassurance when they face situations beyond their control. This psychological comfort is essential for maintaining mental and emotional stability in times of adversity. According to Malinowski, religion creates a framework for people to understand and manage their fears, anxieties, and distress, not only by offering explanations but also by providing emotional tools. This function of religion is evident in the concrete rituals and practices that directly address the emotional needs of individuals and communities

In addition to providing psychological comfort in uncertain situations, religion fosters emotional reassurance through the belief in higher powers or protective spirits. This connection helps individuals feel supported during struggles, reducing feelings of isolation and vulnerability. For instance, in many cultures, people pray when they or their loved ones are sick. The act of prayer serves as a coping mechanism, allowing individuals to feel that they are actively participating in the healing process, even when outcomes are beyond their control. Communal prayer amplifies this effect by creating a shared sense of purpose and emotional support. By praying together, communities foster a sense of solidarity, reducing anxiety and enhancing collective resilience.



Malinowski emphasised religion's role in providing meaning to life's big questions, particularly during times of suffering and loss. Religious beliefs offer narratives that help people make sense of their experiences, such as the belief in an afterlife that can comfort those grieving the loss of a loved one. This function of religion helps individuals cope with personal grief and integrate these experiences into a broader understanding of life and death. Religious gatherings, such as funerals and communal ceremonies, provide emotional support by bringing people together. These rituals foster a sense of belonging and mutual care, ensuring that individuals do not face their struggles alone. Through these mechanisms, religion plays a vital role in helping both individuals and communities navigate life's challenges, providing psychological comfort, meaning, and emotional support

2.2.2.4 Social Cohesion

Malinowski posited that one of the primary functions of religion is to promote social cohesion by fostering a sense of belonging, unity, and shared identity among its followers. Through religious rituals and ceremonies, people come together, reinforcing social bonds and collective values. For example, during weddings, communities gather to celebrate the union of two individuals, strengthening the social fabric and reaffirming the cultural significance of marriage. Such communal participation fosters a shared sense of joy and solidarity, creating lasting memories and deepening the emotional connections within the community. By engaging in these rituals, individuals not only reaffirm their cultural and religious values but also strengthen the overall cohesion of the community

Religion also plays a key role in maintaining social order by promoting shared moral guidelines and ethical standards. Teachings such as the Ten Commandments

in Christianity provide a framework for behaviour that ensures trust and cooperation within the community. These moral codes, reinforced through sermons, religious education, and communal discussions, guide individual actions while fostering a culture of mutual respect and responsibility. Indeed, religious practices, such as confession in Christianity, encourage self-reflection and accountability, reminding individuals of their moral obligations to the community. By promoting ethical behaviour and social responsibility, religion helps uphold the moral foundations essential for social harmony.

Participation in group rituals strengthens social bonds and fosters a collective identity. Major religious festivals like Eid, Diwali, or Christmas are opportunities for communities to come together in celebration, reinforcing the ties between members. These shared celebrations serve as reminders of the participants' common heritage and values, fostering a strong sense of unity and belonging. The communal aspects of these festivals, such as feasting, singing, and acts of charity, not only provide social interaction but also reinforce the values of compassion and solidarity central to religious teachings. These practices help ensure that members of religious communities remain connected and supported, particularly during times of need

2.2.2.5 Explanations of Mystery

Religion provides supernatural explanations for life's mysteries, such as the origins of life, death, and natural disasters, which offer a sense of understanding and meaning. For instance, many religions include creation stories that explain how the world and human beings came into existence, such as the Genesis narrative in the Judeo-Christian tradition. These stories not only help people make sense of human existence but also provide a broader, often divine, perspective that answers fundamental questions about life.

By offering such comprehensive narratives, religion helps individuals situate themselves within the larger scheme of existence

Malinowski argued that religion's primary function is to offer explanations for events beyond human understanding, especially in situations of uncertainty and existential threats like natural disasters. For example, in many traditional societies, events such as earthquakes and storms are attributed to the will of gods or spirits, providing a reason for their occurrence. These beliefs help individuals cope with the fear and unpredictability of such events by offering a sense of purpose and control. Religious rituals and practices often accompany these explanations, suggesting ways to appease the divine forces, thereby restoring balance and providing a course of action to prevent future calamities. In this way, religion helps mitigate feelings of helplessness in the face of natural disasters.

Religion also addresses universal human experiences like illness and death, which provoke fear due to their inevitable nature. By framing these experiences as part of a divine plan or as transitions to another form of existence, religious beliefs provide comfort and reduce the anxiety associated with mortality. Many religious traditions offer narratives about the afterlife, reincarnation, or resurrection, which provide solace to individuals grappling with loss. For example, in Christianity, the belief in an afterlife offers comfort by promising a reunion with loved ones in heaven. Similarly, Eastern religions propose reincarnation, giving believers hope that life continues in a different form. These beliefs help people cope with the fear of

death by situating it within a broader spiritual journey.

2.2.2.6 Rituals for Practical Needs

Malinowski offered a fresh perspective on religious rituals, showing that they are not just symbolic gestures but practical responses to the challenges of life. He saw rituals as tools people use to navigate uncertainty and risk, whether it's ensuring a good harvest or surviving a dangerous sea voyage. Through his fieldwork with the Trobriand Islanders, Malinowski revealed that rituals serve a dual purpose: they provide psychological comfort while also helping to achieve tangible outcomes. In agricultural societies, for example, rituals to appease gods or spirits were thought to influence the success of crops, blending spiritual belief with practical necessity.

But beyond calming nerves, rituals also play a crucial role in strengthening social bonds and building group identity. When entire communities come together for religious festivals or ceremonies, they experience a sense of unity and shared purpose. These gatherings reinforce feelings of belonging and mutual support, which are especially important during difficult times. Malinowski noticed that the Trobriand Islanders didn't rely solely on practical techniques for fishing or gardening. They combined these with magical rituals. This unique blend of the rational and the supernatural allowed them to tackle uncertainty from all angles, showing that rituals are as much about solving practical problems as they are about invoking the spiritual.

Recap

- ◆ James Frazer was a pioneering anthropologist who studied myths, rituals, and religion across cultures.
- ◆ Frazer's work *The Golden Bough* explains the evolution of human thought from magic to religion and science.
- ◆ Magic is the earliest stage where humans attempt to control nature through rituals and spells.
- ◆ Sympathetic magic is based on imitation, while contagious magic depends on physical contact.
- ◆ Religion emerged when humans began to believe in supernatural beings controlling nature.
- ◆ Science represents the rational stage based on observation, experimentation, and empirical evidence.
- ◆ Myths are narratives that explain natural events, cultural practices, and human existence.
- ◆ Rituals are actions that enact myths and reinforce social values and group identity.
- ◆ Myth and ritual are interdependent, each giving meaning and continuity to the other.
- ◆ Frazer's comparative method identifies universal themes like death, rebirth, and fertility across cultures.
- ◆ Frazer's work has been criticised for ethnocentrism and reliance on secondary data.
- ◆ Bronislaw Malinowski developed functionalism, viewing religion as serving human needs.
- ◆ Religion provides psychological comfort and helps individuals cope with uncertainty and crisis.
- ◆ Religion promotes social cohesion by reinforcing shared values, norms, and collective identity.
- ◆ Rituals serve both practical and emotional purposes, helping communities manage risk, maintain unity, and ensure continuity.

Objective Questions

1. Who was James George Frazer?
2. What is Frazer's most important work?
3. What are the three stages of human thought according to Frazer?
4. What is sympathetic magic?
5. What is contagious magic?
6. Why did religion replace magic according to Frazer?
7. What is the role of myths in religion?
8. What are rituals according to Frazer?
9. What is Frazer's comparative method?
10. Why is Frazer's theory criticised?
11. Who was Bronislaw Malinowski?
12. What is functionalism in Malinowski's theory?
13. What is the difference between religion and magic according to Malinowski?
14. What is the psychological function of religion?
15. How do rituals help society according to Malinowski?

Answers

1. A Scottish social anthropologist and folklorist.
2. *The Golden Bough* (1890).
3. Magic, Religion, and Science.
4. Magic based on imitation where "like produces like."
5. Magic based on the belief that things once in contact continue to influence each other.
6. Because magic failed to control natural forces effectively.



7. They explain natural phenomena and justify cultural practices.
8. Structured actions that enact myths and connect humans with the supernatural.
9. A method of comparing myths and rituals across cultures to find universal patterns.
10. For being ethnocentric and lacking fieldwork.
11. A Polish anthropologist and founder of functionalism.
12. The idea that cultural practices serve human needs and maintain social stability.
13. Religion provides emotional support, while magic offers practical solutions.
14. To provide comfort and reduce anxiety during uncertainty.
15. They strengthen social bonds and address practical and emotional needs.

Assignments

1. How do Malinowski's observations about the role of religion in providing psychological comfort, social cohesion, and practical needs align with or challenge other anthropological theories of religion?
2. In what ways do the approaches of Frazer and Malinowski complement or conflict with each other when analysing religious practices?
3. How can contemporary anthropologists build on or revise Frazer's and Malinowski's theories to better understand modern religious practices and their functions?
4. What insights from Frazer's and Malinowski's theories can be applied to analyse the role of religion in contemporary global issues?
5. How might the theories discussed in this chapter be applied to understand the religious practices of a specific culture or community you are familiar with?

Reference

1. Evans-Pritchard, E. E. (1965). *Theories of primitive religion*. Greenwood Publishing Group.
2. Madan, T. N. (1992). *Religion in India*. Oxford University Press.
3. Mazumdar, H. T. (1986). *India's religious heritage: A cultural history of India*. Gandhi Institute of America.
4. Pals, D. L. (2009). *Introducing religion: Readings from the classic theorists*. Oxford University Press.

Suggested Reading

1. Evans-Pritchard, E. E. (1956). *Nuer religion*. Clarendon Press.
2. Frazer, J. G. (2009). *The golden bough: A study of magic and religion*. Floating Press.
3. Roberts, K. A. (1984). *Religion in sociological perspective*. SAGE Publications.
4. Shakir, M. (1989). *Religion, state and politics in India*. Ajantha Publications.



BLOCK

Theoretical Perspectives of Religion: Durkheim and Weber



1

UNIT

Emile Durkheim: Unifying Factor of Society

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ explore Durkheim's view of religion as essential for social unity and cohesion
- ◆ analyze the sacred and profane realms and their role in reinforcing social norms and identity
- ◆ examine how religious rituals and symbols shape fundamental understandings and contribute to social order
- ◆ evaluate Durkheim's arguments on religious practices and their role in creating social unity

Prerequisite

Have you ever wondered what really keeps a society united? Is it laws, culture, or something deeper? As you begin this unit on Emile Durkheim and religion as a unifying factor of society, think about how shared beliefs and practices influence the way people live together. Durkheim, a pioneering sociologist, offered a unique perspective he argued that religion is not just about gods, rituals, or personal faith, but about creating social unity. When people participate in common religious practices and share similar beliefs, they develop a sense of belonging and a shared understanding of what is right and wrong. This collective experience helps maintain harmony and order within society.

Now, consider how rituals, symbols, and traditions bring people together in everyday life. In his famous work *The Elementary Forms of Religious Life*, Durkheim explained that religion functions as a powerful social institution that strengthens what he called the “collective conscience” the shared values and moral framework of a community. Through ceremonies and shared experiences, individuals feel connected to something larger than themselves, reinforcing social bonds. As you

move forward, reflect on how religion might act as a binding force in society, shaping unity, stability, and cooperation among its members.

Keywords

Sacred, Profane, Totemism, Aborigines, Collective effervescence, Collective conscience

Discussion

Envision a world where society functions like a well-oiled machine, with every part working together seamlessly. What makes this possible? According to Emile Durkheim, one of the pioneering minds in sociology, it is the invisible glue of shared beliefs, values, and practices that holds everything together. Durkheim's fascination with what unifies societies led him to explore the concept of

social solidarity—the force that binds people within a community. He argued that societies thrive on a “collective conscience,” a shared moral compass that guides actions and keeps the social fabric intact. Without this sense of purpose and belonging, Durkheim believed societies would struggle to maintain order and stability.

Did you know that during **Lathmar Holi** in Uttar Pradesh, women playfully hit men with sticks while the men try to protect themselves with shields? This fun tradition celebrates the mischievous love between Radha and Krishna, adding a unique twist to the Holi festivities!

3.1.1 Perspective of Durkheim

Emile Durkheim believed that religion is a cornerstone of social life, vital for keeping communities unified and strong. He argued that religion is not a divine mystery but a human creation, something to be studied like any other social phenomenon. In *The Elementary Forms of Religious Life*, Durkheim defined religion as a “unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden.” Fundamentally, religion involves distinguishing the sacred—things deeply respected and set apart—from the profane, ordinary aspects of daily life. This separation helps structure society, bringing people together into moral communities, or “churches,” where shared beliefs and

practices center around what is considered sacred.

Durkheim's study of totemism among Australian Aborigines led him to see totems as symbols of society itself, representing collective identity and unity. He believed that when people worship, they are essentially honoring their own community's power and values. Religious symbols, like the Christian cross or clan totems, are not just spiritual icons; they reflect the group's identity, marking what is sacred versus what is profane. Through shared rituals and practices, religion reinforces social cohesion, norms, and values, helping maintain order and solidarity.

For Durkheim, religious practices—whether Jewish traditions or festivals

like Diwali and Carnival—play a crucial role in creating a sense of belonging and strengthening community ties. He saw religion as a mirror of society, with gods and rituals personifying the values a community holds dear, such as courage, justice, or freedom. Durkheim concluded that religion is society worshipping itself; by honoring sacred symbols and engaging in rituals, people affirm their collective identity and celebrate the strength and unity of their community.

3.1.2 Elementary Forms of Religious Life

Emile Durkheim's *The Elementary Forms of Religious Life* (1912) is indeed a foundational text in sociology and anthropology where he investigates the nature and origin of religion by analyzing the practices of the Australian Aboriginal people. Durkheim aims to discover the fundamental elements of religion and understand its role in shaping human societies.

Durkheim defines religion as:

“A unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.”

Critics and scholars have praised this book as Durkheim's most significant contribution. For instance, Raymond Aron referred to it as Durkheim's “most important, most profound, and most original work.” At the same time, Randall Collins and Michael Makowsky hailed it as “perhaps the greatest single book of the twentieth century.” The book offers two main contributions: a sociology of religion that identifies the essential features of religion by examining its most basic forms and a theory of knowledge that traces fundamental human thought categories back to their social origins. Durkheim ingeniously connects these

two areas through a sociological framework, showing how religion and knowledge are intertwined.

A central argument in Durkheim's work is the distinction between the sacred and the profane. The sacred is a domain created and reinforced by rituals, which embody society's moral power in religious symbols. These symbols not only serve to bind individuals to their community but also shape our cognitive framework for understanding the world. Durkheim's bold claim is that the basic categories of human thought—such as time, space, and causation—originate from these religious rituals.

3.1.2.1 Sacred and Profane

Durkheim's study of religion centers on a fundamental distinction: the difference between the sacred and the profane. According to him, every religion divides the world into these two categories. The sacred encompasses things that are set apart, revered, and often forbidden—holding a special status that makes them distinct from everything else. In contrast, the profane consists of the ordinary, everyday aspects of life. This separation is so strict that the sacred and profane are like two separate realms that must not mix; if they do, the sacred loses its unique status. Durkheim underscores this by stating, “The division of the world into two comprehensive domains, one containing all that is sacred, the other all that is profane—such is the distinctive trait of religious thought.” This division is fundamental to how religions operate and influence society.

He argues that the sacred is central to all religious beliefs, acting as a powerful force that brings communities together and maintains social order. Anything considered sacred becomes untouchable and respected, and this shared reverence is what gives religion its power to unite people. While



there is a sense of mystery about what makes something sacred—beyond what science can explain—Durkheim suggests that the concept of the sacred remains crucial to how societies form their core beliefs and values.

Durkheim posits that society itself, through its members, creates religion by designating certain things as sacred and others

as profane. The sacred, set apart from the ordinary, becomes the essence of religion, while the profane includes the mundane aspects of life. The sacred inspires feelings of reverence and awe, and this transformation from the profane to the sacred is what gives religious phenomena their unique power.

Did you know that Judaism, Christianity, and Islam are like three branches of the same family tree? They all trace their roots back to a man named Abraham! In Judaism, He is seen as the father of the Jewish people. Christians look up to him as a great example of faith, while Muslims consider Him one of the greatest prophets. This connection shows how these religions, while different in many ways, share a common heritage that has shaped cultures all over the world!

3.1.2.2 Totemism

Durkheim delved into the spiritual practices of Australian Aboriginal tribes to uncover the very heart of what makes religion tick. He chose totemism, where a clan believes they descend from a sacred plant or animal, as the simplest and purest form of religion. In this context, the totem—a sacred emblem like a kangaroo or a eucalyptus tree—stands as more than just a spiritual symbol. For Durkheim, the totem is like a “flag” that represents the very soul of the clan, pulling everyone together. When people gather around their totem, they feel a powerful and shared energy. Durkheim argued that this intense feeling does not come from the totem itself but from the unity and togetherness of the group. The totem is a material representation of this unseen social force. So, religion, for Durkheim, is not just about gods or myths; it is about the powerful bond that holds a community together.

Durkheim suggested that totems help create a collective worldview. The sacred symbols, the natural world, and the social order are all woven together. Even the way we categorize plants, animals, and other

natural elements mirrors our social structures. Essentially, Durkheim believed that our very ability to classify and make sense of the world comes from these early social and religious practices.

3.1.2.3 Collective Effervescence

Durkheim introduces the idea of collective effervescence to describe the powerful surge of energy and unity people feel when they come together during communal rituals. Think of it like a jolt of electricity that flows through the crowd, lifting everyone to a heightened state of emotion and connection. Durkheim vividly captures this in his words: “The very act of congregating is an exceptionally powerful stimulant. Once the individuals are assembled, their proximity generates a kind of electricity that quickly transports them to an extraordinary degree of exaltation.” These moments of shared intensity do more than just create a buzz; they play a crucial role in binding people together. Collective effervescence turns individual experiences into a collective one, blurring the lines between people and fostering a profound sense of togetherness. It is during these moments that the group’s beliefs and values are renewed, the social bonds are strengthened, and the sense of

belonging is reinforced. In Durkheim's view, these shared experiences are vital to keeping society glued together—they breathe life into the collective conscience and remind everyone of their place in the bigger social picture.

Randall Collins adds to Durkheim's idea by describing collective effervescence as a "process of intensification of shared experience." During rituals, this shared energy builds up, creating a stronger sense of connection and unity among participants. Collins points out that such moments of collective energy are not just limited to religious gatherings—they can happen anywhere, like in a classroom or at a protest, where people come together and feel a common cause.

Durkheim also hints at how collective effervescence can change the world. He suggests that great moments in history, like the Renaissance or the Reformation, were fueled by this intense collective energy. It is in these periods of effervescence that societies can break free from old patterns and create something new. These are the moments when new ideas, movements, and even entire belief systems—like totemism in early societies—were born.

3.1.2.4 Religion as a Social Construct

Durkheim saw religion not merely as a set of beliefs about the supernatural but as a vital social institution shaped by the collective consciousness of a society. He argued that religion plays a crucial role in reinforcing social norms, values, and the social order itself. Durkheim famously stated, "If religion gave birth to all that is essential in society, it is because the idea of society is the soul of religion." This highlights his belief that the essence of religion is deeply rooted in its social function—it reflects the needs, values, and identity of the community from which it emerges.

Contrary to the idea that religion is purely an illusion, Durkheim proposed that this pervasive social phenomenon must contain a "truth," but not necessarily the supernatural truth believed by its followers. As an agnostic, Durkheim did not accept the supernatural as the source of religious feelings. Instead, he suggested that the real power inspiring believers is society itself, which religion symbolically represents. Religion, in his view, is the system of symbols through which society becomes aware of itself and its values. Durkheim further explained that society is a force greater than any individual; it transcends personal desires, demands sacrifices, and binds people together with a shared energy and purpose. In this way, society becomes sacred, and religion is essentially society, "transfigured and symbolically expressed." For Durkheim, every society has had religious beliefs, though these beliefs vary widely because each society sees itself reflected in its own unique religious expressions.

3.1.2.5 Religion as a Reflection of Society

Durkheim argued that religion is fundamentally a social phenomenon, serving as a mirror that reflects and reinforces the collective consciousness of society. He suggested that the symbols and sacred objects found in religions—like the totem—are more than just representations of the divine; they are representations of society itself. The totem, for instance, stands as a sacred symbol that embodies the identity, values, and unity of the community. Through this symbolic representation, religious practices become deeply intertwined with the social structure and identity of the community. When people worship the totem, they are, in essence, worshipping their own society and its collective ideals. In this way, religion helps individuals see themselves as part of a larger whole, reinforcing their sense of belonging and their commitment to the



group's shared norms and values. Durkheim believed that this process helps maintain social order and stability, ensuring that the community remains cohesive and unified over time.

Besides, Durkheim highlighted how rituals play a key role in strengthening the bond between religion and society. These rituals are group activities that bring people together to express their shared beliefs and values. When community members participate in these rituals, they reinforce their commitment to the totem and to each other. This shared experience helps everyone feel connected and reminds them of their common identity and goals. In this way, rituals help keep society strong and united, allowing it to thrive over time.

3.1.2.6 Function of Religion

Durkheim viewed religion as a fundamental force that binds society by fostering social cohesion. He argued that the primary function of religion is to unite people through shared beliefs, values, and practices, which helps maintain social structure and integrates individuals into the community's collective life. Rituals play a crucial role in this process, as Durkheim famously stated, "Rites are the means by which the social group reaffirms its collective sentiments and the collective idea of itself." These rituals do more than bring people together; they actively reinforce the group's collective identity, reminding individuals of their place within the broader social order. He also observed that even the most "barbarous and fantastic rites and the strangest myths" serve a purpose by addressing "some human need, some aspect of life, either individual or social."

Durkheim believed that religion does more than provide rituals; it helps shape the moral values of society. By promoting shared beliefs, religion guides how people live and interact with each other. This common moral framework influences behaviour, laws, and

ethics within the community. When individuals come together to celebrate their faith and participate in rituals, they strengthen their connections and commitment to the community's shared ideals. Thus, religion acts as a vital foundation for social order, helping societies grow while keeping their bonds strong.

3.1.2.7 Religion as a Moral Community

Durkheim saw religion as more than just a collection of beliefs or rituals; he believed it served as a powerful force that unites individuals into a single moral community, which he called a "church." This "church" is not just a building or institution—it is any group of people who come together around shared beliefs, values, and practices concerning what they consider sacred. For Durkheim, this moral community plays a crucial role in binding society together, acting as the glue that holds individuals within a shared moral framework. By participating in religious rituals and practices, members of this community reaffirm their commitment to the group's collective values and beliefs, strengthening the bonds between them. This collective conscience—an underlying set of shared norms and values—is essential for maintaining social cohesion and continuity. In this way, religion fosters a sense of belonging and purpose, reminding individuals of their connection to something greater than themselves, and ultimately ensuring the stability and unity of society as a whole.

Durkheim thought that religion helps keep society stable by bringing people together and reinforcing shared values. When people come together to practice their religion, it reminds them of their duties to each other, making their bonds stronger. This unity helps society stay connected, even during tough times. In the end, religion acts as a steadying force, keeping communities united and strong.

Recap

- ◆ Emile Durkheim explained society as a system held together by shared beliefs, values, and practices.
- ◆ Durkheim introduced social solidarity as the force that binds individuals into a unified society.
- ◆ The concept of collective conscience refers to shared moral values that guide behaviour.
- ◆ Without shared beliefs, society would face disorder and instability.
- ◆ Cultural practices like Lathmar Holi illustrate how traditions strengthen social bonds.
- ◆ Durkheim viewed religion as a social phenomenon, not just a belief in supernatural forces.
- ◆ In *The Elementary Forms of Religious Life*, he defined religion as a system related to sacred things.
- ◆ Religion is based on the distinction between the sacred and the profane.
- ◆ The sacred includes respected and forbidden things, while the profane refers to everyday life.
- ◆ Durkheim studied totemism among Australian Aboriginals as the simplest form of religion.
- ◆ Totems act as symbols of collective identity and unity within a group.
- ◆ Religion is essentially society worshipping itself, as symbols represent social values.
- ◆ The concept of collective effervescence explains the emotional unity experienced during rituals.
- ◆ Religion acts as a social construct, reflecting the values and identity of society.
- ◆ Religion functions as a moral community (church), promoting unity, shared values, and social stability.

Objective Questions

1. Who explained society as being held together by shared beliefs and values?
2. What is social solidarity according to Durkheim?
3. What is meant by collective conscience?
4. Why is religion important for society?
5. What example illustrates cultural rituals in India?
6. What is religion according to Durkheim's definition?
7. What is meant by sacred things?
8. What is the profane?
9. Who were studied to understand early religion?
10. What is a totem?
11. Why do people worship totems?
12. What is collective effervescence?
13. How does religion act as a social construct?
14. Why is religion called a reflection of society?
15. What is meant by religion as a moral community?

Answers

1. Emile Durkheim
2. It is the force that binds individuals together in a society.
3. It is the shared moral values and beliefs guiding social behaviour.
4. Because it promotes unity, order, and stability.
5. The Lathmar Holi celebration.
6. A unified system of beliefs and practices related to sacred things.

7. Things set apart, respected, and forbidden.
8. Ordinary, everyday aspects of life.
9. Australian Aboriginal tribes
10. A sacred symbol representing a group's identity.
11. Because they symbolize society and collective values.
12. A shared emotional energy experienced during group rituals.
13. It is created by society and reflects its values and norms.
14. Because it represents collective identity and social values.
15. It unites people into a group sharing common beliefs and practices.

Assignments

1. Analyze Durkheim's distinction between the sacred and the profane. How does this division shape religious practices and influence social cohesion? Provide examples from different religious traditions to illustrate your argument.
2. Discuss Durkheim's theory of totemism as the earliest form of religion. How does the totem function as a symbol of collective identity, and in what ways do contemporary societies exhibit similar symbolic structures?
3. Explain Durkheim's concept of collective effervescence and its role in religious and non-religious contexts. How can this concept help us understand mass gatherings such as political rallies, music festivals, or sporting events?
4. Critically assess Durkheim's argument that religion is a reflection of society itself. How does his perspective compare with other sociological theories of religion, such as those by Karl Marx and Max Weber?
5. Given Durkheim's view that religion reinforces social order and cohesion, discuss whether secular institutions (such as nationalism, consumerism, or digital communities) now serve similar functions in contemporary societies. Provide relevant case studies to support your argument.

Reference

1. Collins, R., & Makowsky, M. (1989). *The discovery of society*. Random House.
2. Haralambos, M., & Heald, R. (1985). *Sociology: Themes and perspectives*. Unwin Hyman.
3. Pals, D. L. (2009). *Introducing religion: Readings from the classic theorists*. Oxford University Press.
4. Pickering, W. (2009). *Durkheim's sociology of religion: Themes and theories*. James Clarke & Company.
5. Rao, C. S. (2012). *Sociology*. S. Chand Publishing.

Suggested Reading

1. Aron, R. (1969). *Main currents in sociological thoughts* (Vol. 2). Penguin Books.
2. Durkheim, E. (1995). *Elementary forms of religious life*. The Free Press.
3. Ritzer, G. (2010). *Sociological theory*. McGraw-Hill.



UNIT

Max Weber: Theodicy and Politics of Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ identify the key traits of the Protestant work ethic and how it supported capitalist economies
- ◆ assess how religious ideas can influence or challenge political power
- ◆ comprehend Weber's concept of theodicy and its impact on social structures
- ◆ analyze how Weber's ideas help us understand the link between religion, economy, and society today

Prerequisite

Before we dive into the ideas of Max Weber on Theodicy and Politics of Religion, let's pause and think: Have you ever wondered why some societies developed modern capitalism earlier than others? Or how religious beliefs can influence not just personal faith, but also economic behavior and political power? Weber invites us to explore these questions by looking at the surprising connections between religion and everyday life. In his famous work, *The Protestant Ethic and the Spirit of Capitalism*, he argued that Protestantism—especially Calvinism—encouraged values like discipline, hard work, and saving money. These values, often called the “Protestant ethic,” helped shape a mindset where economic success was seen as a sign of divine approval. So, religion was not just about beliefs—it actively shaped the rise of modern economic systems.

Now, let's take this a step further: How do religions explain suffering, inequality, or injustice in the world? This is where Weber's idea of theodicy becomes important. Theodicy refers to how religions justify the existence of suffering in a world believed to be governed by a just and benevolent power. Think about it—if people believe their hardships have a purpose or divine explanation, how might that influence their

acceptance of social or political systems? Weber shows us that religious ideas can both support and challenge authority, making them deeply political. Rather than existing separately, religion and society are closely intertwined, shaping how people understand power, inequality, and change. As we move forward, let's explore how Weber helps us see religion as a powerful force that connects belief with real-world issues like economy, politics, and social order.

Keywords

Protestant ethic, Calvinism, Capitalism, Predestination, Calling, Baptism

Discussion

Envision a world where religious beliefs are not just about personal faith or rituals but are the very forces shaping our economies, politics, and societies. This is the perspective Max Weber, one of sociology's greatest thinkers, wanted us to see. While many of his contemporaries viewed religion as little more than a relic or a tool for social control, Weber believed that religion could be a powerful engine driving human history—a force capable of changing minds, shaping economies, and building civilizations. He didn't just ask why people believe in God; he explored how these beliefs impact the way we work, govern, and live.

3.2.1 Religion and Max Weber

Max Weber, the influential German sociologist, reshaped how we think about religion and its role in society. Rather than viewing religion merely as a tool of oppression, as Karl Marx did, Weber saw it as a force that could actively drive social change. He was fascinated by how religious beliefs could shape people's actions, influencing not only their spiritual lives but also their economic and social behavior. Weber's most well-known work, *The Protestant Ethic and the Spirit of Capitalism* delves into how Protestant values—particularly those of

Calvinism—helped pave the way for modern capitalism. He observed that Protestant communities in Europe and America seemed to be more economically successful than their Catholic neighbors. Why was that? According to Weber, it was not a coincidence. Protestant teachings encouraged traits like hard work, discipline, and frugality, all of which align with a capitalist mindset. Calvinists, for instance, believed in predestination—the idea that God already decided one's fate. For them, worldly success became a sign of divine favour, motivating individuals to work hard and manage their resources wisely, indirectly boosting economic growth.

Why does suffering exist if God is all-powerful and just? This age-old question, known as the problem of theodicy, intrigued Weber. But this was not just an issue for monotheistic religions like Christianity or Islam—it is a puzzle that religions across the globe, including Hinduism, have wrestled with. Weber explored how different traditions try to reconcile the presence of evil with their belief in divine justice, helping believers make sense of life's hardships and giving them a sense of purpose.

Weber identified two types of theodicies. First, theodicies of suffering, which comfort those enduring hardship, such as the Calvinist

belief in the hidden God (*deus absconditus*) or the Hindu concept of karma. Second, theodicies of good fortune assure the fortunate that their blessings are deserved. This drive to explain and rationalize suffering, Weber argued, led religions to evolve, making both practical and theoretical sense of a world where suffering often seems unfair.

Weber did not just stop at theology—he also delved into how religion intersects with power. He studied how religious leaders and institutions influence society, often holding sway through different types of authority. For Weber, there were three main types: traditional authority (based on long-standing customs), charismatic authority (which comes from a leader’s magnetic personality), and legal-rational authority (based on rules and laws). Think about it—figures like Jesus, Muhammad, and Buddha, with their incredible charisma, attracted devoted followers and ignited significant social transformations.

Weber’s idea of charismatic authority is perhaps one of his most interesting contributions. Charismatic leaders are those rare individuals who have a certain “spark” that inspires devotion and loyalty, allowing them to drive religious and societal change. Prophets, for example, often challenge the status quo, while priests tend to maintain it. Over time, however, charisma gets institutionalized—what Weber called the “routinization of charisma”—and these movements either become traditional or legal forms of power. This transition is critical because charismatic leaders can either unite people under a shared belief system or launch movements that push for reform, shaking up the status quo.

While many of his contemporaries believed that religion was just a reflection of society’s material conditions, Weber argued the opposite: religion could actively shape society. To him, religion was not just

a collection of spiritual beliefs—it was a powerful force capable of changing lives and reshaping entire societies. His work opened new perspectives on how religion, culture, and economics intersect. Weber saw religion as a multi-dimensional social institution, one that shapes economies influences politics and offers people frameworks for understanding life’s challenges. His ideas remind us that religion is not just a passive force—it can be a dynamic driver of social transformation.

3.2.2 Protestant Ethic and Spirit of Capitalism

Max Weber was fascinated by the sweeping changes brought about by modern capitalism in Europe and America. He became deeply curious about why capitalism thrived in these regions. At the same time, other advanced civilizations, such as China and India, with their rich histories and strong economies, did not experience the same transformation. To solve this puzzle, Weber explored the world’s major religions and the societies they shaped. What he found was striking—the key difference lay in certain religious beliefs, especially those of Calvinism and other Puritan movements. According to Weber, these Protestant groups fostered values like hard work, discipline, frugality, and rational planning—qualities that fit perfectly with capitalist ideals.

Take Calvinism as an example. Its belief in predestination—the idea that God had already chosen who would be saved or damned—motivated people to look for signs of divine favour in their daily lives. Success in one’s work, or “calling,” was seen as evidence of being among the elect. Protestant leaders, like Richard Baxter, urged their followers to treat their work as a divine mission. Baxter once said, “A man’s conscience cannot approve or disapprove of himself, except in a calling; and without a calling, it is certain he may serve the devil, but never God.” For Calvinists, hard work wasn’t just a way to



get ahead—it was a form of worship. This mindset fostered a disciplined work ethic that drove economic growth.

Weber describes the “spirit of capitalism” as more than just a pursuit of profit. It is a mindset that values hard work, discipline, and frugality as virtues in themselves. To illustrate this, he quotes Benjamin Franklin’s famous words: “Remember, time is money.” This captures the idea that success is not merely about making money but about the disciplined, methodical pursuit of it. In this view, capitalism thrives not just on greed but on a work ethic that values effort and ethical behaviour.

Weber argued that Protestantism, especially Calvinism, played a key role in nurturing this spirit of capitalism. The Calvinist doctrine of predestination led believers to search for signs of God’s favor in their worldly achievements. The more successful they were in their work, the more reassured they felt of being among the elect. Protestant leaders like Richard Baxter reinforced this idea, teaching that diligent work wasn’t just about making a living—it was a path to spiritual fulfillment.

Weber’s core idea is that the “Protestant ethic” created a cultural environment perfect for capitalism. Unlike traditional societies, where wealth was often seen with suspicion, Protestantism redefined success as a sign of moral virtue and divine approval. The Quakers, for example, became prominent in trade and commerce because they valued traits like honesty and reliability, earning a strong reputation in business. Protestantism transformed the way people viewed work, elevating it to a moral obligation. This belief that hard work honoured God helped foster an ethos that aligned perfectly with capitalist ideals of dedication, productivity, and economic success.

In Protestantism, especially Calvinism, the idea of a “calling” suggests that everyone

has a divinely assigned role in life. This calling isn’t limited to religious duties; it encompasses everyday work and activities. Success in one’s vocation was seen as a sign of divine favour, encouraging a strong work ethic and a commitment to excellence in all endeavors.

The Protestant ethic flipped the script on wealth, teaching that money should not be squandered on personal luxuries but reinvested for growth. Instead of indulging in extravagance, believers were encouraged to save and use their earnings to expand businesses, driving economic development. As Weber argued, this mindset laid the groundwork for modern capitalism, promoting a cycle of productivity and progress. Protestant ethics strongly discouraged indulgence in alcohol and other excesses, advocating for moderation and a disciplined lifestyle. This focus on restraint not only aligned with religious values but also fostered a culture of saving and prudent financial management—key ingredients for accumulating capital and nurturing a thriving capitalist economy.

Protestantism placed a premium on literacy, urging individuals to read the Bible and engage with their faith directly. This emphasis on education led to widespread literacy, creating a more skilled workforce. Over time, this focus on learning contributed to economic growth and innovation in the burgeoning capitalist societies. Many Protestant denominations viewed work as a way to glorify God, leading to a rejection of unnecessary holidays and festivities. Time was seen as a precious resource, and every moment spent working was regarded as an act of devotion. This perspective promoted efficiency and maximized productive labor, perfectly aligning with the capitalist emphasis on continuous productivity.

In a significant shift, the Protestant ethic, particularly Calvinism, allowed for

charging interest on loans, breaking from earlier Christian prohibitions against usury. This change enabled capital accumulation and investment in business ventures, fostering capitalism's growth. By promoting responsible financial practices, the Protestant ethic encouraged an entrepreneurial spirit and economic expansion. Protestantism emphasized honesty and integrity in work, viewing these qualities as moral obligations and signs of God's favour. This belief encouraged individuals to act sincerely in their dealings, fostering trust in business transactions. Such a commitment to honesty helped establish a stable capitalist environment, where ethical behavior became both a spiritual duty and a practical necessity for economic growth.

While acknowledging the economic significance of Protestantism, Weber maintained that his analysis was not purely materialistic. He critiqued Marxist determinism, arguing that ideas and beliefs, particularly the Protestant ethic, shape economic behavior rather than being determined solely by material conditions. He contrasted capitalist development in Protestant regions—like England and the Netherlands—with Catholic areas, where religious devotion often involved a withdrawal from worldly pursuits. Weber believed these values laid the cultural foundation for capitalism by promoting an ethic of hard work, discipline, and rational economic behavior.

Max Weber's own life played a big role in shaping his ideas in *The Protestant Ethic and the Spirit of Capitalism*. Growing up in a Protestant family, he saw how religious values affected society. Later in life, after he experienced a personal crisis, he took a break from work and began thinking deeply about how religion influences economic behaviour. This break helped him develop the ideas that would lead to his famous work. Weber wanted to show that it was not just money or

material things, as Karl Marx believed, that shaped history. Instead, he argued that ideas, especially religious beliefs, also played a big role in how societies developed. He noticed how Protestant beliefs encouraged hard work and discipline, which matched the values needed for capitalism to grow. Living during a time of big social and economic changes, Weber studied how these religious ideas helped fuel the rise of modern capitalism. He was also part of a group of thinkers who discussed how religion, economics, and society were connected, which helped him develop his theories.

3.2.2.1 Criticisms of Weber's theory

Critics have raised substantial doubts about his claim that Protestantism directly led to the rise of capitalism. They argue that his theory has several flaws, particularly in its methodology. For instance, some suggest that communities already leaning towards capitalist practices might have been more likely to embrace Protestantism, turning Weber's cause-and-effect logic on its head. Weber is accused of oversimplifying and misinterpreting both Protestant and Catholic doctrines to make them fit neatly into his narrative about their influence on economic behaviour.

Evidence also challenges Weber's idea about the origins of capitalism. Not all Calvinist societies saw the rise of capitalism, while some non-Calvinist societies did. For example, England, the birthplace of the Industrial Revolution, was not Calvinist, whereas Scotland, a Calvinist country, did not develop early capitalism. There is no definitive proof that the "salvation panic" among Calvinists—their anxiety over predestination—pushed them toward capitalist behavior. Instead, their embrace of capitalism might have been influenced by other factors, such as living in urban areas, a religious emphasis on hard work, or a less

rigid attachment to tradition compared to Catholics of the time.

Some scholars argue that Weber's focus on religion misses other important factors influencing economic development, such as literacy rates and ethnic influences. Research shows that literacy levels, rather than religious affiliation, might better explain economic disparities. Historian Fernand Braudel critiqued Weber for lacking a solid historical

foundation, noting that Northern European countries didn't innovate capitalism from scratch but borrowed and adapted models from Mediterranean centers. Critics like economist Laurence R. Iannaccone add that empirical evidence often fails to support Weber's thesis, revealing that economic progress is frequently unrelated to religious affiliation.

Recap

- ◆ Max Weber viewed religion as an active force shaping economy, politics, and society.
- ◆ Unlike Karl Marx, Weber argued religion drives social change rather than merely reflecting material conditions.
- ◆ Weber explored how religious beliefs influence human actions, including economic behavior.
- ◆ In *The Protestant Ethic and the Spirit of Capitalism*, Weber linked religion with the rise of capitalism.
- ◆ Protestantism especially Calvinism promoted discipline, hard work, and frugality.
- ◆ The doctrine of predestination motivated believers to seek signs of divine favour through economic success.
- ◆ The concept of theodicy explains suffering and helps people find meaning in hardship.
- ◆ Weber identified two types of theodicies:
 - Theodicy of suffering (comforts the poor)
 - Theodicy of good fortune (justifies wealth)
- ◆ Weber classified authority into three types: traditional, charismatic, and legal-rational.
- ◆ Charismatic leaders (like prophets) inspire social change, while priests maintain tradition.
- ◆ "Routinization of charisma" explains how charismatic movements become institutionalized.

- ◆ Weber defined the “spirit of capitalism” as a disciplined, ethical approach to work—not just profit-making.
- ◆ Protestant ethics encouraged saving, reinvestment, honesty, literacy, and time discipline.
- ◆ The idea of “calling” made every day work a moral and religious duty.
- ◆ Critics argue Weber’s theory is flawed due to lack of historical evidence, methodological issues, and the influence of non-religious factors like literacy and trade networks.

Objective Questions

1. Who viewed religion as a powerful force shaping society?
2. Which thinker saw religion mainly as a tool of oppression?
3. What did Weber study beyond why people believe in God?
4. Name Weber’s famous book on religion and economy?
5. Which branch of Christianity did Weber link to capitalism?
6. Which specific Protestant sect influenced capitalist values?
7. What is predestination?
8. What concept deals with explaining suffering and evil?
9. Name the two types of theodicies identified by Weber.
10. Which type of authority is based on customs?
11. Which authority comes from a leader’s personal charm?
12. What is legal-rational authority based on?
13. Who said “Time is money”?
14. What is meant by “calling” in Protestantism?
15. Name one critic who challenged Weber’s theory?

Answers

1. Max Weber
2. Karl Marx
3. How beliefs influence work, governance, and social life
4. The Protestant Ethic and the Spirit of Capitalism
5. Protestantism
6. Calvinism
7. The belief that God has already decided one's fate
8. Theodicy
9. Theodicies of suffering and theodicies of good fortune
10. Traditional authority
11. Charismatic authority
12. Rules and laws
13. Benjamin Franklin
14. A divinely assigned duty or vocation
15. Fernand Braudel or Laurence R. Iannaccone

Assignments

1. How does Weber link Calvinist religious beliefs to the rise of modern capitalism, and how does this perspective differ from Karl Marx's view on religion and economic development?
2. Explain Weber's concept of theodicy and its role in religious belief systems. How do theodicies of suffering and theodicies of good fortune function within different religious traditions, and what implications do they have for social stability?
3. Discuss Weber's theory of charismatic authority in the context of religious leadership. Provide examples of historical or contemporary figures who demonstrate this form of authority, and analyze how charisma is routinized over time.

4. Evaluate Weber's argument that religion can be a catalyst for social change. Compare his views with those of other sociological theorists, such as Emile Durkheim and Karl Marx, in terms of how religion influences society.
5. Using historical or contemporary examples, discuss the extent to which religious values continue to influence economic and social development in modern societies.

Reference

1. Adair-Toteff, C. (2013). "Sinn der Welt": Max Weber and the problem of theodicy. *Max Weber Studies*, 13(1), 87–107.
2. Aron, R. (1969). *Main currents in sociological thoughts* (Vol. 2). Penguin Books.
3. Pals, D. L. (2009). *Introducing religion: Readings from the classic theorists*. Oxford University Press.
4. Rao, C. S. (2012). *Sociology*. S. Chand Publishing.

Suggested Reading

1. Haralambos, M., & Heald, R. (1985). *Sociology: Themes and perspectives*. Unwin Hyman.
2. Sica, A. (2022). *The Routledge international handbook on Max Weber*. Routledge.
3. Weber, M. (2002). *The Protestant ethic and the "spirit" of capitalism: and other writings*. Penguin.



BLOCK

Theoretical Perspectives: Karl Marx and Levi-Strauss

1

UNIT

Karl Marx: Conflict Perspective

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ comprehend the Marxist perspective of religion
- ◆ identify the role of religion in maintaining social inequalities
- ◆ assess the role of religion in modern capitalist societies
- ◆ analyze Marx's critique of idealism and his theory of materialism

Prerequisite

Before we begin exploring the critique of religion, let's ask ourselves a few thought-provoking questions: Why do people turn to religion, especially in times of hardship? Does religion simply provide comfort, or can it also shape how people understand their struggles? Karl Marx invites us to look beyond beliefs and rituals and instead focus on how people live—their work, wealth, and social conditions. He argued that material life, such as who owns resources and who labors, plays a more important role in shaping society than ideas alone. Influenced by Ludwig Feuerbach, who suggested that humans create God in their own image, Marx took this further by claiming that religion is not separate from society but deeply rooted in it. According to him, religion often encourages people, especially the poor, to accept their suffering as natural or divinely ordained, preventing them from questioning the real causes of inequality.

Now, think about this: What if religion not only comforts people but also keeps them from challenging injustice? Marx described religion as the “opium of the people”—not simply as an insult, but as a powerful metaphor. Just like a drug eases pain without curing the illness, religion, he argued, soothes suffering while masking its real causes. This creates what Marx called false consciousness, a way of thinking that hides exploitation and inequality. Instead of resisting unfair systems, people

may come to see their struggles as meaningful or inevitable. As we move forward, we will explore how Marx believed religion supports existing power structures and maintains social inequality, encouraging us to critically examine the relationship between belief, power, and everyday life.

Keywords

Materialism, False consciousness, Social control, Economy, Alienation, Critique of religion

Discussion

Envision a society where individuals are led to believe that their struggles are blessings, that their hardships are part of a divine plan. That true fulfillment lies beyond their current existence. This is the world Karl Marx critiqued, viewing religion as a means to comfort the oppressed while obscuring the harsh realities of their suffering and preserving existing inequalities. Let us delve into that.

4.1.1 Marxian Perspective of Religion

Karl Marx, a foundational thinker in sociology and political philosophy, provided a groundbreaking critique of religion, viewing it as intricately linked to the economic and social structures of society. For Marx, religion was not merely a set of spiritual beliefs or practices but a social construct used to maintain power and control. His critique emphasizes how religion both reflects and reinforces the economic realities of society, playing a key role in perpetuating social inequality. Marx's famous statement that "religion is the opium of the people" encapsulates his belief that religion serves as both a comfort and a tool of control. Just like opium offers temporary relief from pain, religion provides comfort to those suffering under oppressive conditions. It promises spiritual rewards and solace, helping people

cope with their hardships. However, Marx saw this "comfort" as dangerous because it distracts people from the true cause of their suffering: the exploitative economic system. Religion, in Marx's view, is part of the superstructure of society—the set of ideologies, cultures, and institutions (like politics and religion) shaped by the economic base or material conditions of life. In simpler terms, the way we live and work influences the way we think and believe, with religion being shaped by these economic realities.

Marx argued that religion is a tool used by the ruling class (the bourgeoisie) to justify their control over the working class (the proletariat). He believed that religion fosters a "false consciousness," which prevents people from recognizing the true nature of their oppression. By promoting values like obedience, humility, and acceptance of one's social position, religion makes social and economic inequalities seem natural or divinely ordained. For instance, consider the "Divine Right of Kings" in medieval Europe, which held that monarchs ruled by God's will. This doctrine not only legitimized the authority of the king but also discouraged any challenge to that authority, reinforcing the social hierarchy.

Marx introduced the concept of "false consciousness" to explain how the working

class is misled by ideologies propagated by the ruling class. Religion, according to Marx, plays a key role in this process. It distorts reality, presenting social inequalities as part of a divine plan or as a result of personal failings rather than systemic issues. This discourages people from questioning their situation or the broader system responsible for their suffering. For example, if poverty is viewed as a test of faith or the result of one's sins, it diverts attention from the real causes of poverty—like exploitation and unfair wages. Religion thus becomes a tool that prevents the working class from recognizing their common interests and mobilizing for change.

Marx's concept of alienation is central to his critique of capitalism. In a capitalist society, workers are alienated from the products of their labour, from their own humanity, and each other. This alienation leads to a profound sense of disconnection and powerlessness. According to Marx, religion arises as a response to this alienation, offering people a way to cope with their disempowerment. Take an example of a factory worker who feels no connection to the products they make or to the purpose of their labor. Religion might offer this worker a sense of community or spiritual meaning. However, Marx believed that this only serves to mask the real problem—the worker's lack of control over their work and life due to the capitalist system.

Marx viewed religion as a significant barrier to social change. By promising rewards in the afterlife, religion diverts attention from the injustices of the present world. It makes suffering seem tolerable or even necessary, thereby discouraging people from seeking to change the conditions that cause their suffering. To achieve true social change, Marx argued, people must overcome the illusions created by religion. They need to understand that their suffering is not due to divine will or fate but is a result of an

economic system that benefits a few at the expense of many.

Marx believed that in a future communist society where economic conditions are fair, and people have control over their lives and labour, the need for religion would naturally decline. In such a society, without alienation or exploitation, people would no longer need religion to cope with their suffering. Instead, they would find fulfillment and happiness in their material existence.

Marx's critique of religion was not simply an attack on religious belief itself but on how religion is used to justify and perpetuate social injustices. He viewed the critique of religion as a crucial step toward human emancipation. By exposing how religion supports existing power structures, Marx sought to empower the working class to rise against their oppressors and create a more just society. Marx's perspective, while sometimes controversial, encourages us to think more deeply about how belief systems can be used to keep inequality in place. His ideas still spark conversations today about the role of religion in society, especially when it comes to power, control, and driving social change.

4.1.1.1 Religion as the “Opium of the People”

Marx famously described religion as the “opium of the people.” This metaphor suggests that religion acts like a drug, providing temporary relief and comfort to those who are suffering, particularly the working class or proletariat. Just as opium dulls physical pain, religion dulls the emotional and psychological pain caused by oppression and exploitation. However, Marx argued that this comfort is illusory and ultimately harmful because it obscures the true source of suffering: the exploitative capitalist system. For a 19th-century factory worker, religion might offer hope in the promise of



an afterlife where their suffering will be rewarded. While this belief provides solace, it also encourages the worker to accept their current hardships without questioning the unjust system that causes them. Instead of questioning the conditions they endure, the worker might view their suffering as part of a divine plan, contributing to passive acceptance. Religion, like opium, gave a sense of security and salvation of something yet to come. However, he claimed that this was all an illusion. Religion focuses on otherworldly concerns, not real problems like poverty.

Marx introduced the concept of “false consciousness” to explain how the working class is misled by ruling class ideologies, preventing them from recognizing their exploitation. He argued that religion plays a crucial role in sustaining this false consciousness by distorting reality—framing social inequalities as divine will or personal failure rather than systemic oppression. This perspective discourages the proletariat from mobilizing for change. For instance, many religious traditions interpret poverty and suffering as tests of faith or part of a divine plan, leading people to accept their hardships as inevitable rather than as injustices that demand resistance. By promoting passive acceptance over collective action, Marx viewed religion as a tool that reinforces societal inequalities and preserves the status quo.

For Marx, religion is not merely a passive belief system but an active tool of social control. It serves to reinforce the power of the ruling class (the bourgeoisie) by promoting ideologies that justify their dominance and uphold the existing social order. Religious teachings often advocate for obedience, humility, and acceptance of one’s social position, which helps to maintain the status quo and discourages opposition. A clear example of this is the concept of the “Divine Right of Kings,” prevalent in medieval Europe. This belief asserted that

monarchs ruled by divine will, making their authority unquestionable. Such doctrines discouraged rebellion and preserved the hierarchical structure of society, ensuring that power remained in the hands of the ruling class.

4.1.1.2 Inevitability of Religion’s Decline

Marx believed that religion would eventually become unnecessary and gradually decline in a future communist society. In this envisioned society, where individuals control the conditions of their labor and live in a just and equitable system, the alienation that gives rise to religion would be eliminated. Marx argued that without the need to rely on religion as a means of coping with exploitation and oppression, people would naturally move away from religious beliefs and practices. For example, in a society where wealth and resources are distributed equitably and where individuals have control over their work and lives, the need for religious consolation would diminish. Marx imagined a world in which people’s material needs and aspirations would be met, reducing the appeal of religious promises of comfort in an afterlife. In this more just society, religion would lose its function as an emotional crutch, leading to its gradual disappearance.

For Marx, the critique of religion was a crucial step toward achieving true human emancipation. He believed that by challenging religious beliefs, individuals could better confront and change the material conditions of their lives. Religion, in Marx’s view, not only provided false comfort but also reinforced existing power structures by justifying social inequalities. Marx’s critique of religion was not merely an attack on belief systems but rather an attack on how religion is used to perpetuate social injustices. For instance, many religious doctrines have been used to support systems of inequality, portraying

them as divinely ordained or unavoidable. Marx aimed to expose these mechanisms, empowering the working class to rise against their oppressors and work towards creating a more just and equitable society. By questioning the religious ideologies that uphold oppressive systems, Marx hoped to inspire broader movements for social and economic change.

4.1.1.3 “Man Makes Religion, Religion does not Make Man”

Marx’s famous statement, “Man makes religion, religion does not make man,” highlights his belief that religion is a human creation rather than a force that defines or shapes humanity. This idea is central to his critique of religion as an ideology. According to Marx, religion arises from the material conditions of society, particularly in response to human suffering and alienation. People create religion as a way to cope with the hardships they experience under oppressive systems, such as capitalism, and to find meaning in a world filled with inequality and exploitation. By emphasizing that “man makes religion,” Marx underscores the idea that religion is a product of human consciousness and societal structures, not an independent or divine force. It reflects the needs and desires of people living in difficult conditions, serving as a kind of consolation. However, Marx also warns that this creation has a dual effect—it not only provides comfort but also perpetuates the systems of oppression by preventing people from seeing the true causes of their suffering. In this way, religion acts as a tool of false consciousness, making people accept their situation rather than fight against the underlying injustices.

Marx’s statement challenges the notion that religion is an inherent or necessary part of human life. Instead, it suggests that religion is shaped by human needs, particularly the need to cope with social and

economic inequalities. Therefore, Marx believed that once those inequalities were addressed through social change, religion would no longer serve its purpose and would naturally fade away.

4.1.1.4 Criticisms

Critics of Marx’s perspective argue that it is overly simplistic, reducing religion to a mere tool of oppression while neglecting its diverse roles in society, such as fostering community, solidarity, and social change. They point out that religion can persist even in contexts where oppression is not apparent, exemplified by the strong religious beliefs in the Soviet Union despite state repression. Functionalist theorists like Emile Durkheim highlight that religion serves essential social functions, including providing meaning, moral guidance, and a sense of community—roles that Marx’s view overlooks. Many religious groups have used their beliefs to resist oppression and advocate for social justice, contradicting Marx’s assertion that religion merely perpetuates false consciousness. Critics also argue that Marx’s critique is largely shaped by the Protestant context of his time, which limits its applicability across different religions and cultures. Some interpretations suggest that Marx acknowledged a therapeutic aspect of religion, which offers comfort and hope in difficult circumstances, complicating his apparent outright condemnation of it. These critiques emphasize the need for a more nuanced understanding of religion’s multifaceted role in society.

The Marxian perspective on religion posits that it reinforces social hierarchies and distracts the oppressed from recognizing and challenging their exploitation. Marx argued that religion provides false comfort and promotes ideologies that justify the existing social order, ultimately hindering revolutionary change. He believed that in a just society, religion would become unnecessary and eventually wither away, as



people would no longer require it to cope with life's hardships. Marx's critique serves as a call to action for the working class to reject religious illusions and confront the material realities of their oppression.

Marx viewed religion as a tool employed by the ruling class to maintain control by promoting a false consciousness among the

oppressed. According to Marx, while religion provides comfort, it also perpetuates social inequality by distracting people from the real causes of their suffering. For Marx, achieving true social emancipation requires overcoming the illusions created by religion and focusing on material change.

Recap

- ◆ Karl Marx viewed religion as a tool that comforts the oppressed while maintaining inequality.
- ◆ Religion, according to Marx, reflects and reinforces economic and social structures.
- ◆ Marx described religion as the “opium of the people,” providing illusory comfort.
- ◆ Religion is part of the superstructure, shaped by the economic base of society.
- ◆ The ruling class (bourgeoisie) uses religion to justify their dominance over the proletariat.
- ◆ Religion creates “false consciousness,” hiding the true nature of exploitation.
- ◆ Religious teachings promote obedience, humility, and acceptance of social hierarchy.
- ◆ Concepts like the “Divine Right of Kings” legitimize authority and discourage resistance.
- ◆ Religion explains suffering as divine will, diverting attention from systemic injustice.
- ◆ Alienation in capitalism leads individuals to seek comfort in religion.
- ◆ Religion provides meaning and community but masks real economic problems.
- ◆ By focusing on the afterlife, religion discourages efforts to change present conditions.
- ◆ Marx believed religion would decline in a classless, communist society without exploitation.

- ◆ “Man makes religion” highlights that religion is a human creation shaped by material conditions.
- ◆ Critics argue Marx’s theory is limited, noting religion can also promote social unity and change, as emphasized by Emile Durkheim.

Objective Questions

1. Who critiqued religion as a means of comforting the oppressed?
2. What did Marx believe religion hides from people?
3. Why did Marx call religion the “opium of the people”?
4. What is meant by the ‘superstructure’ in Marx’s theory?
5. Who uses religion as a tool of control according to Marx?
6. What is ‘false consciousness’?
7. Why does religion promote obedience and humility?
8. What example shows religion legitimizing power in history?
9. How does religion explain poverty according to Marx?
10. What is alienation in Marx’s theory?
11. Why does religion arise in alienated societies?
12. How does religion act as a barrier to social change?
13. When will religion decline according to Marx?
14. What does Marx mean by “Man makes religion”?
15. Who criticized Marx for ignoring religion’s social functions?

Answers

1. Karl Marx
2. The real causes of suffering and inequality
3. Because it provides temporary comfort while masking exploitation
4. Ideologies and institutions shaped by the economic base
5. The ruling class (bourgeoisie)
6. A distorted understanding of reality that hides exploitation
7. To maintain existing social inequalities
8. The “Divine Right of Kings”
9. As divine will, fate, or personal failure
10. Disconnection from work, products, and human potential
11. To provide comfort and meaning to suffering individuals
12. By promising rewards in the afterlife and encouraging acceptance
13. In a just and equal communist society
14. Religion is created by humans, not divine forces
15. Emile Durkheim

Assignments

1. Is religion inevitable? Discuss and examine the future of religion.
2. How does Marx’s theory of religion applies to the contemporary society? Provide examples of how religion may still function as a tool for social control or ideological reinforcement.
3. Examine the role of false consciousness in Marx’s critique of religion. How does religion contribute to maintaining social inequalities, and in what ways can this theory be applied to modern-day political and economic systems? Support your answer with relevant examples.

4. Discuss the relationship between religion and alienation in Marxist thought. How does capitalism contribute to the persistence of religious belief, and what role does alienation play in sustaining religious ideologies?
5. Evaluate Marx's prediction about the inevitable decline of religion in a communist society. Has the decline of religious influence in certain societies supported his thesis, or have new forms of ideological control replaced religion? Discuss with examples.
6. "Man makes religion; religion does not make man." Explain this statement in the context of Marx's historical materialism. How does this perspective challenge traditional religious interpretations of human existence and society? Provide critical insights.

Reference

1. Haralambos, M., & Heald, R. M. (1980). *Sociology: Themes and perspectives* (3rd ed.). HarperCollins Distribution Services.
2. Morrison, K. L. (1995). *Marx, Durkheim, Weber: Formations of modern social thought*. SAGE Publications.
3. Pals, D. L. (2008). *Introducing religion: Readings from the classic theorists*. Oxford University Press.
4. Ritzer, G. (2010). *Sociological theory* (8th ed.). McGraw-Hill Humanities/Social Sciences/Languages.

Suggested Reading

1. Aron, R. (1965). *Main currents in sociological thought: Vol. 1. Montesquieu, Comte, Marx, Tocqueville, the sociologists and the revolution of 1848* (H. Weaver, Trans.). Penguin Books.
2. Macionis, J. J., & Plummer, K. (2008). *Sociology: A global introduction* (4th ed.). Pearson Education.
3. Padover, S. K. (Ed.). (1974). *Karl Marx on religion* (Vol. 5). McGraw-Hill.
4. Raines, J. (Ed.). (2002). *Marx on religion*. Temple University Press.





UNIT

Levi-Strauss: Structural Analysis

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ comprehend structuralism and Levi-Strauss's application to culture and religion
- ◆ identify patterns in religious myths and rituals using Levi-Strauss's approach
- ◆ analyze key concepts like life and death, or good and evil, in religious systems
- ◆ identify the common ways of thinking shared across human cultures as demonstrated by Levi-Strauss's work

Prerequisite

Before we begin exploring structural approaches to religion, let's pause and think: Why do myths from completely different cultures often feel strangely similar? Why do many religions across the world talk about ideas like good versus evil, life versus death, or sacred versus ordinary? Claude Levi-Strauss invites us to look at religion in a very different way not by asking whether beliefs are true or false, but by examining how they are structured. He suggests that all human cultures are built on binary oppositions, meaning we understand the world through contrasts like light/dark or pure/impure. These oppositions, he argued, are not random they reflect deep patterns in the human mind. So instead of focusing only on rituals or beliefs, Levi-Strauss encourages us to uncover the hidden logic behind them.

Now consider this: What if myths from different parts of the world are like different versions of the same story? Levi-Strauss believed that beneath cultural diversity lies a shared mental framework common to all humans. By analyzing myths and rituals,

he found that many societies organize their beliefs in similar structural patterns, revealing universal ways of thinking. This means religion is not just about faith or tradition it is also a window into how the human mind works. As we move forward, this perspective will help us explore religion as a system of meaning shaped by universal cognitive structures, encouraging us to see connections across cultures and recognize the deeper unity in human experience.

Keywords

Binary oppositions, Structural approach, Myth, Rituals, Cognitive structure

Discussion

Envision being handed a puzzle, not just any puzzle, but one where the pieces are the beliefs, myths, and rituals of societies around the world. How do you begin to put it all together? This was the challenge that intrigued Claude Levi-Strauss, a French anthropologist who dared to see beyond the surface of cultural differences. Instead of focusing on what makes cultures unique, Levi-Strauss was fascinated by what connects them: the hidden rules and patterns that shape human societies everywhere. Levi-Strauss introduced the idea of structural analysis, a method that approaches culture like a language, full of signs and symbols that need decoding. Inspired by linguistics, he believed that all cultures, no matter how different they seem, share a common mental blueprint. At the heart of his theory were “binary oppositions” — pairs like good and evil, life and death, or nature and culture — that he argued are fundamental to human

thinking. Just as every language has its grammar; Levi-Strauss suggested that there are universal structures in our minds that organize our world and experiences.

By applying this structural approach, Levi-Strauss unlocked new ways of understanding everything from family systems to ancient myths. He was not looking for what made cultures stand apart, but rather for the universal patterns that knit humanity together. His work reminds us that, beneath our differences, there is a shared structure in how we think and create meaning. Levi-Strauss’s structural analysis invites us to see culture not as a collection of exotic customs and beliefs but as a fascinating puzzle with a deeper, hidden logic that links us all. It’s like discovering that beneath the many stories humans tell, there is a shared language of the mind—a language we’re all fluent in, even if we don’t always realize it.

The Duryodhana Temple in Kerala is unique because it honours Duryodhana, a character often viewed as a villain in the Mahabharata. Instead of having an idol, worshippers pray at a platform called Althara to symbolize his presence. A special offering at the temple is toddy, a local drink. The temple is open to people of all backgrounds and uses the Malayalam language for blessings, showing a different perspective on Duryodhana and highlighting local traditions.



4.2.1 Structural Approach of Religion

Claude Levi-Strauss was an important thinker in anthropology which is the study of people and cultures. He changed how we understand religion by showing that, underneath the differences in beliefs and rituals; there are common patterns that connect all humans. Levi-Strauss encouraged us to look beyond what makes each religion unique and focus instead on the shared ideas and symbols that link them. His work helps us see that religion is not just a collection of beliefs; it is part of a bigger story about how we all think and feel as human beings. Levi-Strauss used a method called structuralism to explore these hidden connections. He looked for deep patterns in myths and rituals that people around the world have in common. By doing this, he revealed that many aspects of religion reflect the way our minds work. This means that even though people may practice different religions, there are universal ideas that bind us together. Understanding these connections helps us appreciate the shared experiences of humanity, showing that we are all part of one grand narrative.

4.2.1.1 Theory of Binary Opposition

Levi-Strauss introduced the concept of binary opposition as a fundamental element in understanding human thought and culture. He believed that the human mind classifies the world through a series of binary oppositions—paired concepts that are opposites, such as:

- ◆ Nature vs. Culture
- ◆ Life vs. Death
- ◆ Good vs. Evil
- ◆ Raw vs. Cooked

These oppositions are not just cultural constructs; they are deeply embedded in the human mind and found in every society.

Binary oppositions are pairs of contrasting concepts that are fundamental to the way humans think and organize their experiences. Levi-Strauss argued that these oppositions are essential for creating meaning in human life. They help people understand their place in the world and guide their actions, beliefs, and social interactions. In religion, binary oppositions often play a central role in shaping doctrines, rituals, and moral codes. For example, consider the concept of the sacred versus the profane. In many religions, certain places, objects, or times are deemed sacred, meaning they are set apart from the ordinary, everyday world. For instance, in Christianity, Sunday is often regarded as a holy day, different from the other days of the week. Similarly, in Islam, the Kaaba in Mecca is a sacred site that holds profound religious significance. The distinction between the sacred and the profane helps believers navigate their spiritual lives and maintain a connection with the divine.

Levi-Strauss believed that the human mind fundamentally thinks in terms of binary oppositions and their unification. These binary oppositions form the basic structure of all human cultures and signifying systems. Binary oppositions derive their meaning from being placed in relation to each other. For example, the concept of life gains meaning in contrast to death, and nature in comparison to culture. One term in a binary pair is usually favoured over the other, reflecting the values of a particular culture. Narratives unconsciously reflect a culture's values, myths, and beliefs, usually expressed through opposition in the text. Binary oppositions create conflict and drama in stories, making them more entertaining and meaningful. Common binary oppositions in media include good vs. evil, hero vs. villain, man vs. woman, young vs. old, etc. These oppositions reveal underlying tensions that narratives aim to resolve. Examining the binary oppositions in a narrative reveals its underlying ideology and meaning. The

favoured term in a binary pair often represents the dominant values being promoted in the text. For example, in a myth or story where “culture” is valued over “nature,” the narrative reflects a society’s preference for order and structure over the wild and chaotic. Identifying multiple, complex binary oppositions between characters and themes adds depth to the analysis.

Levi-Strauss’s theory posits that binary oppositions are fundamental to human

thought and narratives, creating meaning and reflecting a culture’s values. By examining these oppositions, especially in myths and stories, one can uncover deeper cultural ideologies and belief systems. Binary oppositions not only create meaning but also fuel the conflict and drama that make stories compelling.

Did you know that the number 108 is very important in Hinduism? It’s used in rituals and in prayer beads called malas, which usually have 108 beads. This number represents the distances between the Earth, the Sun, and the Moon. Many spiritual traditions see 108 as a symbol of the wholeness of life, making it a special number for meditation and mindfulness.

4.2.1.2 Analyzing Myths with Structuralism

Levi-Strauss believed that myths hold the key to understanding how human minds structure the world. Myths, according to him, are not just entertaining stories; they are a window into the mental frameworks that shape how we perceive reality. Through myths, Levi-Strauss sought to reveal the universal patterns of human thought that exist across all cultures. One of his remarkable insights was that myths from vastly different cultures often share strikingly similar structures. Despite their unique content, these myths demonstrate that human societies—whether separated by geography or time—use similar cognitive processes to confront life’s big questions, like the origins of key resources or the consequences of defying divine authority.

Let’s look at two myths: the Greek myth of Prometheus and the Native American myth of Raven.

a. Prometheus (Greek Mythology): Prometheus, a Titan, defies the gods by

stealing fire and giving it to humans, offering them light, warmth, and knowledge. For this act, he is severely punished by the gods.

b. Raven(Native American Mythology): In this story, Raven, a cunning trickster, steals the sun from a powerful being, bringing light and life to the world. While his actions benefit humanity, they also involve breaking the rules.

Despite their cultural differences, both myths revolve around a central figure who steals something immensely valuable—fire or the sun—from a higher power, thus benefiting humanity. Both heroes break divine or cosmic laws to improve human life, and both face consequences for their defiance. Levi-Strauss would argue that these similarities are no coincidence. Rather, they reveal a shared cognitive structure in human thought, where cultures address similar concerns through myths, using parallel narratives to resolve universal human anxieties.

For Levi-Strauss, myths function like language. They have their own “grammar” and “syntax,” made up of smaller elements



that can be mixed and matched to create new meanings. These basic units of myth, which he called mythemes, are like the building blocks of language. By analyzing how these mythemes are arranged and rearranged, Levi-Strauss uncovered the universal structures of human thought that lie beneath the surface variations in different myths.

Levi-Strauss's method, called structural analysis, breaks myths down into their core components and examines how these parts relate to each other. This analysis often reveals deep, underlying patterns shared by myths across the world, even when the surface content differs. For instance, many myths aim to resolve contradictions in human experience, such as the conflict between life and death or between human desires and divine rules.

According to Levi-Strauss, myths perform an essential role in organizing human thought by resolving contradictions that are part of our existence. They provide a framework to help societies maintain order and coherence, offering a way to mediate the tensions between opposing forces like good and evil, chaos and order, or life and death. Levi-Strauss argued that these deep structures found in myths and religious narratives are universal, reflecting shared cognitive processes across humanity. This universality suggests that, despite cultural differences, all human societies are bound by common patterns of thought. These shared structures illuminate how we, as humans, use myths to make sense of the world. Levi-Strauss's structuralist approach reveals that myths are not just products of individual cultures; they are manifestations of fundamental human thought processes that connect us all. By analyzing myths through a structural lens, we gain insights into the shared cognitive frameworks that inform our understanding of existence, morality, and the human experience.

4.2.1.3 Structural Analysis of Rituals

Levi-Strauss extended his structuralist approach to religious rituals, suggesting that rituals, like myths, reflect the binary oppositions central to human thought. These oppositions—such as life and death, purity and impurity, sacred and profane—shape the way humans perceive and structure their world. Rituals, therefore, act as tools to navigate and mediate these opposites, expressing deep, often unconscious, structures in our thinking.

A wedding ceremony offers a perfect example of a ritual built around binary opposition. It marks the transition from two separate individuals—single—to a unified state of marriage. In Levi-Strauss's terms, this transition embodies the crossing of a boundary between two opposing social states. Consider the symbolic acts in a wedding, such as the exchange of rings or vows. These actions mark the shift from one social identity to another, reinforcing the cultural norms about relationships, commitment, and family. The binary opposition between being single and being married is foundational to how society organizes relationships, and the ritual serves to reflect and reinforce this structure.

Baptism in Christianity is another powerful ritual steeped in binary oppositions. It symbolizes the passage from a state of sin (or the profane) to a state of purity (or the sacred). In this ritual, the immersion in water represents a symbolic death and rebirth, where the individual crosses from one identity—the impure, sinful self to a new, purified self in communion with the divine. This ritual exemplifies how binary oppositions, such as life and death or impurity and purity, shape religious practice and belief. By undergoing baptism, a person shifts from one realm to another, navigating through these deeply ingrained oppositions. Thus, through rituals, societies maintain and

reinforce the structures that define social relationships, moral codes, and religious beliefs. By using Levi-Strauss's structuralist approach, we can uncover how these rituals not only reflect but also actively preserve the cultural and cognitive frameworks that govern human life. Whether it's the binary between single and married in weddings or between sin and purity in baptism, these rituals mediate transitions, reflecting the universal oppositions that Levi-Strauss saw as central to human cognition.

4.2.1.4 Levi-Strauss on Totemism

When discussing totemism, it is common to envision mystical connections between tribes and animals, like believing one is spiritually linked to an eagle or bear. However, Levi-Strauss offered a different perspective. He argued that totemism is not about magical relationships; instead, it serves as a way for humans to categorize and make sense of their world using symbols. Levi-Strauss emphasized that humans have a natural tendency to organize and classify. In totemism, animals, plants, and objects are used as symbols to represent social relationships. This classification acts as a mental tool that helps individuals navigate their roles and identities within society, functioning like a social map.

For instance, consider a tribe with two clans: the "Eagle" clan and the "Bear" clan. Members of the Eagle clan might identify as brave and noble, similar to the soaring bird, while the Bear clan sees itself as strong and protective, akin to a bear. Levi-Strauss noted that these clans do not genuinely believe they are descended from these animals. Instead, they use the animals symbolically to convey their identities and roles within the tribe. Thus, totems become crucial for articulating complex ideas about identity and hierarchy. Rather than being tied to magical beliefs, totems serve as shortcuts

for describing social dynamics. For instance, saying, "We are the Eagle clan because we are brave," succinctly communicates the clan's identity without needing a detailed explanation of all social relationships.

One of Levi-Strauss's intriguing concepts is the "totemic illusion." He suggested that the significance attributed to totems stems not from the animals themselves but from the collective social understanding built around these symbols. When a clan venerates a totem like an eagle, it reflects societal agreement on the eagle's representation of their desired identity rather than any inherent magical qualities.

Levi-Strauss challenged the notion that totemism represents primitive beliefs. He proposed that totemic systems are sophisticated classification methods found in all societies, not just "primitive" ones. This approach underscores the universal nature of human categorization, demonstrating that all societies employ similar mental frameworks to understand their surroundings. Levi-Strauss viewed totemism as a means for people to organize their social and natural worlds. It highlights the role of symbols in helping societies comprehend their place in the world. Rather than mystical connections, totemism illustrates how humans—regardless of being labelled "modern" or "primitive"—continuously seek ways to impose order on the chaos of life.

4.2.1.5 Criticism

Levi-Strauss studied how people think about religion, focusing on the idea that many cultures use simple pairs of ideas to make sense of the world, like light and dark or good and bad. However, some people think his ideas are too simple. They argue that he doesn't pay enough attention to how power and different beliefs shape religions. For example, Michel Foucault believes that Levi-Strauss ignores how some groups may

control others in religious practices. Also, critics like Jacques Derrida say that his ideas might not fit well with every culture because they come from a Western point of view. While Levi-Strauss's ideas help us understand some things about religion, they may miss important details about people's real lives and experiences.

Despite these criticisms, Levi-Strauss's work has had a lasting impact on anthropology and the study of religion. His emphasis on the universality of human thought and the deep structures underlying cultural expressions continues to inspire scholars in various fields. His approach opened new avenues for understanding the complexities of human

culture and the ways in which religion reflects and shapes human experience. As we can conclude, Levi-Strauss's structural analysis helps us understand culture and religion by showing how people think similarly across different societies. He pointed out that many myths, rituals, and symbols share common ideas, meaning that while cultures may look different, they often have deeper similarities in thought. Although some critics believe his approach oversimplifies things, his work has greatly influenced anthropology. It reminds us that, underneath our cultural differences, there are basic patterns that connect all of us as humans.

Recap

- ◆ Claude Levi-Strauss focused on uncovering hidden patterns that connect cultures.
- ◆ He introduced structural analysis, viewing culture as a system like language.
- ◆ He argued that all cultures share a common mental blueprint.
- ◆ The concept of binary opposition is central to his theory.
- ◆ Binary oppositions (e.g., life/death, nature/culture) structure human thinking.
- ◆ These oppositions help create meaning and guide beliefs and actions.
- ◆ Religion reflects these deep cognitive structures across societies.
- ◆ Myths are not just stories but reveal universal patterns of thought.
- ◆ Different cultural myths (e.g., Prometheus and Raven) share similar structures.
- ◆ Myths are made up of basic units called mythemes.
- ◆ Structural analysis breaks myths into parts to reveal hidden patterns.

- ◆ Rituals (e.g., weddings, baptism) reflect transitions between binary opposites.
- ◆ Totemism is a symbolic system used to classify social identities, not a magical belief.
- ◆ Levi-Strauss emphasized the universality of human cognition across cultures.
- ◆ Critics argue his theory oversimplifies culture and ignores power dynamics, but his work remains highly influential in anthropology.

Objective Questions

1. Who developed the structural approach to culture and religion?
2. What method did Levi-Strauss introduce to study culture?
3. What did Levi-Strauss compare culture to?
4. What are binary oppositions?
5. Why are binary oppositions important?
6. What is meant by “sacred vs. profane”?
7. What do myths reveal according to Levi-Strauss?
8. Which two myths are compared to show structural similarity?
9. Why do myths across cultures appear similar?
10. How do rituals function in structural analysis?
11. What does a wedding ritual symbolize structurally?
12. What does baptism represent in Christianity?
13. What is totemism according to Levi-Strauss?
14. Who criticized Levi-Strauss for ignoring power relations?

Answers

1. Claude Levi-Strauss
2. Structural analysis (structuralism)
3. A language made of signs and symbols
4. Pairs of opposite concepts like good/evil or life/death
5. They help humans create meaning and organize experience
6. The distinction between holy and ordinary aspects of life
7. Universal patterns of human thought
8. Prometheus and Raven myths
9. Because they share common cognitive structures
10. They reflect and mediate binary oppositions
11. Transition from single to married state
12. Transition from impurity (sin) to purity (sacred)
13. A system of classification using symbols like animals
14. Michel Foucault and Jacques Derrida

Assignments

1. Analyze how Levi-Strauss's concept of binary oppositions, such as good vs. evil or sacred vs. profane, can be observed in different religious traditions. Provide examples of how these oppositions shape religious beliefs, rituals, and moral codes.
2. Select two myths from different cultures and apply Levi-Strauss's structuralist approach to analyze their similarities and differences. How do these myths reflect universal patterns of human thought, and what common concerns do they address?
3. Examine how religious rituals serve to mediate between opposing forces, such as life and death or purity and impurity, according to Levi-Strauss. Discuss how these rituals contribute to social cohesion and cultural continuity within a community.

4. Investigate the concept of totemism as described by Levi-Strauss. How do totems function as symbolic systems that help societies organize and understand their social relationships? Provide examples of totemic practices in different cultures.
5. Critically evaluate the limitations of Levi-Strauss's structuralist approach to religion. How might his emphasis on universal structures overlook the historical, social, and power dynamics that shape religious beliefs? Suggest ways in which structuralism can be integrated with other approaches to provide a more comprehensive understanding of religion.

Reference

1. Tremlett, P. (2008). *Levi-Strauss on religion: The structuring mind*. Routledge.
2. Penner, H. H. (1986). Structure and religion. *History of Religions*, 25(3), 236–254.
3. Silverstone, R. (1976). Ernst Cassirer and Claude Levi-Strauss: Two approaches to the study of myth. *EHES*, 41, 25–36.
4. Claude Levi-Strauss (1964). *Totemism*. Merlin Press.

Suggested Reading

1. Claude Levi-Strauss. (2021). *Wild thought: A new translation of "La Pensée sauvage"*. University of Chicago Press.
2. Claude Levi-Strauss. (1963). *Structural anthropology*. Basic Books.
3. Claude Levi-Strauss. (1969). *The raw and the cooked*. Harper and Row.



BLOCK

Religion as an Agent of Social Change



UNIT

Religious Movements, Ideology and Power Relations

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ analyse the socio-political contexts that give rise to religious movements
- ◆ evaluate the impact of major religious reform movements on their respective traditions
- ◆ examine the social issues addressed by religious movements and how they promoted equality and rationality
- ◆ discuss how religion has been used to support or challenge political power

Prerequisite

Imagine stepping into a society where religion does more than guide personal faith it actively shapes change, challenges traditions, and redefines social life. Before we explore how religion acts as an agent of change, let's reflect on a few questions: Can religion only preserve traditions, or can it also transform society? Why do reform movements arise within religions at certain moments in history? Across time, religious movements have been deeply connected with power and society, often emerging when people feel that their faith has strayed from its original values. In such moments, reformers seek to revive what they see as the true essence of religion, especially during periods of crisis or rapid change. For example, movements like the Bhakti movement and Sufi movement challenged rigid hierarchies by emphasizing personal devotion and spiritual equality. These movements remind us that religion is not static it evolves in response to social realities and human aspirations.

Now consider this: How can religion both support authority and challenge it at the same time? Religion often works in two directions it can legitimize power by reinforcing social order, but it can also inspire resistance against injustice. Reformers like Raja Ram Mohan Roy and Swami Vivekananda illustrate this dual role, as they

sought to modernize and purify religious practices in response to colonial rule and the need for social progress. Their efforts show how religious ideas can become powerful tools for change, questioning outdated practices while promoting new values. As we move forward, this unit will help us understand religion not just as a system of beliefs, but as a dynamic force that interacts with power sometimes maintaining the status quo and at other times transforming society itself.

Keywords

Religious movements, Reform movements, Power relations, Ideologies

Discussion

Religious movements are not just about faith; they are about power, identity, and change. When people come together under the banner of a shared belief, they often do so to challenge the status quo and demand something more from the world around them. These movements are fueled by ideology, a powerful mix of beliefs and values that inspire action and unite communities. However, ideology is never just about ideas; it is about who gets to decide what those ideas mean and who benefits from them.

At the crossroads of religion and power, we find a fascinating struggle. Religious movements can uphold existing power structures, providing them with a sacred seal of approval, or they can turn the tables, giving voice to the marginalised and challenging the powerful. This tug-of-war shapes societies in ways both subtle and profound, affecting laws, social norms, and even the way people see themselves. As we explore the connection between religious movements, ideology, and power, we can uncover how these forces interact to shape history and the present day. By looking at these movements through the lens of power, we gain a deeper understanding of their true impact on society.

5.1.1 Religious Reform Movements

Religious reform movements are efforts to change or improve religious beliefs, practices, or institutions. They usually happen when people feel that a religion has become too strict, unfair, or outdated. Reformers want to bring the religion back to its true teachings, making it more fair, kind, and relevant. These changes often have a big impact on society and can lead to new ways of thinking and living. For example, the Protestant Reformation in the 16th century was a movement that tried to fix problems in the Catholic Church, and it led to the creation of Protestant churches.

Religious movements come in different types. Some, like endogenous movements, focus on changing things from within a religion, sometimes leading to splits, like when Christianity is divided into Catholic and Orthodox churches. Others, like exogenous movements, try to protect or grow a religion's influence, such as efforts to spread a faith to new places. Finally, generative movements create entirely new religions, like the Church of Scientology. These movements are exciting because they challenge old ways of thinking and offer fresh ideas, often during times when people feel lost or need new answers to life's big questions.

Scientology is a controversial religious movement founded in the 1950s by science fiction writer L. Ron Hubbard. It is based on Hubbard's teachings and writings, particularly his book *Dianetics: The Modern Science of Mental Health*. Scientology presents itself as both a religion and a self-help philosophy, claiming to offer a path to spiritual enlightenment and personal improvement. It promotes a method called "auditing," a counselling process aimed at clearing individuals of past traumas and negative influences.

(a) The Protestant Reformation

The Protestant Reformation was a big change in Christianity that started in the 1500s. It began when a German monk named Martin Luther noticed some problems with the Catholic Church. For example, the Church was selling "indulgences," which were like paying money to have your sins forgiven. Luther thought this was wrong, so he wrote a list of 95 things he thought should change, called the Ninety Five Theses, and nailed it to the door of a church. This bold move kicked off a huge movement, and many new Christian groups, called Protestant churches, were born.

The Reformation did not just change religion—it also had a big effect on the rest of Europe. It led to changes in politics, society, and culture as more and more people started questioning old ways and thinking for themselves. Because of the Reformation, Christianity split into different branches, and it helped shape the way Europe is today.

Some people were not happy with the Protestant Reformation because they felt it caused a lot of problems. First, they did not like that reformers like Martin Luther questioned the authority of the Pope and the Catholic Church. They thought this would confuse people and break apart the Church. Others worried that this would lead to too many different Christian groups, making it harder for everyone to stick together. The Reformation also caused a lot of fights and wars, which scared people because it made countries unstable. Critics did not agree with

the idea that just having faith was enough to be saved; they believed that doing good deeds and helping others was also very important.

(b) Liberation Theology

Liberation theology is a way of thinking that began in the Catholic Church in Latin America in the 1950s and 1960s. It teaches that God cares deeply about people who are poor and oppressed, and the Church should not just pray for them but also work to fix unfair things in the world. For example, if people are treated unfairly because they are poor, liberation theology says the Church should stand up for them and help improve their lives. A big idea in this theology is called the "preferential option for the poor," meaning that God wants us to focus on helping those who are struggling the most, like families without enough food or children who can't go to school.

A Peruvian priest named Gustavo Gutiérrez helped start this way of thinking. He believed that true freedom meant helping people both spiritually and in everyday life by freeing them from poverty and unfair treatment. For example, if someone is poor because they don't have a good job or fair pay, the Church should help fight for better wages and jobs so everyone has a chance to live well.

Liberation theology also encouraged people to take action in their own communities. In Brazil, for example, small groups called Base ecclesial communities (CEBs) came together to read the Bible and



talk about how they could help each other and their neighbors. These groups worked on improving things like education and healthcare, showing how faith could bring real change to people's lives.

However, not everyone agreed with liberation theology. Some people felt it mixed religion and politics too much. They worried that it was encouraging protests and even fighting against governments, which could lead to violence. Church leaders, like Pope John Paul II, were also concerned that the ideas of Marxism, which focuses on class struggles, did not match with the peaceful teachings of Jesus. They feared that liberation theology might encourage people to use conflict to solve problems instead of finding peaceful solutions. Some thought that the small groups in communities, like the CEB (Christian Base Communities), gave too much power to regular people, which could weaken the authority of priests and bishops. Despite these criticisms, liberation theology helped the Church think more about caring for the poor and making the world fairer. It showed that faith could be a powerful tool to fight injustice and care for those who need it most

(c) The Great Schism (1054)

The Great Schism of 1054 was a big split between the Roman Catholic Church in the West and the Eastern Orthodox Church. For many years, these two churches had growing arguments about important things like who should be the leader and how to understand their faith. The Western Church believed the Pope should be the top leader for all Christians, while the Eastern Church wanted their leaders, called patriarchs, to be more independent.

Another big argument was about a change the Western Church made to a prayer called the Nicene Creed. The Nicene Creed is a statement of belief in Christianity that was first adopted in 325 at the First Council of

Nicaea. It is also known as the Creed of Constantinople. The Nicene Creed reads: "We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible". The West added that the Holy Spirit comes from both God the Father and Jesus the Son, but the East did not agree with this change. They also had differences in the way they did certain religious practices, like whether to use flat or puffy bread in church. All these arguments added up, and eventually, the two sides split and became separate churches.

(d) The Counter-Reformation (16th century)

The Counter-Reformation was the Catholic Church's way of fighting back against the changes made by the Protestant Reformation. It started in 1545 with a big meeting called the Council of Trent, where the Catholic leaders decided to fix problems in the Church and make sure everyone understood their beliefs. They said that both the Bible and the Church's traditions were important and kept teaching things like the seven sacraments (Baptism, Eucharist or Holy Communion, Confirmation, Reconciliation, Anointing of the Sick, Marriage and Ordination) and the real presence of Jesus in the bread and wine during Mass.

To ensure priests were doing a good job, they set up schools called seminaries. They also created a group called the Jesuits, who helped spread Catholic teachings around the world. The Church also started the inquisition to stop people from spreading ideas that went against Catholic beliefs. This time of change helped make the Catholic Church stronger and more organised.

(e) Wahhabi Movement

The Wahhabi Movement was started in the early 1700s by a scholar named Muhammad ibn Abd al-Wahhab from Najd in modern Saudi Arabia. He wanted to return to the basics

of Islam, focusing only on the teachings in the Quran and Hadith. Abd al-Wahhab did not like practices he thought were new or wrong, like honouring saints or some Sufi traditions. He believed in worshipping only one God and wanted people to use their own reasoning to understand Islamic teachings.

In 1744, Abd al-Wahhab teamed up with a tribal leader named Muhammad bin Saud, and this partnership helped Wahhabism grow in power and influence across Arabia. The movement was strict in its interpretation of Islam, which led to some conflicts with other Muslim groups, especially the Sufis. Over time, Wahhabism also inspired Islamic reform movements in other parts of the world, like India, and has had a lasting effect on Islamic practices today.

(f) The Jewish Reform Movement (19th century)

The Jewish Reform Movement began in the early 1800s in Germany as a way to modernise Judaism and make it fit better with the changing world. People were experiencing new freedoms and ideas from the Enlightenment, and many Jews wanted their religion to reflect these changes. In 1810, the first Reform synagogue was opened in Seesen, Germany, where services were held in German instead of Hebrew, and new practices, like men and women sitting together and the use of music, were introduced.

Important leaders like Rabbi Abraham Geiger and Rabbi Isaac Mayer Wise played a big role in spreading Reform Judaism. Geiger believed Judaism should focus more on ethical values and be open to changes, while Wise helped establish Reform practices in America. A key moment came in 1885 with the Pittsburgh Platform, which said that only the moral teachings of Judaism were still important, and many old traditions were no longer necessary. Over time, the Reform Movement has become one of the largest

branches of Judaism, balancing modern life with Jewish values.

5.1.2 Reformation in India

Reformation in India encompasses a range of movements that sought to modernise and purify religious practices, address social injustices, and promote rationality and equality within Indian society. These movements emerged during the 19th and early 20th centuries, a time of significant social, political, and cultural change in India, influenced by both internal dynamics and the impact of British colonialism. Reformers sought to eliminate practices they saw as backward or harmful, and to reinterpret religious teachings in a way that aligned with contemporary values of justice, equality, and reason.

(a) The Brahmo Samaj

The Brahmo Samaj was started in 1828 by Raja Ram Mohan Roy, who wanted to improve Indian society and make it fairer for everyone. He believed in worshipping one formless God and rejected practices like idol worship and the caste system, which divided people into different social groups. He also worked hard to stop evil practices like sati (burning widows on their husband's funeral pyre) and child marriage, which were unfair to women.

Raja Ram Mohan Roy was joined by other important people, like Debendranath Tagore and Keshab Chandra Sen, who helped spread the ideas of the Brahmo Samaj. They promoted equality, women's rights, and the idea that everyone should be treated the same, no matter their caste or background. They also supported things like widow remarriage and education for everyone, especially for girls.

By opposing the caste system, the Brahmo Samaj helped the change in Indian society. They encouraged people to think for



themselves without following superstitions or unfair rules. This movement inspired many people to fight for a more equal and just society, helping to bring about social reforms that are still important today

(b) The Arya Samaj

Arya Samaj is a movement started by Swami Dayananda Saraswati in 1875 to bring back the original teachings of the Vedas, the oldest and most sacred books in Hinduism. Swami Dayananda believed that over time, many wrong practices, like idol worship and the caste system, had crept into religion. He wanted people to follow the true Vedic teachings which focus on one formless God who is all-powerful and all-knowing.

Arya Samaj also worked hard to make society better by fighting against unfair practices like child marriage and caste discrimination. They believed in equality for everyone, including women, and supported things like widow remarriage and education for girls. The movement also focused on spreading knowledge, building schools, and helping people live better lives. One of the main ideas of Arya Samaj was that we should always follow what is right, live truthfully, and help others. They believed that by doing this, we could improve not just ourselves, but the whole world.

(c) The Buddhist Reform Movement

Emperor Ashoka was a ruler in India in the 3rd century BCE who became very important in spreading Buddhism. After a terrible war called the Kalinga War, Ashoka felt deep sadness and decided to follow the teachings of Buddhism, which is all about kindness and living a good life. Instead of trying to win wars with fighting, he started promoting a way of life based on “dharma,” meaning moral values and doing the right thing. One of the key ideas Ashoka shared was non-violence (ahimsa), which means not harming any living beings. He encouraged

people to be kind and compassionate to everyone, including animals. Ashoka also sent Buddhist teachers, including his own children, to other places like Sri Lanka and Southeast Asia, helping to spread Buddhism far beyond India.

Ashoka also had his teachings carved on large rocks and pillars, so people could learn about Buddhist principles like respect for all living things and different religions. Because of his efforts, Buddhism grew and became a major religion in many parts of Asia, and his ideas about peace and kindness are still remembered today.

(d) The Bhakti Movement (8th-17th centuries)

The Bhakti Movement was a religious movement in India from the 8th to the 17th centuries, where people focused on loving and personally connecting with God instead of just following rituals. It started in South India with poet-saints called Alvars, who worshiped Vishnu, and Nayanars, who worshiped Shiva. These saints sang devotional songs and rejected the caste system, saying anyone could connect with God, no matter their background.

The movement spread to other parts of India, with famous saints like Kabir, who taught that rituals were not important and what mattered was loving God. Mira Bai, a princess, was deeply devoted to Krishna and wrote poems about her love for him. Chaitanya Mahaprabhu encouraged joyful, ecstatic worship of Krishna in Bengal, and Guru Nanak, the founder of Sikhism, emphasised that all people are equal before God. These saints helped bring people together, challenged unfair social rules, and made religion more about personal faith than about rigid traditions.

(e) Sikhism

Guru Nanak, the founder of Sikhism, lived in the 15th century and saw many problems

in both Hinduism and Islam, like inequality and unfair treatment of people. He wanted to change things, so he taught that there is only one God (called Ik Onkar), and that God loves everyone equally. He believed in the importance of treating everyone the same, no matter what caste, religion, or gender they were.

One of the most important ideas in Sikhism is equality. Guru Nanak said that no one should be judged based on their background or position in society. He also wanted people to live honestly and help others. Sikhs are taught to do good deeds like helping the poor and being humble. Guru Nanak did not believe in complicated rituals or worshipping idols, but instead focused on praying, being honest, and remembering God's name. Guru Nanak also worked to bring people together, whether they were Hindu or Muslim, showing that everyone could live in peace and follow a path of truth and kindness. His teachings helped create a new community that believed in fairness, hard work, and taking care of one another.

(f) The Deoband Movement

The Deoband Movement was started in 1866 at a school called Darul Uloom in Deoband, India. It was led by two scholars, Muhammad Qasim Nanautavi and Rashid Ahmad Gangohi. The movement's goal was to teach pure Islamic traditions and protect Muslims from being influenced by Western ideas, especially during British rule. The movement wanted Muslims to follow the teachings of the Quran and Hadith and encouraged people to stand up for their faith and resist foreign rule.

The Deoband Movement changed Islamic education in India by creating a new way of teaching religion. They started many schools (madrasas) across India and other countries that followed their style. These schools focused on teaching traditional Islamic knowledge in a structured way. They

also taught in Urdu, which made it easier for many Muslims to learn since not everyone spoke Arabic or Persian. The Deoband Movement not only helped preserve Islamic teachings but also inspired Muslims to unite and protect their identity during colonial times. In general, the movement played a big role in shaping Islamic education and strengthening the Muslim community in India. Its influence can still be seen today in the many schools and scholars who continue to follow its teachings.

(g) Faraizi Movement

Haji Shariatullah started the Faraizi Movement in 1818 in Bengal. He wanted Muslims to go back to the basics of Islam and follow its main teachings. His movement was about removing practices that were not part of true Islam and helping people understand their religious duties, like praying and giving to charity. Shariatullah also fought against the unfair treatment of certain groups within the Muslim community, especially the poor, by standing up against caste discrimination.

One of the biggest changes the Faraizi Movement made was helping farmers and poor people who were treated unfairly by rich landlords. Shariatullah encouraged these people to come together and resist the injustice they faced. He also promoted education so that Muslims could learn more about their faith and their rights. This helped the community become stronger and more united. Shariatullah's movement improved the lives of many Muslims in Bengal. It helped them fight for justice, become more knowledgeable, and work together to create a fairer society. His ideas influenced other reform movements that came later.

(h) The Aligarh Movement

The Aligarh Movement was started by Sir Syed Ahmed Khan in 1875 to help Muslims in India improve their lives through education. Sir Syed believed that learning modern



subjects like science and Western ideas was important for the Muslim community. To do this, he set up a school called the Muhammadan Anglo-Oriental College, which later became Aligarh Muslim University. This school helped Muslims get a better education and think critically, which was new for many at the time.

Sir Syed also wanted Muslims to understand that working with the British government was important for their future. He encouraged them to be loyal to the British and not see them as enemies. He also wanted

Muslims to participate in society and improve their lives by getting involved in politics and the economy. His ideas helped create a strong sense of Muslim identity, which later influenced the formation of the Muslim League, a group that fought for Muslim rights in India. Aligarh Movement helped Muslims get a better education, become more involved in politics, and feel proud of their identity. It played a big role in shaping the future of Muslims in India and influenced the creation of Pakistan many years later

Did you know that Buddhism does not have a single holy book like many other religions? Instead, it features a vast collection of scriptures written in various languages, such as Pali and Sanskrit, which can differ depending on the tradition!

5.1.3 Religion and Power Relations

Religion and Power Relations examine the complex and often intertwined relationship between religious authority and political or social power. Throughout history, religion has been a powerful tool for legitimising political authority, maintaining social order, and justifying existing hierarchies. Religious institutions and leaders have often played key roles in supporting or challenging political regimes, shaping the moral and ethical frameworks that govern society. At the same time, religious beliefs and practices can be a source of resistance and empowerment for marginalised groups.

The concept of the “divine right of kings” in medieval Europe is a clear example of how religion and power are connected. This doctrine held that kings were chosen by God and thus had a divine mandate to rule. This belief not only justified the monarch’s absolute power but also made rebellion or resistance against the king a sin, as it was seen as challenging God’s will. This fusion of

religious and political power helped maintain the feudal order for centuries

In India, the caste system illustrates another way in which religion and power are connected. The caste system, which is rooted in Hindu religious texts, divides society into hierarchical groups, with Brahmins (priests) at the top and Dalits (formerly “untouchables”) at the bottom. This system has historically given certain groups more power and privileges while marginalising others. Religious justifications for the caste system have helped maintain social order but have also perpetuated inequality and discrimination. Reform movements like those led by B.R. Ambedkar, who converted to Buddhism, has challenged the caste system, advocating for social justice and equality.

In contemporary times, the rise of religious nationalism in various parts of the world, including India, the Middle East, and the United States, shows how religion can be used to mobilise political power. Religious ideologies are often invoked to define national identity, justify policies, and consolidate

political authority. However, this intertwining of religion and politics can also lead to the exclusion or persecution of minority groups, and exacerbate social tensions.

Robert Wuthnow explains that religion has the power to affect many parts of our lives. He talks about five main ways this happens. First, through rituals, like prayers or ceremonies, religion influences how people act. Second, it uses words and teachings to shape what people believe. Third, religious organisations like churches or temples have special authority because of their structure. Fourth, religion helps people understand who they are. In today's world, religion still influences politics. Some countries use religion to help define what it means to be part of the nation, and leaders sometimes use religious ideas to gain more power. This can cause problems when minority groups, or people who follow different religions, are treated unfairly. On the other hand, religion also inspires people to stand up against injustice and fight for their rights, showing that it can be a force for good.

Religion and politics do not always get along smoothly. Sometimes they work

together to control power, with religious leaders supporting governments and helping to guide people's behavior. Other times, they clash when both want to be in control. This back-and-forth relationship affects how society is governed, sometimes leading to positive changes and other times causing conflict.

In many cases, religious leaders use their influence to speak out on important issues and guide their followers toward what they believe is right. Whether through rituals, prayers, or public speeches, religion shapes how people think and act. While some believe religion should stay out of politics, others feel that it can help make government decisions fairer and more morally guided.

Religion and power are deeply interconnected, with religion often used to justify political authority and maintain social hierarchies, as seen in concepts like the divine right of kings and the caste system. However, religion can also be a tool for resistance and empowerment, challenging unjust power structures and advocating for social change.

Recap

- ◆ Religious movements are not only about faith but also involve power, identity, and social change.
- ◆ Ideology in religious movements shapes collective action and determines who benefits from belief systems.
- ◆ Religious movements can either support existing power structures or challenge them.
- ◆ Religious reform movements arise when people feel religion has become rigid, unjust, or outdated.
- ◆ The Protestant Reformation led by Martin Luther transformed Christianity and European society.



- ◆ Liberation theology emphasizes social justice and prioritizes the needs of the poor and oppressed.
- ◆ The Great Schism (1054) split Christianity into Roman Catholic and Eastern Orthodox branches due to doctrinal and authority disputes.
- ◆ The Counter-Reformation strengthened the Catholic Church through reforms and institutional changes like the Council of Trent.
- ◆ The Wahhabi Movement aimed to purify Islam by returning to Quran and Hadith-based practices.
- ◆ The Jewish Reform Movement modernised Judaism by adapting to changing social and cultural conditions.
- ◆ Indian reform movements like Brahmo Samaj promoted social equality, rationality, and women's rights.
- ◆ Arya Samaj focused on reviving Vedic teachings and opposing practices like caste discrimination and idol worship.
- ◆ The Bhakti Movement emphasized personal devotion and challenged caste hierarchies.
- ◆ Religion and power are interconnected, as seen in concepts like the divine right of kings and the caste system.
- ◆ Religion can also act as a force for resistance and empowerment, inspiring social reform and justice movements.

Objective Questions

1. Who started the Protestant Reformation?
2. What did Martin Luther criticize in the Catholic Church?
3. What document did Luther write to express his criticisms?
4. What is liberation theology mainly concerned with?
5. Who is known as the founder of liberation theology?
6. What does “preferential option for the poor” mean?
7. What was the main issue in the Great Schism of 1054?
8. What event marked the beginning of the Counter-Reformation?
9. Who founded the Wahhabi Movement?

10. What was the aim of the Jewish Reform Movement?
11. Who founded the Brahmo Samaj?
12. What was the goal of the Arya Samaj?
13. Who started the Aligarh Movement?

Answers

1. Martin Luther
2. The sale of indulgences
3. The Ninety-Five Theses
4. Helping the poor and oppressed
5. Gustavo Gutiérrez
6. Giving priority to the needs of the poor
7. Disputes over authority and doctrine
8. The Council of Trent
9. Muhammad ibn Abd al-Wahhab
10. To modernize Judaism
11. Raja Ram Mohan Roy
12. To return to the original teachings of the Vedas
13. Sir Syed Ahmed Khan

Assignments

1. Discuss religious reform movement and the reasons for its emergence.
2. Examine how religion challenges existing power structures.
3. Analyse the impact of the Wahhabi Movement on Islamic practices and its influence on reform movements in other parts of the world, such as India.

4. Explore the role of women in religious reform movements in India, such as the Brahmo Samaj and Arya Samaj.
5. Assess the influence of Aligarh Movement on Muslim education and political empowerment in colonial India.

Reference

1. Clarke, P. B. (Ed.). (2009). *The Oxford handbook of the sociology of religion*. Oxford University Press.
2. Fuller, C. J. (1992). *The camphor flame: Popular Hinduism and society in India*. Princeton University Press.
3. Gutiérrez, G. (1988). *A theology of liberation: History, politics, and salvation* (Rev. ed.). Orbis Books.
4. Sarkar, S. (1989). *Modern India, 1885–1947*. Macmillan Press.
5. Wuthnow, R. (2022). *Religion's power*. Oxford University Press.

Suggested Reading

1. Ahuja, R. (1993). *Indian social system*. Rawat Publications.
2. Fuller, C. J. (1992). *The camphor flame: Popular Hinduism and society in India*. Princeton University Press.
3. Madan, T. N. (Ed.). (1992). *Religion in India*. Oxford University Press.
4. Weber, M. (1993). *The sociology of religion* (E. Fischhoff, Trans.). Beacon Press. (Original work published 1922)



UNIT

Popular Religion and Cultic Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ explain the basic differences between a cult, a sect, and a popular religion
- ◆ comprehend the key features that define cults, sects, and popular religions
- ◆ compare a religion and a sect as well as a sect and a cult in terms of ideology and practice

Prerequisite

Let's begin by exploring a simple yet intriguing idea. Is religion only what we see in temples, churches, or mosques, or does it also live in our homes, festivals, and everyday practices? Why do some forms of religious expression feel simple and familiar, while others seem more intense and exclusive? When we explore popular religion and cultic religion, we enter two fascinating ways people experience the sacred. Popular religion is like the heartbeat of everyday life it blends formal teachings with local customs, folk traditions, and personal beliefs. Think of colorful festivals, family rituals, and simple prayers; these practices make religion feel close, meaningful, and accessible to everyone.

Now consider this: What happens when religious practice becomes more focused, disciplined, and exclusive? This is where cultic religion comes in. Unlike the broad and flexible nature of popular religion, cultic religion often involves strict rituals, specialised practices, and deep devotion to a particular deity, leader, or belief system. It is usually followed by smaller, tightly knit groups who perform sacred rites with great care and intensity. By comparing these two forms, we begin to see how religion operates at different levels from everyday community life to more concentrated spiritual commitment. As we move forward, this unit will help us understand how both popular and cultic religions shape identities, create meaning, and connect individuals and groups to the sacred in diverse ways.

Keywords

Cult, Sect, Popular religion, Cultural identity, Voluntary association

Discussion

Religion is a social institution that appears in many different forms across various cultures and societies. To understand how religion affects and is influenced by the social world, it's important to recognise these differences. In sociology, especially in the study of religion, scholars often talk about “popular religion” and “cultic religion.” These categories help us see how organised and accepted different religious practices are. Cults are usually small groups with unique beliefs that differ from mainstream society, often led by a charismatic figure or based on new ideas. Sects, however, are breakaway groups from established religions that want to return to what they believe is the true or pure version of their faith, often criticising the main religion for being corrupted.

On the other hand, popular religion includes the everyday beliefs and practices of ordinary people, which might not always match the official teachings of organised religions. It involves folk traditions, rituals, and informal practices that are more adaptable to local cultures, reflecting the experiences and needs of the community. Studying popular and cultic religions helps us understand how religious beliefs change and persist over time, showing their important roles in bringing people together and shaping identities.

5.2.1 Cult, Sect and Religion

When studying the sociology of religion, understanding the distinctions between cult, sect, and religion is essential for analysing how belief systems evolve, influence society,

and shape individual identities. These terms go beyond mere labels; they represent different stages and forms of spiritual and social organisation, each with its own dynamics and societal implications.

Cult, sect, and religion are often used to describe groups of people united by shared beliefs, but they have distinct meanings and characteristics. Religion refers to organised systems of faith and worship, typically with deep historical roots and broad societal acceptance. Sects are smaller groups that branch off from a main religion, usually due to disagreements with certain practices or beliefs. Cults, on the other hand, are more controversial, often centered around a charismatic leader and promoting ideologies that significantly deviate from mainstream society. Understanding these differences helps clarify the diverse ways in which people express and organise their spiritual or philosophical beliefs.

5.2.1.1 Cult

A cult is typically characterised as a group that demands unwavering loyalty to its beliefs, which are often considered deviant by mainstream society. Such groups are commonly led by a charismatic figure who exerts tight control over members. The term may also refer to new religious movements or social groups with distinct spiritual or philosophical practices. While often used in a negative sense, some scholars argue that participation in these groups can have positive mental health effects for certain individuals. The study of cults is a significant area in sociology, focusing on their formation

and the motivations behind why individuals join and remain involved.

The word 'cult' is derived from the Latin word 'cultus,' meaning worship, reverence, or labour. It entered the English language through the French word 'culte,' which refers to a particular form of worship. In English, "cult" refers to intense devotion toward a person, thing, or idea. However, the term has acquired a negative connotation due to the extreme obedience demanded by cult leaders. Members often follow every directive, even if it involves extreme actions, believing that their leader's guidance is the only path to salvation and that anything outside their practices is inherently evil.

5.2.1.2 Cultic Religion

Religious cults are small groups that often revolve around a charismatic leader and hold unconventional beliefs. Some well-known examples include Scientology, Heaven's Gate, Jonestown, the Manson Family, and NXIVM. Scientology is a religious movement founded by L. Ron Hubbard that emphasises self-improvement, spiritual enlightenment, and the concept of the mind's influence on well-being. Heaven's Gate is a group based on beliefs in extraterrestrial life and spiritual transformation, led by Marshall Applewhite, which gained attention for its unique worldview and practices. Jonestown, a community established by the Peoples Temple under Jim Jones, is known for its emphasis on communal living and social justice initiatives. The Manson Family is a group formed around Charles Manson in the late 1960s, influenced by countercultural ideas and communal living. NXIVM is a self-improvement organisation founded by Keith Raniere, which promotes personal development and leadership training. Dera Sacha Sauda, group, led by Gurmeet Ram Rahim Singh, has a large following in India. However, it has also been embroiled in controversy, with allegations of sexual abuse and violence.

These groups often isolate their members from society and exert strong control over their lives, sometimes leading to tragic outcomes. For instance, the Jonestown mass suicide and the Heaven's Gate tragedy highlight how destructive cults can become. Despite their differences, these cults share common features like manipulation, secrecy, and the use of fear to maintain control. This manipulation can have harmful effects on the members, leading to loss of personal autonomy and in extreme cases death.

Key factors that define a cult include the presence of charismatic leadership, where a central figure holds unquestioned authority, and their teachings are viewed as absolute. Cults also enforce control and conformity, with leaders dictating members' personal choices and maintaining discipline through peer pressure. Cults often isolate members from the outside world, creating a sense of dependency on the group. An emphasis on ideological purity is another hallmark, where any doubts or questioning of the cult's beliefs are discouraged, often leading to punishment or shaming. Cults may employ mind-altering practices such as meditation, sleep deprivation, or intense rituals to manipulate members' thoughts and behaviours.

A cult is known for its unconventional ideologies and distinct rituals that deviate from societal norms. Members often live in isolation from the broader community, strictly following the commands of their leader. One of the key tactics used within cults is encouraging members to sever ties with family members who do not share the same beliefs. This isolation increases their dependency on the cult, making it easier for the leader to maintain control. In addition, cults frequently employ psychological manipulation to break down members' mental resilience, further solidifying their loyalty and obedience to the group.



Common mind-altering practices used by cults include sleep deprivation, which weakens individuals' critical thinking abilities, making them more vulnerable to manipulation. Meditation and chanting are also employed to alter consciousness and foster a sense of unity, reinforcing group cohesion. Love-bombing, where new members are showered with affection and attention, helps create emotional dependency on the group and its leader. Cults frequently use fear induction, instilling fear of external threats to convince members that only the group can offer protection. Lastly, isolation from outsiders limits exposure to alternative viewpoints, ensuring members remain loyal to the cult.

Christians often view cults as heretical groups that challenge traditional Christian beliefs and spread doctrines that deviate from established teachings. According to Steven Hassan, cults can extend beyond religion, potentially being economic or secular in nature. He emphasised that not all cults are religious in their formation or function. Hassan also introduced the BITE model, an acronym that helps explain the methods cult leaders use to control their members. The model includes Behavior control, Information control, Thought control, and Emotional control, illustrating the comprehensive grip cult leaders exert to manipulate and dominate followers' lives.

Scholars distinguish between cults and religious movements by examining leadership, beliefs, social integration, and stability. Cults are usually led by a charismatic figure who exercises strict control over followers. At the same time, religious movements tend to have more democratic leadership structures and may not revolve around one individual. Cults often promote unconventional beliefs and practices that diverge from societal norms, in contrast to religious movements, which align more closely with established values. Furthermore, religious movements

are generally more socially integrated, gaining acceptance and recognition, while cults are frequently seen as deviant or even harmful, leading to societal rejection. Lastly, religious movements typically endure over time, whereas cults often face instability and difficulty maintaining membership due to their extreme practice

5.2.1.3 Sects

A sect is a subgroup that forms within a larger religious, political, or philosophical system, often arising due to perceived heresy or differing beliefs. Historically, the term has carried negative connotations, suggesting extremism or deviation from mainstream orthodoxy. Unlike established religious groups, sects usually attract members through voluntary association rather than by birth. They often emphasise a return to foundational principles, setting themselves apart from mainstream groups. In sociology, sectarianism highlights the sect's belief in the unique legitimacy of its views, which can lead to tension with the broader society.

The word 'sect' is derived from the Latin term 'secta,' which means a school of thought. Sects exist within all major religions and can be understood as branches or subgroups of the parent religion. For example, in Hinduism, sects include Vaishnava and Shaiva; in Christianity, sects include Baptism and Lutheranism; and in Islam, the primary sects are Sunni and Shia. These sects arise due to differing interpretations of religious teachings and practices, yet they remain part of the larger religious tradition

Sects are smaller subgroups within larger systems and follow a specific doctrine or set of beliefs. While often associated with religion, sects can also exist in non-religious contexts. For instance, in economics, there are capitalists and communists, and in psychiatry, there are Freudians and Jungians. This demonstrates that the term "sect" can refer to

religious denominations or to groups based on shared ideologies that may have nothing to do with religion. Each sect maintains its distinct ideas and beliefs, setting itself apart from the broader group or tradition.

A sect is a branch that emerges from a religion, often adhering to specific interpretations of that religion, while a cult is an organisation of people whose beliefs and practices may not be directly linked to religion. Members of a sect typically live normal lives within mainstream society, maintaining social connections, whereas members of a cult often isolate themselves from those who do not share their beliefs. Additionally, sects are generally accepted by governments and recognised as legitimate religious groups, while cults frequently face societal rejection and government scrutiny due to their unconventional practices and isolationist tendencies.

5.2.2 Popular Religion

Popular religion is about how everyday people bring their faith into their daily lives. It is less focused on following strict religious rules and more on the traditions, customs, and rituals that people feel connected to. Whether it is celebrating local festivals or practising family rituals, popular religion reflects how people live their beliefs in a way that feels personal and meaningful. What makes popular religion special is how it helps build a sense of community and cultural identity. It blends religious teachings with local traditions, making faith feel alive and accessible to everyone. Passed down through generations, these practices keep traditions strong and create shared experiences that connect people. Popular religion grows and evolves with communities, reflecting both cultural and personal beliefs and showing how faith becomes a meaningful part of everyday life.

Popular religion is all around the world,

showing how people mix official religious teachings with their own local customs. For example, in Mexico, many families celebrate the Day of the Dead (Día de los Muertos) to honour loved ones who have passed away. Even though most people in Mexico are Catholic, this celebration combines Catholic beliefs with ancient traditions. Families set up colourful altars with food, flowers, and candles to remember their ancestors, creating a special way to celebrate life and death.

In India, the Durga Puja festival is another great example. During this festival, people worship the goddess Durga by making beautiful statues and offering prayers. While Hinduism has its own temples and rituals, many families add their unique traditions, like singing local songs and dancing, to make the festival more fun and personal. Similarly, in Japan, people often mix Shinto practices, which honour nature and ancestors, with Buddhism. At funerals, families might follow Buddhist rituals but still visit Shinto shrines to pray for their ancestors. These examples show how popular religion helps people express their faith in ways that are meaningful and connected to their culture.

For many people, Christmas is a day when they celebrate the birth of Jesus Christ. It is not just for those who go to church; even people who do not attend regularly join in the fun. They decorate trees, hang stars, exchange gifts and enjoy festive meals with family and friends. Singing carols and feeling the holiday spirit make Christmas a joyful time for everyone, showing how religion can mix with fun traditions.

Diwali, known as the festival of lights, is similar. For Hindus, it celebrates the victory of good over evil, but it is also a time for everyone to join in, whether or not they follow all the religious rules. Homes are filled with bright oil lamps, and fireworks light up the sky. People share sweets and gather with their loved ones, making Diwali



a celebration of both culture and faith. These festivals show how religion can be a part of our lives while also bringing joy and connection to our communities.

During Ramadan, many Muslims fast from sunrise to sunset as part of their religious beliefs. However, this time is also about coming together as a community. Each evening, families and friends gather to break the fast and share meals. When Ramadan ends, everyone celebrates Eid, which is a joyful time for feasting, visiting family, and giving to charity. This makes Eid an important event that is both a cultural celebration and a religious occasion.

Onam exemplifies the concept of popular religion due to its widespread celebration across different faiths in Kerala, including Hindus, Christians, and Muslims, fostering a sense of communal harmony. While rooted in Hindu mythology, particularly the legend of King Mahabali, it transcends religious boundaries and emphasises inclusivity and shared cultural identity. The festival's rituals, such as the grand feast (Onasadya) and various traditional games, engage diverse communities, reinforcing social cohesion and collective participation. Thus, Onam reflects a blend of religious tradition and popular cultural practices.

Popular religion and institutional religion are two different ways people practice their faith. Institutional religion is like a big, organised group with rules, leaders, and places like churches or temples where everyone gathers. These leaders, like priests or monks, tell people how to worship and what to believe, and everyone is expected to follow the same teachings. For example,

in Christianity, people often go to church and follow what the Bible says. Popular religion, on the other hand, is more relaxed and personal. It includes things people do on their own, like praying at home or celebrating local festivals, which may not follow all the rules of institutional religion but still feel important to them.

Institutional religion usually brings people together in big groups to pray and follow set rituals, and it helps keep order in society. Popular religion, though, is more about the everyday lives of regular people. It includes traditions and celebrations that are part of local culture, like honouring ancestors or regional festivals. Sometimes, popular religion gives people a way to express their beliefs in ways that feel more personal or connected to their own life experiences, even if it doesn't match the teachings of the big, organised religion.

The term "popular religion" has some problems when people use it. One issue is that it puts many different religious practices into one big group, which makes it hard to see the special beliefs and traditions of each community. It can make these practices seem less important like they are not as good as official religions. Another problem is that people sometimes think popular religion stays the same forever, but in reality, these beliefs change over time as people live their daily lives. Also, this term can make it seem like people are just following traditions without thinking instead of seeing their beliefs as real expressions of their faith. It's important to understand that popular religion is complex, and we should appreciate how people connect with their faith in unique ways.

Recap

- ◆ Religion is a social institution that exists in diverse forms across different societies and cultures.
- ◆ Sociologists classify religion into categories like popular religion and cultic religion to analyse its social role.
- ◆ Cults are small, often controversial groups with beliefs that differ from mainstream society.
- ◆ Cults are usually led by charismatic leaders who exercise strong control over followers.
- ◆ Sects are breakaway groups that aim to restore the “true” or “pure” form of a religion.
- ◆ Sects arise due to dissatisfaction with the practices or beliefs of the parent religion.
- ◆ Religion refers to organised systems of faith with historical roots and broad social acceptance.
- ◆ Cults, sects, and religions represent different forms and stages of religious organisation.
- ◆ The term “cult” originates from the Latin word cultus, meaning worship or reverence.
- ◆ Cults often isolate members from society and enforce strict conformity and obedience.
- ◆ Popular religion consists of everyday practices, rituals, and beliefs of ordinary people.
- ◆ It blends official religious teachings with local customs, traditions, and cultural practices.
- ◆ Popular religion helps build community identity and strengthens social bonds.
- ◆ It evolves over time and reflects the lived experiences of people in different societies.
- ◆ Studying popular and cultic religions reveals how religion adapts, persists, and shapes human identity and social life.

Objective Questions

1. What is religion in sociology?
2. Why do sociologists study different forms of religion?
3. What are the two main categories used in the sociology of religion?
4. What is a cult?
5. Who usually leads a cult?
6. What is a sect?
7. Why do sects form?
8. What is popular religion?
9. How does popular religion differ from official religion?
10. What is meant by religion as an organised system?
11. How do cults differ from religious movements?
12. What is the role of studying popular and cultic religions?

Answers

1. Religion is a social institution that appears in many forms across cultures and societies.
2. To understand how religion affects and is influenced by the social world.
3. Popular religion and cultic religion.
4. A cult is a small group with unique beliefs, often led by a charismatic leader and differing from mainstream society.
5. A charismatic leader with strong control over members.
6. A sect is a breakaway group from an established religion that seeks to restore its original purity.

7. They form due to disagreements with the main religion's beliefs or practices.
8. Popular religion includes everyday beliefs and practices of ordinary people, often mixed with local traditions.
9. It may not strictly follow official teachings and is more adaptable to local culture.
10. It refers to established religions with structured beliefs, practices, and societal acceptance
11. Cults are often isolated and deviant, while religious movements are more socially accepted and organized
12. It helps understand how religious beliefs change, persist, and shape identities.

Assignments

1. Discuss popular religion and explain why it is important to people
2. Analyse how cultural factors influence the development and spread of popular religions.
3. Explain how a cult is typically formed and what makes it different from a sect.
4. Examine how popular religion helps build communities and how it might also cause divisions.
5. Explain the historical and sociological significance of sects within major religions, such as Sunni and Shia in Islam or Vaishnava and Shaiva in Hinduism.

Reference

1. Hassan, S. (1990). *Combating cult mind control*. Park Street Press.
2. Troeltsch, E. (1960). *The social teachings of the Christian churches*. Westminster Press. (Original work published 1912)
3. Singer, M. T., & Lalich, J. (1996). *Cults in our midst: The hidden menace in our everyday lives*. Jossey-Bass.
4. Wilson, B. R. (1970). *Religious sects: A sociological study*. McGraw-Hill.
5. Turner, B. S. (2013). *The religious and the political: A comparative sociology of religion*. Cambridge University Press.
6. Cresswell, J., & Wilson, B. (2002). *New religious movements: Challenge and response*. Routledge.

Suggested Reading

1. Turner, V. (1995). *The ritual process: Structure and anti-structure*. Transaction Publishers. (Original work published 1969)
2. Barker, E. (1982). *New religious movements: A perspective for understanding society*. Edwin Mellen Press.
3. Lewis, J. R. (1998). *The encyclopedia of cults, sects, and new religions*. Prometheus Books.



UNIT

Religion and Politics - Politicisation of Religion

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ explain the meaning of the politicisation of religion
- ◆ understand how the intersection of religion and politics can lead to social problems such as division and conflict
- ◆ explore the role of the politicisation of religion in India

Prerequisite

Imagine a peaceful town where people of different faiths live together in harmony, celebrating festivals, sharing meals, and building relationships based on mutual respect. Now consider what happens when politics enters this space. As elections approach, leaders may begin to appeal not to shared humanity but to religious identity creating fear, drawing boundaries, and dividing people into “us” and “them.” Gradually, trust gives way to suspicion, and unity begins to fracture. This shift raises an important question: is religion always a source of peace and belonging, or can it also become a tool for political power and division?

This unit on the politicisation of religion explores the complex relationship between religion and politics two powerful forces that shape society. Religion influences values, beliefs, and identities, while politics deals with governance and the distribution of power. When they intersect, the outcomes can vary widely. Religion may legitimise authority, promote ethical leadership, and unite people. However, it can also be used to mobilise support, exclude certain groups, and deepen divisions for political gain. In a diverse society like India, where multiple religions and cultures coexist, this interaction becomes even more significant, sometimes leading to communalism, where religious identity is prioritised over shared national belonging.

Historically, the politicisation of religion has roots in processes such as colonial “divide and rule” policies, which intensified communal divisions for political purposes. These divisions have persisted beyond independence, shaping contemporary political and social life. The consequences of communalism can be severe, including social tensions, violence, and the weakening of democratic and secular values. This unit encourages a critical examination of how religion and politics influence each other, who benefits from this relationship, and how societies can foster harmony, mutual respect, and inclusive coexistence in the face of diversity.

Keywords

Religion, Secularism, Politicisation of religion, UCC, CAA

Discussion

The relationship between religion and politics has existed since ancient times, with religious influencing not just personal beliefs but also how societies are governed. Historically, religious institutions have given moral guidance and legitimacy to rulers, while political leaders have supported these institutions, creating a partnership that shaped laws, social norms, and even wars. However, with the development of modern secular states, a change began, promoting the idea that religion should be separate from government. This was to ensure that different religions could coexist peacefully within one nation. Despite this separation, religion still plays a significant role in politics today, as leaders often use religious beliefs to win elections and push their agendas. This mixture of religion and politics can either bring people together or create divisions, depending on how it is used. Understanding this relationship helps us see how religious and political institutions have changed over time and how they continue to affect our society today.

Across the world, we have seen how political leaders manipulate religious beliefs to ignite emotions, rally support, and divide

populations. While the blending of politics and religion is not a new phenomenon, its impact on modern societies has grown increasingly significant. When political power co-opts religious identities, it disrupts personal faith and profoundly reshapes social relations. For sociology students, understanding the politicisation of religion offers a window into how political ambitions can erode social cohesion and fan the flames of conflict. The consequences can be far-reaching, turning neighbors into strangers and communities into battlegrounds. In this discussion, we will look at the politicisation of religion and its various dimensions. Since this topic can be controversial, please keep an open mind and approach it as a sociology learner.

5.3.1 Politicisation of Religion

Religion and politics are two crucial components of society that significantly shape human interactions and governance. As Peter Berger explains, religion unites people through shared beliefs and provides them with a sense of purpose beyond daily life, fostering connections among individuals within a community bound by common

values and faith. In contrast, politics is concerned with making decisions that affect the entire community, addressing issues of justice, rights, and resources.

The politicisation of religion happens when political leaders use religion to gain power or win support from people. This means they take religious beliefs, practices, or symbols and mix them with politics to achieve their goals. While religion is supposed to help people live better lives by guiding them morally and spiritually, it can sometimes be used to create divisions between people. For example, political leaders may encourage people to vote for them because of their religion, or they may pass laws that favour one religion over others. This can cause tension, conflict, and even violence between different religious groups.

In countries like India, where many different religions exist, this can have a big impact. When politicians use religion in their campaigns, it can lead to people feeling more separated from each other because of their beliefs. Instead of working together, people may start seeing others from different religions as threats. This can change how communities interact and cause unrest, making it harder for people of different religions to live peacefully together.

However, when religion and politics become overly intertwined, it can lead to significant challenges, such as the creation of unfair rules that privilege one religion over others or fostering a belief that one's faith is superior. This overlap may result in social division, conflict, and a lack of respect for diverse beliefs. Therefore, understanding the dynamics between religion and politics is essential for promoting peace and respect among all religious communities, enabling society to work towards a more inclusive and harmonious environment for everyone.

The politicisation of religion refers to the manipulation of religious beliefs,

identities, and practices by political leaders or movements to achieve political goals. This often results in deepening societal divisions, fueling conflicts, and marginalising minority communities. Across the globe, various examples demonstrate how religion is intertwined with politics, leading to complex and sometimes dangerous outcomes.

In a diverse democracy like India, religious identity can be a powerful tool for mobilising voters. Political parties often appeal to specific religious groups, promising to protect their interests and address their grievances. This can lead to a focus on religious issues in political campaigns, sometimes overshadowing other important concerns. Social and economic inequalities can intensify religious tensions. When certain groups feel marginalised or discriminated against, they may turn to religious identity as a source of solidarity and a means of asserting their rights. This can be exploited by political actors who seek to gain support by playing on these grievances.

In the United States, the alignment of Evangelical Christian groups with the Republican Party has significantly shaped political discourse, particularly on issues such as abortion, same sex marriage, and religious freedom. In the 1980s, the "Moral Majority" movement saw conservative Christian leaders influence government policies by framing social issues as moral imperatives based on Christian doctrine. This strategy continues to affect the American political landscape today, with religion playing a key role in shaping views on controversial social issues. However, the politicisation of Christianity has also led to increasing numbers of Americans abandoning religion, viewing it as too closely linked to partisan politics, especially after Donald Trump's presidency.

In the Middle East, political Islam presents a similar case. Movements like the Muslim Brotherhood in Egypt have aimed to infuse



governance with Islamic principles, often in response to what they perceive as the failures of secular regimes. While this appeals to those who feel their religious identity is threatened, it raises concerns about the rights of religious minorities and the preservation of secular governance. Religious leaders in the region often lose credibility when aligned with political movements, diminishing their authority in societal discourse.

Since the 1979 revolution, Iran has been governed as an Islamic theocracy, where Shia Islamic principles are enshrined in law. Religious leaders hold significant power, and religious narratives are used to justify political decisions and maintain control over the populace. This intertwining of religion and politics shapes everything from legal matters to foreign policy, further highlighting how deeply politicised religion can influence a nation's governance.

Another stark example comes from Myanmar, where Buddhist nationalism has played a crucial role in politics, particularly in the marginalisation and persecution of the Rohingya Muslim minority. Buddhist identity has been leveraged by political parties and military leaders to consolidate power and justify actions against non-Buddhist communities, leading to widespread violence and human rights abuses.

In Israel, Religious Zionism plays a prominent role in shaping policies, particularly concerning the Israeli-Palestinian conflict. Religious arguments are often used to justify the expansion of Jewish settlements in the West Bank, complicating peace efforts and deepening divisions within the region.

These examples from India, the U.S., the Middle East, Myanmar, and Israel demonstrate how political leaders or movements manipulate religious identities, beliefs, and symbols to gain or maintain power. The consequences of politicising religion can be severe, creating an “us versus

them” mentality that deepens societal divides and makes compromise difficult. When religious and political identities become closely intertwined, tensions can escalate, and violence may follow. In many cases, religious leaders lose credibility when linked to political agendas, which alienates followers and undermines the core values of religious faith.

5.3.2 Indian Scenario

In India, the politicisation of religion has profoundly impacted its social and political fabric. As a diverse country with numerous religious traditions, India provides fertile ground for the intertwining of religion and politics. The use of religious symbols and rhetoric has become commonplace in Indian political discourse, often leading to the communalisation of society and increased tensions among different religious communities.

The intertwining of Hindu nationalism with Indian politics, particularly through the Bharatiya Janata Party (BJP) and its ideological parent, the Rashtriya Swayamsevak Sangh (RSS), has been extensively discussed by various political thinkers. Numerous studies and scholarly works have analysed how leaders from the BJP frequently employ Hindu symbols, rituals, and narratives to appeal to the majority Hindu population, which has led to the marginalisation of minority groups such as Muslims and Christians. This marginalisation has resulted in communal tensions and conflicts, especially with policies like the Citizenship Amendment Act (CAA), perceived as discriminatory against Muslim immigrants.

The Ram Janmabhoomi issue, concerning a site in Ayodhya, has been a prominent example of how religious beliefs can intersect with political discourse in India. The dispute over the Babri Masjid, demolished in 1992,

centered on claims that it occupied the birthplace of Lord Ram. This controversy became a significant point of contention, mobilising various groups and contributing to communal tensions and violence. The issue played a substantial role in political mobilisation, and ultimately led to a court ruling in 2019. The court's decision included provisions for both temple construction and the allocation of alternative land for a mosque, reflecting an attempt to find a balanced solution.

Enacted in 2019, the CAA grants citizenship to refugees from neighbouring countries like Pakistan, Bangladesh, and Afghanistan, excluding Muslims. Critics argue that this law discriminates on religious grounds, representing an attempt to redefine Indian citizenship through a Hindu nationalist lens. The CAA sparked widespread protests and raised concerns about the erosion of India's secular principles, further entrenching the division between religious communities.

India has complex regulations around cattle protection that vary by state. These laws reflect traditional cultural and religious practices where cows are considered sacred. However, the implementation of these regulations has created challenges for those involved in legitimate cattle-related trade and commerce. There have been instances of tensions between different communities regarding this issue. The matter continues to be a subject of ongoing public discourse, highlighting the need for balanced policies that respect both religious sentiments and economic activities while maintaining social harmony and the rule of law.

The Uniform Civil Code (UCC) proposes replacing personal laws based on religious traditions with a common set of laws governing all citizens. While proponents argue it would promote equality, critics especially from minority communities view it as an attempt to impose a Hindu-centric

legal framework, infringing on religious freedoms. This debate reflects the tension between secularism and religious identity in contemporary Indian politics.

The politicisation of religion in India demonstrates how religious identity and symbolism are manipulated within political contexts, leading to divisions and tensions among various communities. This ongoing challenge poses significant risks to the secular fabric of the nation and highlights the importance of addressing the implications of such politicisation for social harmony and political stability. The politicisation of religion is a double edged sword. While it can be an effective tool for political mobilisation, it often leaves a trail of division, violence, and weakened secular principles in its wake. In India, the blending of religion and politics has had a profound impact on its social fabric, leading to a more polarised and sometimes violent society. For sociology students, this phenomenon is a critical area of study. By examining how religion is used in politics, the consequences of this use, and its broader implications for society, students can gain valuable insights into the forces shaping the world around them. As we navigate a future where the lines between religion and politics may become even more blurred, understanding these dynamics will be essential for fostering a more inclusive and tolerant society.

5.3.3 Communalism: Concept and Impact

In a country as diverse as India, where every corner echo with different languages, beliefs, and traditions, one might hope for unity in diversity. Yet, the shadow of communalism looms large, dividing communities along religious lines and stoking the fires of distrust. Communalism is not just a word—it's a force that has shaped the course of India's history, often turning neighbours into adversaries. As we delve



into the concept of communalism and its troubling manifestations, especially in India, we are not just studying a phenomenon; we are uncovering the roots of conflicts that have repeatedly tested the very fabric of this nation. Why does communalism persist? What are the costs of allowing our communities to become increasingly polarised? These are the questions that demand answers if we are to move toward a more harmonious society.

Communalism in India refers to the allegiance to one's own ethnic or religious community over the broader society, often leading to tensions and conflicts. It is a complex social phenomenon deeply embedded in the historical, political, and cultural fabric of the country. The roots of communalism can be traced back to colonial policies that fostered divisions among communities, which were later exacerbated by post-independence politics. Understanding communalism and its impact on Indian society is crucial for addressing the challenges it poses to national unity and social harmony.

In this discussion, we will look at communalism and its impact. Since this topic can be controversial, please keep an open mind and approach it as a learner of sociology. We do not intend to hurt anyone through this. Communalism refers to the allegiance to one's own ethnic, religious, or cultural group over the larger society. In a country like India, where multiple religions and cultures coexist, communalism can lead to conflicts between groups, disrupting societal harmony. It often arises when individuals prioritise their religious identities over national unity, resulting in division and conflict.

5.3.3.1 Concept of Communalism

Communalism is a belief system where individuals or groups prioritise the interests

of their religious or ethnic communities over those of others. This ideology often fosters a strong, exclusive loyalty to one's own group, resulting in an "us versus them" mentality. It transcends mere cultural or religious differences, becoming a politicised phenomenon that can lead to social division and conflict. In India, communalism frequently manifests as violence, social strife, and disruptions to the social order. Communalism can be defined as a socio-political system where religious and ethnic affiliations are leveraged to mobilise political support. This often involves justifying discrimination or violence against other communities. In this sense, communalism transforms religious or ethnic identities into political identities, resulting in exclusionary practices, social segregation, and inter-community conflicts.

Communalism fundamentally prioritises the interests of a particular religious or ethnic community over those of the broader society. This mindset turns cultural or religious differences into political weapons, fostering a divisive narrative that creates mistrust and fear. In India, communalism has not only divided communities but has also been exploited by various political forces seeking to consolidate power. It manipulates society's natural diversity, transforming coexistence into competition.

Communalism is more than a collection of individual prejudices; it is a systematic socio-political phenomenon. It mobilises religious or ethnic identities for political gain, often leading to the marginalisation or demonisation of other groups. This process is not spontaneous; it is orchestrated by those who benefit from societal division. In India, communalism has driven some of the most tragic and violent episodes in the nation's history, showcasing its destructive potential.

Communalism is a socio-political ideology that emphasises the identity and interests of

specific communities, frequently resulting in exclusion or hostility toward others. It promotes loyalty to one's community over national identity, fostering an "us versus them" mindset. This ideology manifests in political, social, and economic forms, leading to division and conflict within society. In India, the roots of communalism can be traced back to historical factors, including colonial policies, and it has been politically exploited to amplify religious differences, resulting in significant social tensions and violence.

5.3.4 Communalisation Problems in India

The story of communalism in India is long and complex, deeply intertwined with the country's colonial past and its post-independence political dynamics. The partition of India in 1947, which led to one of the largest mass migrations in history, was a direct consequence of communalisation, illustrating how deeply ingrained and powerful this force can be. Today, communalism continues to influence Indian politics and society, often erupting in violence and discord. Whether through inflammatory rhetoric during elections or biased media portrayals, the process of communalisation keeps old wounds fresh, preventing true healing and reconciliation.

Communal violence is perhaps the most visible and devastating consequence of communalism. Incidents like the 1984 anti-Sikh riots, the 2002 Gujarat riots, and the Manipur violence 2024 leave behind not just physical destruction but also deep psychological wounds. Families are torn apart, livelihoods destroyed, and entire communities live in fear of recurring violence. The trauma from such events often spans generations, leaving a legacy of mistrust and bitterness. These riots create a cycle of retaliation and fear, making

peaceful coexistence increasingly difficult and perpetuating a sense of vulnerability among minority communities.

In October 1984, violent riots erupted across India after the assassination of Prime Minister Indira Gandhi. The violence primarily targeted the Sikh community, leading to the deaths of over 4,000 Sikhs, particularly in Delhi and Uttar Pradesh. Many families were devastated as homes were destroyed and people were brutally attacked. This tragic event highlighted deep-rooted tensions and has left lasting scars on Indian society, prompting ongoing discussions about justice and reconciliation.

The Babri Masjid Demolition on December 6, 1992, was a major event that changed how Hindus and Muslims related to each other in India. Hindu activists destroyed the Babri Masjid in Ayodhya, claiming it was built on the birthplace of Lord Ram. This act led to riots and violence all over the country, resulting in many lives lost. The effects of this event were severe, leaving deep wounds in society and making it hard for different communities to trust each other again.

Similarly, the Gujarat riots in 2002 is another example of communal violence. The riots began after a train carrying Karsevakars was set on fire in Godhra, killing 58 people. Following this incident, many violent clashes broke out, mostly affecting the Muslim community. These riots caused significant damage and suffering, leading to a substantial loss of life and property. The Gujarat riots remain a sensitive topic in India today, continuing to influence political discussions and the relationships between different religious groups.

The Muzaffarnagar riot in September 2013 happened in Muzaffarnagar district, Uttar Pradesh, causing the death of at least 62 and forced over 50,000 people to leave



their homes. The trouble started after a fight on August and got worse after the Khap panchayat that stirred up more conflict. To bring peace, the government imposed a curfew and sent in the army by September. This event was one of the deadliest since the 2002 Gujarat riots and hurt the relationships between two communities. It showed how fragile peace can be in India and raised worries about the influence of politics on religious tensions.

Since 2015, mob lynching has become a troubling issue in India, with nearly 90 reported deaths. These incidents are often linked to communal tensions, especially surrounding cow protection and rumours about child abduction, disproportionately affecting Muslims and Dalits. Recent reports suggest that many of these lynching's have occurred in BJP-ruled states, raising concerns about the perceived impunity for perpetrators. Despite some legal measures, the response from authorities has been criticised as insufficient, contributing to a climate of fear among marginalised communities.

In recent years, India has faced troubling incidents of violence between different communities, such as the ethnic clashes in Manipur in 2023 and the February 2024 riots in states like Bihar and Uttarakhand. In Manipur, conflicts arose between different ethnic groups, while the riots were triggered by provocative religious processions and political actions, resulting in over 150 injuries and six deaths. These events highlight the ongoing struggle to maintain harmony in the country, emphasising the need for everyone to work together and understand one another to prevent such violence in the future. Building trust and respect among communities is crucial for ensuring a safer and more peaceful India for all.

As communalism deepens, it drives communities apart, leading to social segregation. This segregation is not just

physical but also mental, as communities retreat into their own enclaves, living in isolation from those of other faiths. Ghettos and religious enclaves become common, where people of the same religion cluster together, often out of fear or necessity. This physical separation only intensifies the mistrust and stereotypes between communities, making reconciliation and social harmony more difficult. Over time, such segregation can erode the social fabric, as different communities have fewer interactions and less understanding of each other's cultures and beliefs.

The rise of communalism has profound implications for the political landscape. Political parties, in their quest for power, often exploit communal sentiments, using divisive rhetoric to polarise the electorate. This not only distorts democratic processes but also fosters an environment where majoritarian interests overshadow those of minorities. The result is a governance style that is exclusionary and often discriminatory, where policies are shaped more by the need to appease the majority than by a commitment to justice and equality. In the long term, such polarisation can destabilise democratic institutions and undermine the principles of fairness and inclusivity.

One of the most insidious effects of communalism is the erosion of secular values. The Indian Constitution envisions a nation where all religions are treated equally, but as communalism gains ground, these secular principles are increasingly under threat. This erosion is evident in the growing acceptance of religious discrimination and the diminishing space for religious diversity. Over time, this trend can lead to the marginalisation of minority communities, as the state becomes less neutral and more aligned with the interests of the majority.

Communal tensions often lead to significant economic disruptions, particularly

in areas prone to violence. Businesses suffer as markets close down, investors pull out, and overall economic activity grinds to a halt. The impact is felt most acutely by small businesses and daily wage workers, who are left without income for extended periods. Moreover, the long-term economic impact can be severe as communities struggle to recover from the losses incurred during bouts of violence. The economic fallout of communalism not only exacerbates poverty but also deepens existing inequalities between different communities, further fuelling resentment and division.

The ripple effects of communalism permeate every aspect of society, from the fear and insecurity that grip families during communal riots to the long-term economic setbacks that cripple entire communities. As these divisions deepen, they not only

threaten the peace and stability of society but also undermine the very foundations of a diverse and inclusive nation. In a country as diverse as India, communalism is a dangerous adversary to social harmony and national unity. The problems it brings—violence, segregation, political polarisation, and economic disruption—are too severe to ignore. For example, Gujarat violence, Manipur violence, and Public lynching are all instances when the secular identity of the country blurred and favoured the majority. Combating against communalism requires more than just policy changes and it demands a shift in mindset, where dialogue and understanding replace distrust and division. By fostering a culture of inclusivity and respect for all communities, India can move beyond the shadows of communalism and toward a brighter, more unified future.

Recap

- ◆ The relationship between religion and politics has existed since ancient times, shaping societies and governance.
- ◆ Religious institutions historically provided moral guidance and legitimacy to rulers.
- ◆ The rise of secular states introduced the idea of separating religion from government.
- ◆ Secularism aimed to ensure peaceful coexistence among different religious groups.
- ◆ Despite this separation, religion continues to play an important role in modern politics.
- ◆ Political leaders often use religious beliefs to gain support and win elections.
- ◆ The interaction between religion and politics can either unite people or create divisions.
- ◆ Politicisation of religion refers to using religious beliefs and identities for political purposes.

- ◆ Politicised religion may lead to tension, conflict, and even violence among communities.
- ◆ Religion provides a sense of unity and purpose, while politics deals with governance and decision-making.
- ◆ Understanding the relationship between religion and politics is essential for promoting peace, inclusivity, and social harmony.
- ◆ Communalism is a socio-political ideology where people prioritise their religious or ethnic community over national unity.
- ◆ Communalism creates divisions in society by encouraging loyalty to one's own group rather than the broader nation.
- ◆ In India, communalism has been a major force shaping historical and contemporary conflicts.
- ◆ Communal roots can be traced to colonial policies like “divide and rule,” which deepened religious differences.
- ◆ Communalism promotes an “us versus them” mentality, leading to mistrust and hostility.
- ◆ It often results in violence, social unrest, and disruption of harmony in society.
- ◆ Major events like the 1947 partition show the destructive power of communal divisions.
- ◆ Incidents such as the 1984 anti-Sikh riots, 1992 Babri Masjid demolition, and 2002 Gujarat riots highlight its impact.
- ◆ Communalism leads to long-term psychological trauma and fear among communities.
- ◆ Communalism causes social segregation, where communities live separately and interact less with each other.
- ◆ Political parties often exploit communal sentiments to gain votes and power, leading to polarisation.
- ◆ Communalism also affects the economy by disrupting markets, livelihoods, and increasing inequality, making social harmony harder to achieve.

Objective Questions

1. What has existed since ancient times influencing governance?
2. Who provided legitimacy to rulers historically?
3. What type of state promotes separation of religion and government?
4. Why was secularism introduced?
5. What do leaders use to win elections?
6. What is the manipulation of religion for political gain called?
7. Who explains religion as uniting people?
8. What does politics mainly deal with?
9. What can politicised religion create between groups?
10. Which country is cited as a diverse democracy?
11. What does communalism primarily promote?
12. Where is communalism a major socio-political issue discussed in the text?
13. What policy during colonial rule contributed to communal divisions?
14. When did the partition of India take place?
15. What major event targeted Sikhs after a Prime Minister's assassination?
16. What structure was demolished in 1992 leading to communal riots?
17. Where did the 2002 communal riots occur?
18. What type of mindset does communalism create between groups?
19. Why do political parties use communalism?
20. What value is weakened by communalism in India?

Answers

1. Religion
2. Religious institutions
3. Secular state
4. Peaceful coexistence
5. Religious beliefs
6. Politicisation of religion
7. Peter Berger
8. Governance and decisions
9. Conflict and division
10. India
11. Community loyalty
12. India
13. Divide and rule
14. 1947
15. 1984 riots
16. Babri Masjid
17. Gujarat
18. Us vs them
19. Power
20. Secularism

Assignments

1. Critically evaluate the impact of religious nationalism on democratic principles.
2. Discuss the role of political leaders in using religious symbols and narratives to gain electoral support
3. Explain how the Uniform Civil Code debate reflects the intersection of religion and politics in India.
4. Critically evaluate why sociology students need to study the politicisation of religion.

Reference

1. Anand, D. (2011). *Hindu nationalism in India and the politics of fear*. Palgrave Macmillan.
2. Haynes, J. (Ed.). (2009). *Routledge handbook of religion and politics*. Routledge.
3. Ognjenović, G., & Jozelić, J. (2014). *Politicisation of religion, the power of state, nation, and faith: The case of former Yugoslavia and its successor states*. Palgrave Macmillan.
4. Jaffrelot, C. (1996). *The Hindu nationalist movement and Indian politics: 1925 to the 1990s*. Penguin Books.
5. Cesari, J. (2021). *We God's people: Christianity, Islam and Hinduism in the world of nations*. Cambridge University Press.

Suggested Reading

1. Sarkar, T. (2021). *Hindu nationalism in India*. C. Hurst & Co.
2. Vanaik, A., & Bhargava, R. (2010). *Understanding contemporary India: Critical perspectives: Delhi University reader*. Pearson Longman.
3. Anderson, E. T. G. (2024). *Hindu nationalism in the Indian diaspora: Transnational politics and British multiculturalism*. Oxford University Press.
4. Shakir, M. (1989). *Religion, state and politics in India*. Ajantha Publications.

SGOU



BLOCK

Contestations Over Religion



UNIT

Fundamentalism: Concept, Issues

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ explain the concept of fundamentalism, including its origins, key characteristics, and the contexts in which it arises
- ◆ analyse how fundamentalist ideas affect political, religious, and cultural environments
- ◆ recognise and describe the specific challenges posed by fundamentalism
- ◆ explore how religious fundamentalism is often used as a tool in political movements

Prerequisite

What happens when people feel that their beliefs are being challenged or diluted? Why do some individuals or groups insist on returning to what they see as the “pure” or original form of their faith? Fundamentalism emerges in such contexts as a strong response to change, modern ideas, and perceived threats to tradition. It involves a strict and unwavering commitment to specific beliefs, often rejecting alternative interpretations and embracing a literal understanding of sacred texts. While it began in early 20th-century Protestant contexts, today it appears across many religious, political, and cultural settings.

Now consider this: How does fundamentalism affect a diverse society? In a country like India, where multiple religions, cultures, and traditions coexist, fundamentalist ideas can create significant challenges. When groups begin to see their beliefs as the only correct path, it can lead to intolerance toward others and resistance to diversity and secular values. This can influence not just personal beliefs but also social relationships, shaping how communities interact with one another in everyday life.

As we explore further, we must ask what happens when fundamentalism intersects with politics? In many cases, religious sentiments are used to mobilise support and gain power, intensifying divisions within society. This blending of rigid belief systems with political agendas can contribute to social tensions, conflicts, and even violence. Understanding fundamentalism, therefore, is essential for analysing how belief systems can both shape identities and influence the stability, harmony, and democratic values of a society.

Keywords

Fundamentalism, Fanaticism, Politics, Minorities, Marginalisation

Discussion

Think about a small town where everyone gathers at the local church, mosque, or temple every week. The people there share strong beliefs, but some of them believe that their sacred texts must be followed exactly as written, without any changes. This way of thinking is called religious fundamentalism, and it's a powerful force in our world today. Fundamentalists hold their beliefs tightly, often seeing them as the only true path. While this can create a strong sense of community and belonging, it can also lead to disagreements with those who think differently. When these strict interpretations clash with modern ideas and values, it can spark conflicts and misunderstandings. Religious fundamentalism influences not just individuals but also entire communities and countries, affecting everything from cultural traditions to political decisions. In this discussion, we'll explore what religious fundamentalism means, why it's such a significant topic, and how it affects both people and society at large. Together, we'll uncover the ideas behind these beliefs and understand their impact on our world.

6.1.1 Concept of Fundamentalism

Fundamentalism is a potent and often controversial force within contemporary society. It is characterised by an unyielding belief in the absolute authority of sacred texts and a strict adherence to religious doctrines. This phenomenon, which spans multiple religions, has significant implications for both religious communities and the broader socio-political landscape. In this unit we will delve deeper into the central aspects of religious fundamentalism, exploring its definition, historical origins, different manifestations, impact on society, and contemporary relevance.

Fundamentalism is a belief system where sacred texts are not just important—they are seen as the ultimate, unchangeable truth that governs every aspect of life. Fundamentalists don't just follow these texts; they adhere to them with unwavering conviction, rejecting any modern or secular ideas that don't align with their literal interpretation. This rigid

mindset often leads them to take a stand—sometimes militantly—against anything they perceive as a threat to their beliefs. Whether through activism, social pressure, or even extreme measures, they defend what they see as the one true path, often with a deep suspicion of other religions or beliefs.

Fundamentalism, according to David E. Hunter and Philip Witten, is centred around a strict, dogmatic belief in what they consider to be the central tenets of their religion. According to Alan G. Johnson, this movement emphasises the indisputable veracity of fundamental religious doctrines, particularly those derived from holy books like the Christian Bible and the Islamic Quran. However, fundamentalism is not merely a religious phenomenon; it frequently permeates politics as well, impacting social programs and national discussions, making it a potent force in both public and religious life.

Modern religious fundamentalism originated in the late 19th century, especially in the United States, where it first appeared among ultra-Protestant organisations. Fast social and intellectual developments, such as the emergence of modern science, secularism, and more sophisticated biblical criticism, characterised this time. Many people see these advancements as a direct threat to conventional Christian beliefs. Fundamentalists attempted to reiterate the Bible's inerrancy and the core tenets of Christianity in response. The Fundamentals, a collection of articles written between 1909 and 1920 that outlined basic Christian doctrines, including the virgin birth, the resurrection of Christ, and the veracity of miracles, gave the movement a big boost. These publications laid the groundwork for what would become a global phenomenon, influencing religious movements across the world.

Religious fundamentalism can be found in different religions, and it means following

strict beliefs and practices. For example, in Christianity, some people believe in every word of the Bible exactly as it is written and don't agree with modern ideas like evolution. In Islam, some groups want to follow the Quran very closely and live by Islamic rules in every part of life, including politics. In Judaism, there are ultra-Orthodox Jews who stick to very old customs and religious laws. Hindu fundamentalism is a bit different, as it often focuses on promoting Hindu identity and culture.

Religious fundamentalism is defined by a strict interpretation of sacred texts, where every word is considered the truth. Fundamentalists believe their scriptures are the literal word of God, leaving no room for reinterpretation or adaptation to modern circumstances. This rigid adherence to religious texts shapes their worldview and leaves little space for questioning or debate. Along with this, fundamentalists aim to return to what they see as the pure, original ideals of their faith. They divide the world into the "righteous," who follow these ideals, and the "others," who have strayed, which often leads to a highly exclusionary approach to community and belief.

A major feature of religious fundamentalism is its rejection of religious pluralism and modernity. For fundamentalists, their faith is the only true religion, and they dismiss the idea that different religions or even different interpretations of their own faith can coexist. They believe that allowing religious diversity weakens the truth of their beliefs. They strongly oppose secularisation and modern values that contradict their religious teachings. The separation of religion from public life, acceptance of diverse lifestyles, and scientific advancements are seen as direct threats to their traditions, which they resist in favour of preserving their faith.

Fundamentalists often hold conservative and patriarchal values, emphasising traditional

gender roles and resisting movements for gender equality and LGBTQ+ rights. They see these modern changes as challenges to the moral and social order they believe must be upheld. When their beliefs are perceived as under threat, fundamentalists often respond aggressively, whether through vocal protests or, in extreme cases, violence, which they justify as necessary to protect their faith and way of life. Their firm responses stem from the belief that they are defending the very foundation of their religious and social identity.

The impact of religious fundamentalism on society is profound and multifaceted. Fundamentalism often leads to closed-mindedness and intolerance, as adherents are unwilling to engage with ideas or practices that do not align with their rigid beliefs. This can create deep societal divisions, particularly in multicultural or multi-religious societies, where different groups must coexist. Fundamentalist movements are frequently associated with conflict, as they may resort to aggressive behaviours, including violence, to defend their beliefs. This violence is often justified as a means of protecting religious purity and preserving the community from external influences. In many cases, the presence of fundamentalism can lead to social unrest, discrimination against minorities, and the erosion of civil liberties as fundamentalist groups seek to impose their values on the broader society.

Religious fundamentalism is still an important part of human activity, often intertwined with grander socio-political problems in the modern world. The thinking behind this assertion is that fundamentalist movements form as a response to developments in modernity and globalisation and the dangers they pose to traditional values and identities. Thus, what fundamentalists regard as life-threatening challenges to their beliefs and ways of living may arise from instances of rapid social

change (e.g., the spread of secularism, gender equality, and scientific advances). Instead, it has prompted fundamentalist energies to re-emerge in different places with a fixed idea of establishing the hegemony of religious authority over political, social and cultural domains. Human rights groups argue that this trend has empowered fundamentalist factions politically, urging specific religious beliefs as a basis for law-making and public policy. The repercussions of the sway of fundamentalism on world politics are found in growing troubled areas by religion, severe curtailments on religious liberties, and legal provisions that adhere to interpretations of law inspired by religious fundamentals.

Religious fundamentalism and fanaticism may seem similar, but they differ in crucial ways that shape their impact on society. Religious fundamentalism is all about a strict, unwavering adherence to sacred texts, often driven by a desire to preserve or enforce traditional beliefs within a community or nation. It is rooted in a structured, though sometimes rigid, interpretation of religion, aiming to influence societal norms and laws according to those doctrines. On the other hand, fanaticism takes this devotion to an extreme, fuelled by intense, often irrational zeal. Fanatics can become so consumed by their cause—whether religious, political, or something else—that they act out in ways that are dangerous or even violent. When religious fundamentalism tips over into fanaticism, it can lead to aggressive attempts to impose beliefs on others, often with harmful consequences. Recognizing the differences between these two forces is key to understanding how they shape conflicts and influence the world around us.

6.1.2 Issues of Fundamentalism in India

Fundamentalism in India represents a complex and deeply ingrained challenge that touches on various aspects of religion,



politics, and society. This phenomenon is not confined to a single religious group but rather spans across multiple communities, each interacting uniquely with the broader socio-political landscape. Below, we explore the central themes that characterise fundamentalism in India, delving into the intricate ways it shapes and is shaped by the country's diverse and often polarised environment.

One of the most significant issues surrounding fundamentalism in India is the intricate intertwining of religious beliefs with state politics. In a nation as religiously diverse as India, the intended secular framework is designed to maintain neutrality and ensure that all religious communities are treated equally. However, in practice, the boundaries between religion and state are frequently blurred. Political parties often exploit religious sentiments to garner votes, leading to policies and rhetoric that favour particular religious groups over others. This political manipulation of religion exacerbates communal tensions, fuelling a cycle of mistrust and conflict among different religious communities. As religious leaders and political figures become increasingly intertwined, the secular ethos of the state is compromised, creating an environment where fundamentalist ideologies can thrive.

Fundamentalist movements in India are deeply rooted in the dynamics of communalism and identity politics. These movements often emerge as responses to perceived threats to religious identities, which are seen as being under siege by modernity, globalisation, or the influence of other religious groups. Fundamentalists critique contemporary lifestyles, advocating for a return to a glorified, often mythologized past where their religious identity was believed to be pure and uncontested. This backwards-looking perspective can lead to aggressive and intolerant behaviours towards other communities, as fundamentalist groups

seek to protect and assert their identity at all costs. This form of identity politics can polarise society, creating deep divides along religious lines and fostering an environment of mutual suspicion and hostility.

Fundamentalist groups often engage in a selective retrieval of religious traditions, emphasising certain doctrines and practices that support their ideological goals while ignoring or downplaying others. This selective approach allows fundamentalists to construct a narrative that justifies their actions and mobilises communities in support of their cause. For example, they may emphasise aspects of religious texts that support patriarchy, caste hierarchy, or exclusion of non-believers, while ignoring teachings that promote compassion, tolerance, and inclusivity. This selective retrieval is often cloaked in the guise of preserving cultural heritage. Still, in reality, it serves to consolidate power and control over communities, using religion as a tool for political and social domination.

Fundamentalist movements in India have a well-documented history of violence and intolerance. This violence often manifests in the form of communal riots, lynching, and targeted attacks against minority communities. Fundamentalist groups justify these acts of violence through a narrative of defending religious purity and identity against perceived external threats. The rhetoric of “defence” is powerful, as it frames violent actions as necessary and righteous, thereby legitimising the use of force to achieve ideological ends. This cycle of violence not only perpetuates fear and division but also undermines the rule of law, as perpetrators often go unpunished due to political protection or social support. The normalisation of violence in the name of religion is one of the most dangerous aspects of fundamentalism, as it erodes the fabric of social cohesion and makes peaceful coexistence increasingly difficult.

The rise of fundamentalism in India poses a profound challenge to the nation's pluralistic society. India is known for its diversity, where multiple religions, languages, and cultures coexist within a single national framework. However, fundamentalism threatens this pluralism by promoting a narrow, exclusionary vision of society. As fundamentalist ideologies gain ground, they encourage intolerance towards those who do not conform to their specific religious or cultural norms. This intolerance can lead to the erosion of communal harmony, as different groups become more insular and distrustful of one another. The promotion of a singular religious identity over others undermines the secular ideals enshrined in the Indian Constitution, which are intended to foster coexistence and mutual respect among diverse groups. As fundamentalism grows, it risks transforming India's vibrant pluralism into a more homogeneous and less

tolerant society, where differences are not celebrated but rather suppressed.

Fundamentalism in India is a deeply rooted and multifaceted issue that intersects with various aspects of religion, politics, and social life. It is characterised by the intertwining of religion and state, the exploitation of identity politics, the rise of religious nationalism, the selective retrieval of tradition, and a propensity for violence and intolerance. These dynamics pose significant challenges to India's secularism and pluralism, threatening the social cohesion and cultural diversity that have long been the hallmarks of Indian society. Addressing the issues of fundamentalism requires a nuanced understanding of its causes and manifestations, as well as a commitment to upholding the principles of tolerance, inclusivity, and respect for all communities.

Recap

- ◆ Religious fundamentalism refers to strict adherence to sacred texts and doctrines without change or reinterpretation.
- ◆ Fundamentalists believe their religious path is the only true and correct one, often rejecting other viewpoints.
- ◆ This belief system creates strong group identity and belonging but can also lead to conflict with others.
- ◆ Fundamentalism influences not only individuals but also communities, culture, and political decisions.
- ◆ It is characterised by literal interpretation of scriptures and rejection of modern or secular ideas.
- ◆ Scholars like Alan G. Johnson emphasise the absolute truth claimed by fundamentalist doctrines.
- ◆ Modern fundamentalism originated in the late 19th century as a reaction to science, secularism, and social change.
- ◆ The publication *The Fundamentals* (1909–1920) played a key role in shaping early fundamentalist thought.

- ◆ Fundamentalism exists across religions such as Christianity, Islam, Judaism, and Hinduism with varying forms.
- ◆ It promotes a division between the “righteous” followers and “others,” leading to exclusionary attitudes.
- ◆ Fundamentalists reject pluralism, secularisation, and modern values like gender equality and scientific progress.
- ◆ It often promotes conservative and patriarchal social structures and resists social reforms.
- ◆ Fundamentalism can lead to intolerance, social division, violence, and erosion of civil liberties.
- ◆ It is closely linked with politics, influencing laws, policies, and public discourse in many societies.
- ◆ In India, fundamentalism is tied to identity politics, communalism, and the politicisation of religion, posing challenges to secularism and social harmony.

Objective Questions

1. What is the strict belief in following sacred texts exactly called?
2. Who described fundamentalism as a strict belief in central religious tenets?
3. What type of interpretation do fundamentalists give to sacred texts?
4. When did modern religious fundamentalism originate?
5. Where did fundamentalism first emerge strongly?
6. What publication strengthened early fundamentalism?
7. Why do fundamentalists reject modern ideas?
8. What do fundamentalists aim to return to in religion?
9. What term describes extreme, irrational devotion beyond fundamentalism?
10. What major issue arises due to fundamentalism in India?

Answers

1. Fundamentalism
2. David E. Hunter and Philip Witten
3. Literal
4. 19th century
5. United States
6. The Fundamentals
7. Conflict
8. Original ideals
9. Fanaticism
10. Communalism

Assignments

1. Fundamentalists often hold conservative and patriarchal values reinforcing traditional gender roles and resisting movements for gender equality. Evaluate this in terms of India's changing political climate.
2. Is fundamentalism on the rise in India? Elucidate.
3. Discuss the factors that fuel fundamentalism in a diverse nation like India.
4. Discuss the possible measures that can be adopted in order to overcome fundamentalism.

Reference

1. Rao, C. S. (2004). *Sociology of Indian society*. S. Chand Publishing.
2. Johnson, A. G. (2000). *The Blackwell dictionary of sociology: A user's guide to sociological language*. Blackwell Publishers.
3. Hunter, D. E., & Whitten, P. (1976). *Encyclopedia of anthropology*. Harper & Row.
4. Turner, B. S. (2013). *The religious and the political: A comparative sociology of religion*. Cambridge University Press.
5. Madan, T. N. (1992). *Religion in India*. Oxford University Press.

Suggested Reading

1. Herriot, P. (2009). *Religious fundamentalism: Global, local and personal*. Routledge.
2. Madan, T. N. (2009). *Modern myths, locked minds: Secularism and fundamentalism in India*. Oxford University Press.
3. Marcovitz, H. (2010). *Religious fundamentalism*. ReferencePoint Press.



UNIT

Proselytism: Concept, Dimensions

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ understand proselytization process and the people who are engaged with it
- ◆ assess the differences between proselytism and practices like evangelism
- ◆ explore how proselytism is treated by law in different states and its political impact

Prerequisite

Have you ever wondered why people feel the need to share their religious beliefs with others? Is it simply an act of faith, or does it carry deeper social and cultural meanings? As we begin this unit, let's think about how religions spread across the world. One important concept that helps us understand this process is proselytism the effort to persuade others to adopt a different religion or belief. Throughout history, many individuals and groups have engaged in this practice because they believed their faith to be true and worth sharing. From missionaries traveling across continents to traders and monks carrying ideas along with goods, proselytism has played a key role in shaping religious landscapes.

Now consider this: has proselytism always been a peaceful exchange of ideas? While it has helped spread religions like Christianity, Islam, and Buddhism, it has also, at times, been connected with power, politics, and even conflict. In some historical contexts, especially during colonial periods, efforts to convert others created tensions and resistance among communities. This raises important questions about freedom, respect, and coexistence especially in societies where many religions exist side by side.

In today's world, proselytism continues, but within a framework of laws and social norms that aim to protect individual choice and religious freedom. So how

do we balance the right to share beliefs with the responsibility to respect others? As we move forward in this unit, we will explore these questions and examine how proselytism operates in different contexts, helping us better understand its role in both uniting and dividing societies.

Keywords

Conversion, Belief systems, Missionary activity, Spiritual outreach, Cultural exchange

Discussion

Envision a moment where someone passionately shares their faith with you, not just as a conversation but as an invitation to explore a new way of life. This act is known as proselytism. It is more than just a word—it's a dynamic force that has shaped societies, cultures, and beliefs throughout history. Whether it is a quiet, heartfelt discussion, a powerful public speech, or a message delivered through the media, proselytism is all about the art of persuasion. It is most commonly linked to religious conversion, but its influence extends far beyond, touching the realms of politics, culture, and social beliefs.

For some, proselytism is seen as a beautiful expression of faith, a genuine attempt to share something meaningful and transformative. It's a way to invite others into a belief system that has brought them deep personal fulfilment. However, not everyone view it this way. For others, proselytism can feel like an unwelcome intrusion, a challenge to deeply held beliefs, or even a threat to cultural identity. This tension makes proselytism a fascinating and sometimes controversial practice, rich with ethical questions and societal implications.

Delving into the world of proselytism means exploring its many dimensions—the methods people use, the motivations driving them, and the varied reactions it

provokes. It is about understanding how this practice has the power to bridge gaps between different communities but also how it can spark conflict and resistance. As we explore proselytism, we'll uncover its role in shaping interreligious dialogue, influencing cultural dynamics, and fuelling debates about freedom, tolerance, and respect in an increasingly connected world.

6.2.1 Concept of Proselytism

Proselytism is the act of trying to convince someone to change their religion, beliefs, or opinions. It's like when someone tries to get you to join their club because they think it's the best one. Proselytism has been around for centuries, and can be found in many religions and cultures. Sometimes, it can lead to new friendships and understanding, but it can also cause disagreements and tension if not handled respectfully.

The concept of proselytism is centred around the idea of sharing and spreading one's beliefs to others. It often involves talking about the benefits and truth of a particular religion or viewpoint, hoping that others will agree and join in. For example, in many religions, followers believe they have found the "right path" and feel it is their duty to help others find it, too. However, it is important that this sharing of beliefs is

done in a way that respects the other person's freedom to choose. Proselytism is different from forced conversion, where people are made to change their beliefs without their free will.

Proselytism refers to the act of attempting to convert individuals to a different religion or belief system. The term originates from the Greek word for "proselyte," which historically described someone who converted to Judaism. While initially associated with Christianity, proselytism now encompasses various religions and even secular ideologies. Its connotation can be negative, often implying aggressive or unwelcome attempts at conversion.

The first recorded history of religious conversion is often associated with King Ashoka of the Maurya Empire 3rd century BC, who embraced and actively promoted Buddhism after the bloody Kalinga War. His inscriptions - Edicts of Ashoka describe his personal transformation and efforts to spread Buddhism across India and beyond, making this one of the earliest well-documented instances of large-scale religious conversion. However, religious conversion predates Ashoka. In the ancient Near East, rulers sometimes adopted new deities or religious systems for political or personal reasons. One early example is Pharaoh Akhenaten 14th century BC of Egypt, who attempted to convert Egyptian religious practices to monotheistic worship of the sun god Aten, though this was later reversed. In Judaism, there is evidence of conversions in the Hellenistic period, when non-Jews, known as "proselytes," adopted Jewish practices.

Proselytism, the act of attempting to convert others to a religion or belief, has a long history tied to religious and political developments. In early civilizations such as Egypt, Mesopotamia, Greece, and Rome, religion was often tied to the state, and conversion was not a major focus. However,

some mystery religions and philosophical schools actively sought converts. While ancient religions like Judaism and Greco-Roman faiths were generally non-missionary, Buddhism actively spread through missionary efforts. Christianity emphasized proselytism from its inception, growing despite Roman persecution before becoming the dominant faith of the empire. Islam also encouraged conversion through da'wah and expansion. During the medieval period, forced conversions occurred through events like the Crusades and the Spanish Inquisition, while the Protestant Reformation fuelled religious competition. Colonialism brought Christian missionary efforts worldwide, but the Enlightenment and secularism led to greater religious tolerance. Today, proselytism remains a debated issue, with some nations restricting it to maintain social harmony.

6.2.1.1 Proselytism vs. Evangelisation

Proselytism often carries negative connotations, as it involves aggressive and sometimes unethical efforts to convert others. This approach might include coercion, manipulation, or exploitation, leading to a relationship between the converter and convert that is more about control and obligation than genuine belief. Proselytism focuses on increasing the number of adherents rather than nurturing a deep, personal faith, which can result in a sense of dependency and even resentment among those who are converted.

Evangelisation, in contrast, is grounded in a spirit of respect and invitation. It emphasises sharing one's faith through personal witness and genuine dialogue, allowing individuals the freedom to accept or reject the message. Evangelisation aims to foster a personal relationship with God, encouraging spiritual growth and meaningful encounters with the divine. This approach respects the individual's

journey and seeks to inspire transformation through love and understanding rather than through pressure or force.

6.2.2 Dimensions of Proselytism

Proselytism can take different forms, each leaving a unique mark on society. Whether religious, cultural, or political, proselytism often revolves around spreading certain beliefs or practices with the aim of gaining new followers.

a. Religious Proselytism

The most recognised type is religious proselytism, where the goal is to share and spread religious beliefs. Think of missionaries travelling across countries to introduce their faith to new communities. On the positive side, this can lead to greater understanding and even harmony between religions. But there's also a flip side—when proselytism crosses the line into coercion, it can create friction and spark resistance.

b. Cultural Proselytism

Not all proselytism is about religion. In fact, cultural proselytism happens when one group pushes its cultural values, language, or traditions onto others. It can enrich communities by introducing new ideas and customs, but there is a risk of losing local cultures along the way. When cultural dominance overshadows existing traditions, it can lead to a clash of identities.

c. Political Proselytism

In the political arena, proselytism is about persuasion. Political proselytism happens when parties or ideologies work hard to convince voters to side with them. Campaigns, debates, and speeches aim to sway public opinion by presenting ideas as the best way to solve pressing problems. However, this form of proselytism can be a double-edged sword, sometimes leading

to division and manipulation rather than informed decision-making.

Proselytism in all its forms—whether religious, cultural, or political—can bring people together by fostering understanding and sharing new ideas. However, it can also create divides if it becomes forceful or disrespectful. The key lies in promoting open-mindedness, respect for individual choice, and a willingness to listen, ensuring that the spread of beliefs remains a positive force in society.

6.2.2.1 Regulation of Proselytism in Different Countries

Countries worldwide adopt varying approaches to regulating proselytism, shaped by their unique cultural and religious contexts. These regulations often reveal a deep connection between state authority, religious identity, and individual freedoms.

In nations like Afghanistan, promoting any religion outside the officially recognised or dominant faith is not just discouraged but legally prohibited. These anti-proselytisation laws aim to preserve the religious status quo, with individuals facing harsh legal repercussions for attempting to introduce or promote alternative religious beliefs. This approach reflects the state's efforts to control religious expression in order to maintain societal unity under a single religious identity.

A different approach is seen in Oman, where public proselytising is restricted to all religious groups. This prohibition is not only about maintaining public order but also about ensuring peaceful religious coexistence in a diverse society. By banning public displays of proselytism, Oman pushes religious practices into the private sphere, creating an environment where religious diversity is managed quietly and privately.

Morocco and Greece offer contrasting

models of regulation. In Morocco, proselytising is permissible only for Islam, while promoting other faiths can lead to legal consequences. This selective approach reinforces the dominant position of Islam within Moroccan society. In contrast, Greece has experienced a shift in its stance on proselytism. Until 1994, all forms of proselytism were banned; however, the law has since softened to allow minority religious groups, such as Jehovah's Witnesses, greater freedom to spread their faith. This shift represents a significant step toward enhancing religious freedom in Greece while still maintaining certain restrictions.

These varying regulations often spark debates about the balance between maintaining public order and respecting fundamental rights to freedom of religion and expression. They reveal how religious and legal frameworks intertwine, shaping national identity and influencing the role of religion in public and political life. Religious proselytism has multiple dimensions, encompassing theological, social, political, ethical, and legal aspects. In the theological dimension, many religions, such as Christianity and Islam, encourage proselytism as a divine duty (e.g., the Great Commission in Christianity and *da'wah* in Islam). Other religions, such as Judaism, Hinduism, and certain Buddhist traditions, historically do not actively seek converts but may accept them under specific circumstances. The motivations for proselytism often stem from beliefs in exclusive salvation, universal truth, or spiritual liberation for all people. Considering the social and cultural dimensions, proselytism can lead to cultural exchange and social tensions when it challenges traditional beliefs or disrupts community structures. Converts may face ostracism or discrimination from their original communities. In some cases, religious conversion has been linked to social mobility, where lower-status groups seek better opportunities by joining a new religious

group. Historically, religious conversion has been tied to imperial expansion and colonisation, such as Christian missionary activities during European colonialism or Islamic expansion. Politically, some governments promote or restrict proselytism based on national identity, political stability, or ideological control (e.g., restrictions on conversion in some Islamic or Hindu-majority countries). Religious proselytism has been used as a tool of statecraft, with rulers converting for political alliances or legitimacy (e.g., Constantine's conversion to Christianity in the 4th century CE). Ethically and Philosophically, proselytism raises ethical debates about freedom of religion vs. coercion and manipulation. Some view it as an expression of religious freedom, while others see it as a form of cultural imperialism or undue influence, especially when targeting vulnerable groups. Ethical concerns arise when proselytism is linked to economic incentives, social pressure, or forced conversions. International human rights frameworks (e.g., Article 18 of the Universal Declaration of Human Rights) protect religious proselytism as part of freedom of belief and expression. However, many countries have anti-conversion laws, especially where religious identity is closely tied to national or communal identity (e.g., India, Nepal, and some Muslim-majority nations). Laws may differentiate between peaceful proselytism and coercive or fraudulent conversions. From a psychological and personal dimension, conversion often involves a deep personal transformation, driven by spiritual experiences, intellectual reflection, or emotional needs. Psychological studies examine why people convert, looking at factors like charismatic leadership, existential crises, or social belonging. Deconversion and apostasy are also important aspects, as individuals may later leave the faith they converted to, facing personal and social consequences.

6.2.2.2 Religious Conversion in India

People choose to change their faith for many reasons. In this section, we'll dive into some of the most common reasons behind religious conversion in India. Religious conversion in India has been influenced by various socio-cultural, political, and economic factors, with caste-based discrimination playing a significant role. Caste-based discrimination has been a major factor. Primarily in India, many have opted for religious conversion in order to escape from caste oppression. The rigid caste hierarchy in Hindu religion, especially the oppression of Dalits (formerly "Untouchables") and other lower-caste groups, has historically led many to convert to religions that offer social equality and dignity. Converts sought freedom from untouchability, caste-based violence, and social exclusion imposed by the upper-caste elite. Figures like Dr. B.R. Ambedkar led mass conversions to Buddhism in 1956, rejecting the caste system. His movement inspired Neo-Buddhism, which continues to attract Dalits today. Religious conversion in India has been deeply influenced by caste oppression, social inequality, political movements, and economic factors. While many convert seeking dignity and equality, political and legal challenges continue to shape conversion trends. Dr. Ambedkar's Buddhist movement remains a powerful example of conversion as a social revolution against caste discrimination.

Conversion meant that there was the possibility for social mobility as Hindu caste norms restricted education, temple entry, and economic opportunities for lower-caste individuals. Conversion to Buddhism, Islam, Christianity, or Sikhism provided better access to social and economic resources. Many lower-caste groups viewed conversion as a path to dignity, self-respect, and upward mobility. The religious reform movements influenced or motivated religious conversion

among the oppressed as Buddhism and Jainism rejected caste distinctions and attracted many lower-caste followers. Sikhism emphasised equality, drawing converts from lower castes, though caste distinctions persisted over time. Christian Missionary Activities during the colonial era provided education, healthcare, and social support, attracting Dalits and tribals.

Inter-caste marriages and family pressure had many converts change their religion in order to escape social stigma related to inter-caste marriages, which are often opposed by orthodox Hindu families. Religious conversion sometimes serves as a legal means to overcome caste-based marriage restrictions. In India, the caste system and caste-based discrimination had people converting to other religions as they were seeking social mobility and seeking an egalitarian society.

(a) Social Mobility

Envision growing up in a world where your opportunities are limited by the family you were born into. For many people from lower castes in India, converting to another religion is like opening a door to a new world—one where they are seen as equals. Religions like Christianity and Buddhism often offer a chance to break free from the constraints of the caste system. In India, the caste system has historically placed certain groups at a significant social and economic disadvantage. Some individuals from lower castes convert to religions like Christianity or Buddhism as a way to escape caste-based discrimination and improve their social standing. These religions often emphasise equality and human dignity, which can be appealing to those who have been marginalised.

(b) Personal Spiritual Growth

Sometimes, the religion we are born into does not quite resonate with who we are. It's

like wearing a pair of shoes that just don't fit. For some, the journey to another faith is about finding that perfect fit—a spiritual home that speaks to their soul in ways their original religion didn't.

(c) Marriage

Love has a way of bringing people together, even when they come from different worlds. When two people from different religions fall in love, one might choose to convert to make their union smoother, fostering harmony within their family.

(d) Escape from Persecution

In some parts of India, belonging to a particular religion can make life difficult—sometimes even dangerous. Converting to another religion can be a way to escape this persecution, like finding shelter in a storm.

(f) Economic Opportunities

Sometimes, converting to a new religion is not just about faith—it is about survival. Certain religious communities offer better access to education, healthcare, and economic opportunities, making conversion a practical choice for those seeking a better life. Imagine a tribal family struggling to get by in a remote village. When they hear that converting to Christianity might mean access to a good school and a clinic for their children, it feels like a lifeline. For them, the decision to convert is as much about hope for the future as it is about faith.

In short, people in India convert to different religions for various reasons. Some do it for social mobility, to escape the limits of the caste system. Others seek spiritual growth, finding a faith that better matches their beliefs. Marriage can also lead to conversion when couples from different religions unite. Some convert to escape persecution and find safety, while others are drawn by economic opportunities like better access to education and healthcare.

Each reason reflects how faith and life are deeply connected to individuals.

6.2.2.3 Perspectives of Gandhi and Ambedkar

Mahatma Gandhi's opposition to proselytism stemmed from his belief that religion is a deeply personal matter and should not be exploited for conversion or material gain. He viewed proselytism as harmful, undermining the integrity of individual faith and disrupting societal harmony. Instead of aggressive conversion efforts, Gandhi promoted the idea of mutual respect and equality among all religions, emphasising that no faith should be seen as superior. His approach encouraged individuals to live by their religious values and lead by example rather than converting others. As early as January 19, 1928, Gandhi wrote in *Young India* that even secretly praying for someone's conversion was wrong. He argued, "Our utmost prayer should be that a Hindu should be a better Hindu, a Mussalman a better Mussalman, and a Christian a better Christian." This highlights his belief that individuals should deepen their understanding and practice of their own faith rather than seek to change others.

In contrast, many Dalits (formerly known as "Untouchables") have converted to Buddhism, inspired by Dr. B.R. Ambedkar, who led the Dalit Buddhist movement in the mid-20th century. This conversion was not just a spiritual choice but a socio-political statement against the injustices of the caste system. Dr. B.R. Ambedkar viewed proselytism as a crucial tool for combating the social injustices of the caste system entrenched in Hinduism, which he believed made true social equality for Dalits impossible. Advocating for conversion to more egalitarian religions like Buddhism, Ambedkar saw this as a way to escape caste oppression and reclaim dignity. His own conversion to Buddhism in 1956, followed



by millions of Dalits, was not just a religious shift but a socio-political act of resistance against Hinduism's hierarchical structures. This mass conversion exemplifies how proselytism can empower marginalised communities by challenging systemic inequalities. Ambedkar's ideas, discussed in works like *Annihilation of Caste* and *The Buddha and His Dhamma*, underscore

the dual role of religion as both a tool of oppression and a means of liberation.

Together, these perspectives illustrate the complex landscape of proselytism, revealing how it can be viewed as both a means of liberation and a source of oppression, depending on the context and intent behind it.

Recap

- ◆ Proselytism means attempting to convert others to a new belief or religion.
- ◆ It is a powerful force influencing religion, culture, politics, and society.
- ◆ It can occur through personal conversations, speeches, or media.
- ◆ Some view proselytism as a meaningful sharing of faith.
- ◆ Others see it as intrusive or threatening to identity.
- ◆ It involves persuasion based on belief in truth or superiority of one's faith.
- ◆ It must be distinguished from forced conversion, which lacks free will.
- ◆ The term originated from the Greek word "proselyte."
- ◆ Early examples include King Ashoka promoting Buddhism.
- ◆ Religions like Christianity, Islam, and Buddhism actively spread through proselytism.
- ◆ Historical events like colonialism, Crusades, and Inquisition involved conversion efforts.
- ◆ Proselytism can be religious, cultural, or political in nature.
- ◆ Evangelisation differs by being respectful and non-coercive.
- ◆ Different countries regulate proselytism differently to maintain social harmony.
- ◆ In India, conversion is influenced by caste, social mobility, marriage, and economic opportunities.

Objective Questions

1. What is proselytism?
2. Who tried to spread Buddhism after the Kalinga War?
3. What is forced conversion opposite to?
4. Which word is the origin of “proselytism”?
5. What is aggressive conversion called?
6. What respectful sharing of faith is called?
7. Which religion actively spread through missionaries early?
8. What type of proselytism involves culture and traditions?
9. What motivates people to convert for better status?
10. Who led Dalit conversion to Buddhism?

Answers

1. Conversion
2. Ashoka
3. Freedom
4. Greek
5. Proselytism
6. Evangelisation
7. Buddhism
8. Cultural
9. Mobility
10. Ambedkar

Assignments

1. Can proselytism be the answer to caste-based discrimination. Evaluate.
2. Justify the reasoning for Ambedkar's mass conversion to Buddhism.
3. Trace the historical recording of religious proselytism.
4. Evaluate how the colonial rule paved the way for religious proselytism.

Reference

1. Rao, C. S. (2004). *Sociology of Indian society*. S. Chand Publishing.
2. Omvedt, G. (2013). *Ambedkar: Towards an enlightened India*. Penguin UK.
3. Baird, R. D. (2005). *Religion and law in independent India*. Manohar Publishers.
4. Rao, V. U. (2023, May 26). *Religious conversions and Hindu society*. *Times of India Blog*.
5. Pentin, E. (2019, April 1). *What did Pope Francis mean by his remarks about "proselytism?"* *National Catholic Register*.

Suggested Reading

1. Jenkins, L. D. (2019). *Religious freedom and mass conversion in India*. University of Pennsylvania Press.
2. Kim, S. C. H. (2003). *In search of identity: Debates on religious conversion in India*. Oxford University Press.
3. Osuri, G. (2017). *Religious freedom in India: Sovereignty and (anti) conversion*. Routledge.



UNIT

Secularism: Concepts, Threats to Secularism

Learning Outcomes

After the completion of this unit, the learner will be able to:

- ◆ explain the core principles of secularism and compare various models
- ◆ assess how India's secularism differs from Western models
- ◆ discuss contemporary challenges to secularism in India
- ◆ analyse how secularism affects India's social and political landscape

Prerequisite

Have you ever wondered what happens when beliefs, identities, and state policies intersect in a deeply religious society? Can a government remain neutral while still engaging with religion, or does involvement inevitably create tensions? As we begin this unit, let's think about how societies manage religious diversity. One key idea that shapes this discussion is secularism a principle that tries to balance religion and governance. While it originally emerged in Europe to reduce religious conflicts in politics, in countries like India it has taken on a more inclusive form, where the state does not completely separate itself from religion but instead engages with multiple faiths.

Now, consider this: if the state supports or interacts with religions, how does that affect the way beliefs spread and are shared? This is where the idea of proselytism becomes important. In a society where many religions coexist and the state plays a role in religious affairs, the act of sharing or promoting one's faith can raise complex questions. Is it simply an expression of religious freedom, or can it create imbalances and conflicts? When different groups seek to expand their influence, issues of fairness, equality, and respect become central.

As we move into this unit, we will explore how proselytism operates within such a framework. How do laws, social norms, and state policies shape the way people share their beliefs? And how can societies ensure both the freedom to express faith and the protection of diversity? These questions will guide our understanding of proselytism in a world where religion, politics, and identity are closely connected.

Keywords

Religion, Equality, Conflict, Pseudo secularism, Apatheism

Discussion

Think about it: you have friends from different religions—some might go to a temple, others to a mosque, a church, or even a gurdwara. Wouldn't it be unfair if one friend's religion was treated as more important than the others? Secularism is like a big, friendly umbrella that ensures everyone's religion is treated equally and fairly. In India, this idea is especially important because people from so many different religions live together.

Secularism is more than just a political or legal principle; it is a perspective that seeks to harmonise the coexistence of diverse beliefs within a single society. Generally, secularism advocates for the separation of religion from state affairs, ensuring that no particular faith has influence over public policies or the rights of individuals. This principle is not only about maintaining a neutral stance towards all religions but also about safeguarding the freedom of individuals to believe—or not believe—without state interference.

However, the concept of secularism is not without its challenges. As societies evolve, threats to secularism can emerge from various corners—ranging from political movements that seek to merge religion with governance to social pressures that challenge the neutrality of the state. If left unchecked, these threats

can erode the foundational principles of equality and freedom that secularism aims to protect.

As we examine the concepts and challenges of secularism in modern India, we will consider why it has become a controversial issue and how political, social, and economic factors influence it. This exploration will encourage us to think critically about how secularism shapes society and how it uniquely exists in India today.

6.3.1 Concept of Secularism

Secularism is a worldview or political principle that separates religion from other realms of human existence. Commonly defined as the decline of religion and the loss of religious influence over state issues. Secularism can be considered as drawing a line between the clear demarcations of politics, social systems, education, and religion. Consider the system as one that is devised to ensure that no religious group can dominate the policies of any government and that the latter does not interfere with the former in people's personal lives. It grants freedom to each person to practise any religion he may like or none at all. It furthers the cause of freedom of thought and expression.

Fairness to every person, irrespective of their religion, is the law in a secular society. It produces a diversified and harmonious atmosphere where different people of various faiths can stay together without hassle. Secularism gives great importance to reasoning and critical thinking. A stimulus for making decisions based on facts and reality rather than myths is provided.

Secularism is important for protecting human rights as it ensures that nobody is harassed or bullied due to religion. It guarantees justice and equality by providing full freedom to the individual by separating state and religion. Educational systems in secular countries primarily aim at provide overall knowledge development and critical thinking rather than religious indoctrination.

Therefore, secularism is implemented across the globe in different ways, driven by historical, cultural, and social parameters. Some countries not only envision secularism embedded in their constitutions but also strive steadfastly to ensure secular governance and present themselves as examples to others. While opponents of secularism point out that it leads to moral relativism, thus weakening cultural traditions, its supporters believe that it is a sine qua non-condition for democratic societies to progress.

France is renowned for its strict and uncompromising form of secularism, known as “laïcité.” This principle is not just a casual nod to the separation of religion and state—it is a firm boundary that keeps religion distinctly out of public life, especially within state-run institutions. Take 2004, for instance, when France passed a law that banned the display of conspicuous religious symbols in public schools. Then, in 2010, the country went a step further by prohibiting face-covering veils in public spaces. These laws are not just legal formalities; they are a testament to France’s unwavering commitment to limiting public expressions

of religious faith wherever the state holds sway.

Secularism, however, is not a one-size-fits-all concept. It comes in various shades, with the most distinct being passive and assertive secularism. The United States embodies passive secularism, where the state takes a neutral stance on religious matters, allowing its citizens the freedom to practise their faith without interference. In stark contrast, France’s assertive secularism actively works to prevent any religious influence from seeping into public life, maintaining a strictly neutral public space free from religious displays.

In the realm of religious states, countries like Iran, Saudi Arabia, and Vatican City stand as prominent examples. Here, religion does not just influence governance—it is governance. Iran and Saudi Arabia are Islamic states where religious doctrine directly shapes the law, while Vatican City operates as a theocratic state under the governance of the Pope. Across the world, there are about a dozen other countries where religion plays an equally central role in government, weaving faith and law into a singular fabric.

Meanwhile, some countries navigate the fine line between religion and state with secular legislation, even while maintaining an established religion. Greece, Denmark, and England are such examples. In Greece, Orthodox Christianity is the state religion; in Denmark, it’s Lutheranism; and in England, it’s Anglicanism. Yet, despite these official religions, these countries uphold secular legal systems, ensuring that laws are not entirely dictated by religious principles. It is a nuanced approach, one that can be found in about 60 other nations, although the exact number can vary depending on how we define and categorise such systems.

Then we have secular states like the United States, France, and Turkey, where no single religion is given preference, ensuring all are



treated equally under the law. These countries are part of a larger global community of around 120 nations that adhere to a secular constitution, though the exact count may differ based on specific criteria.

There are the anti-religious states, where hostility towards religion is almost institutionalised. North Korea, Cuba, and China are prime examples where religious practices are not just restricted—they're actively suppressed. In these nations, atheism or secular ideologies are often promoted by the state, leaving little room for religious expression. The number of such states might shift over time, but currently, a handful of nations fit this description, shaped by their unique political landscapes.

6.3.2 Secularism in Modern India: The Challenges

In India, secularism is a big deal—it is like the golden rule that helps everyone get along, no matter what they believe. Imagine a huge football match where each team represents a different religion. You have got the Hindus on one side, the Muslims on another, Christians, Sikhs, and so on. Now, think about the referee—what would happen if the referee started cheering for just one team or making unfair calls? The game would be a mess, right? No one would trust the referee, and the teams would probably start fighting. But in India, the government is like the best referee ever. It does not take sides and does not favour one team over another. Whether you pray in a temple, a mosque, a church, or not at all, the government's job is to make sure everyone plays fair and square. That means when laws are made, or schools and hospitals are built; everyone gets the same treatment—no one's left out just because of their religion.

Secularism also means that everyone in India has the freedom to choose their

own religion, change it if they want, or not follow any religion at all. And guess what? No one can tell you what to believe, and the government makes sure of that! This way, with so many different religions and cultures, India stays peaceful, and everyone can live together happily. So, just like a fair game needs a fair referee, a peaceful country like India needs secularism to make sure everyone is treated with respect and kindness, no matter what their beliefs are.

Since gaining independence in 1947, India has proudly upheld the principle of secularism, a commitment formally sealed in its Constitution. The 1976, 42nd Amendment boldly declared India a secular nation, but this was not just a nod to Western ideals. Indian secularism takes a different path, blending the roles of religion and state rather than keeping them strictly apart. This unique approach allows the government to engage with religious affairs, such as funding religious schools or managing temples and mosques.

According to the Indian Constitution, India is a secular state, meaning the government does not officially endorse any religion and is supposed to treat all religions with equal respect. However, Indian secularism, often described as “positive secularism”, stands apart from its Western counterparts. Unlike France's assertive stance or the United States' passive approach, India's secularism maintains a delicate balance. It keeps a principled distance from all religions while simultaneously recognising and supporting religious diversity. This means that the state might provide aid to religious institutions or allow religious laws to coexist with secular laws in areas like marriage and inheritance. So, while India is certainly a secular state, its approach is far more accommodating, allowing for a vibrant expression of religious diversity in public life, a contrast to the more rigid secularism seen in France.

However, this blend of religion and state has stirred debates. Critics sometimes label it “pseudo-secularism,” pointing to what they see as favouritism towards minority communities, which they argue could threaten the foundational principle of equality before the law. Despite these concerns, the Indian model of secularism continues to strive for a balance—respecting and accommodating the rich diversity of faiths while maintaining a secular governance framework.

Jawaharlal Nehru was instrumental in shaping India’s vision of secularism, passionately advocating for a model that embraced religious neutrality and equality. He saw secularism as the glue that would hold together India’s incredibly diverse society, believing that religion should be a personal matter, kept separate from the affairs of the state. Nehru’s unwavering commitment to these principles was evident throughout the independence movement and deeply influenced the drafting of the Indian Constitution. His efforts laid the bedrock for a secular state that honours all religions while fostering social and political equality—a legacy that continues to shape India today.

6.3.2.1 Secularism and the Indian Constitution

The Indian Constitution is a robust framework that weaves the principles of secularism into its very fabric. The term “Secular” was officially added to the Preamble through the 42nd Amendment in 1976, declaring India as a sovereign, socialist, secular, democratic republic. This firmly establishes that India, as a nation, has no state religion and embraces all faiths equally without favouring any particular one.

Several key provisions of the Constitution reflect this commitment to secularism. Article 14 ensures that every citizen is equal before the law, while Article 15 broadens this by prohibiting discrimination on the

basis of religion, race, caste, sex, or place of birth. Similarly, Article 16 guarantees equal opportunities in public employment, reiterating that no one will be discriminated against based on their religion or background.

Article 25 enshrines freedom of religion, which allows individuals to freely practise and propagate their faith. Article 26 further empowers religious groups to manage their own affairs and maintain institutions for religious or charitable purposes. Importantly, Article 27 prevents the state from compelling any citizen to pay taxes specifically for the promotion of any religion.

Education is also touched by secular principles: Article 28 permits religious instruction in educational institutions run by religious groups. Articles 29 and 30 protect the cultural and educational rights of minorities, ensuring their ability to preserve their unique heritage. Finally, the Fundamental Duties outlined in Article 51A remind every citizen to promote harmony, foster a spirit of brotherhood, and value the rich tapestry of India’s composite culture.

6.3.2.2 Concept of Pseudo-secularism

The concept of “pseudo-secularism” describes a situation where a state claims to be neutral in matters of religion but actually shows favouritism toward certain religious groups. This favouritism might be obvious or subtle, often showing up in political decisions, policies, or practices that seem to give one religion an edge over others. This critique of secularism is commonly used by Hindu nationalists to argue that secular policies favour minority communities, particularly Muslims, at the expense of Hindus. Critics claim this form of secularism serves as a facade for minority appeasement, suggesting that true secularism should not involve preferential treatment based on religion.



When the state appears to favour one religion, even unintentionally, it weakens the core idea of secularism, which is to treat all religions equally. A truly secular government stays neutral in religious matters, making sure no one religion gets special treatment. However, perceived or actual bias can lead to societal tensions, with some groups feeling privileged while others feel left out. This manipulation of secular rhetoric by political parties to create vote banks among minorities undermines true secular principles in favour of electoral gains.

In short, “pseudo-secularism” is harmful because it erodes trust between different religious communities and the state. Instead of bringing people together in mutual respect, it can deepen divisions and harm a society’s diverse social fabric. Additionally, opponents argue that pseudo-secularism marginalises Hindu culture while promoting narratives that position Hindu practices as communal. This situation risks creating legal inconsistencies, where laws perceived as secular may inadvertently favour minority religious practices, thus undermining equality before the law.

6.3.2.3 Secularism vs. Secularisation

Secularism is a philosophical stance that champions the separation of religion from state affairs, advocating that religious beliefs should not influence public institutions like education, politics, or law. Rooted in the Enlightenment, with thinkers like John Locke and George Jacob Holyoake—who coined the term in 1851—secularism insists that religion should be a private matter, ensuring that secular institutions operate independently of religious influence.

On the other hand, secularisation refers to the actual process by which society gradually shifts from being deeply rooted in religious values to becoming more secular

and non-religious. This transformation marks the declining influence of religion in both social life and institutions over time. Secularisation is often tied to the rise of modernity and rational thinking as societies move toward greater autonomy of their social institutions from religious control.

6.3.2.4 The Rise of Secularism: Understanding Zuckerman’s Perspective

Phil Zuckerman argues that societies can thrive without religion, using Denmark and Sweden as examples. In these countries, people are generally happy, crime rates are low, and communities work together for the common good. This evidence suggests that morality and success do not depend on religious beliefs. In the United States, Zuckerman points out that many people misunderstand those who identify as secular. Contrary to stereotypes, secular Americans are often kind, caring, and committed to fairness and justice. He believes that an increasing number of people in America are moving away from religious beliefs because they want to prevent religion from influencing public life. This insight challenges common perceptions and highlights that some of the happiest and most peaceful societies are also the least religious.

Zuckerman identifies three main ways people can engage with secularism. The first is Apatheism, where individuals show little interest in religion and do not think about it in their daily lives. They may not actively oppose religion, but it simply does not play a significant role in their existence. The second way is Political Engagement, where people advocate for the separation of religion and government. This engagement ensures that public institutions, such as schools, remain fair and inclusive for everyone, regardless of their beliefs. By promoting this separation, secular individuals aim to create a more just society. The third way Zuckerman

describes it is philosophical engagement. This approach involves deep thinking about the existence of God and the nature of belief. People who engage philosophically tend to favour science and reason over religious teachings to understand the world. This perspective encourages critical thinking and personal reflection on fundamental questions of existence. Together, these three forms of secular engagement illustrate that individuals can lead meaningful and ethical lives without reliance on religion.

6.3.2.5 Criticisms of Secularism

Critics of secularism argue that it doesn't fit well in societies with strong religious traditions. They believe that secularism, which separates religion from the state, was created in Western countries and doesn't consider the culture and history of non-Western places. In these societies, religion is often deeply connected to how people live and identify themselves. When secularism is applied without respecting local traditions, it can make people feel disconnected and misunderstood, leading to conflicts.

In India, some people say the country's secularism favours minority religions over the majority. They call this "pseudo-secularism" and believe that policies sometimes give

more attention to minority groups, causing tensions between communities. Critics argue that true secularism should treat all religions equally. This debate shows how difficult it can be to manage a diverse society where many different religions exist side by side.

Some scholars, like T.N. Madan and Ashis Nandy, think secularism ignores the important role religion plays in public life. In many societies, religion shapes people's values and sense of belonging, and separating it from the state doesn't always reflect how life really works. They suggest that secularism should find a way to respect and include religious identities in public discussions. In Islamic nations, secularism is often seen as a threat to traditional religious values, making it hard to balance modern ideas with deeply held beliefs.

Critics argue that secularism isn't always neutral and can sometimes favour certain beliefs or groups over others. Instead of treating everyone equally, it may end up reinforcing power structures that already exist, which could cause conflicts and feelings of unfairness. These critics suggest that secularism needs to be more inclusive and sensitive to different cultural and religious identities to work effectively in diverse societies.

Recap

- ◆ Secularism ensures equality and fairness among all religions.
- ◆ It promotes peaceful coexistence in a multi-religious society like India.
- ◆ It separates religion from government affairs and public policy.
- ◆ Individuals have freedom to practise, change, or reject religion.
- ◆ Secularism supports human rights, justice, and equality.
- ◆ It encourages rational thinking and decision-making based on facts.



- ◆ Educational systems in secular societies focus on knowledge, not religious indoctrination.
- ◆ Different countries follow different models of secularism (strict, passive, or mixed).
- ◆ France follows strict secularism (“laïcité”) by limiting religious expression in public spaces.
- ◆ Some countries have official religions but still follow secular laws (e.g., Greece, England).
- ◆ Anti-religious states restrict or suppress religious practices.
- ◆ Indian secularism is unique and is often called “positive secularism.”
- ◆ The Indian Constitution ensures equality, freedom of religion, and non-discrimination (Articles 14–30).
- ◆ Pseudo-secularism is criticised for favouring certain religious groups and creating imbalance.
- ◆ Secularism faces challenges from political misuse, social pressures, and debates over neutrality.

Objective Questions

1. What is secularism?
2. Why is secularism important in a diverse country like India?
3. What does secularism guarantee to individuals?
4. What is meant by separation of religion and state?
5. Who was a key leader in shaping Indian secularism?
6. When was the term “secular” added to the Indian Constitution?
7. What is “laïcité” associated with?
8. What is pseudo-secularism?
9. What is the difference between secularism and secularisation?
10. Who argued that societies can thrive without religion?

Answers

1. Secularism is the principle that separates religion from state affairs and ensures equal treatment of all religions.
2. It ensures fairness and peaceful coexistence among people of different religions.
3. It guarantees freedom to practise any religion or none at all.
4. It means religion should not influence government policies or decisions.
5. Jawaharlal Nehru played a major role in promoting secular values.
6. It was added in 1976 through the 42nd Amendment.
7. It is the strict form of secularism followed in France.
8. It refers to a situation where the state appears neutral but may favour certain religious groups.
9. Secularism is a principle, while secularisation is the process of declining religious influence in society.
10. Phil Zuckerman suggested that moral and successful societies can exist without strong religious influence.

Assignments

1. With the increasing reports of communal violence in India, would you say the secular nature of India is threatened? State your reasoning.
2. How would you redefine the concept of secularism in modern India.
3. Is pseudo secularism taking precedence in India? Discuss.
4. Discuss the constitutional safeguards ensuring secularism.

Reference

1. Bhargava, R. (1994). Giving secularism its due. *Economic and Political Weekly*, 29(28), 1784–1791.
2. Berlinerblau, J. (2021). *Secularism: The basics*. Routledge.
3. Government of India. (2015). *The firm anchoring of secularism as a core character of India polity*. Press Information Bureau.
4. Haralambos, M., & Heald, R. (1985). *Sociology: Themes and perspectives*. Unwin Hyman.
5. Jhingran, S. (1995). *Secularism in India*. South Asia Books.
6. Kumar, M. S., & Rijesh, S. (2017). *Indian society*. Pearson Education India.
7. Kuru, A. T. (2009). *Secularism and state policies toward religion: The United States, France, and Turkey*. Cambridge University Press.
8. Madan, T. N. (1987). Secularism in its place. *The Journal of Asian Studies*, 46(4), 747–759. <https://doi.org/10.2307/2057106>
9. Rajasekharaiah, A. M. (1987). Jawaharlal Nehru's contribution to secularism in India. *The Indian Journal of Political Science*, 48(2), 212–224.
10. Zuckerman, P., & Shook, J. R. (Eds.). (2016). *The Oxford handbook of secularism*. Oxford University Press.

Suggested Reading

1. Bhargava, R. (Ed.). (1999). *Secularism and its critics*. Oxford University Press.
2. Copson, A. (2019). *Secularism*. Oxford University Press.
3. Jacobsohn, G. J. (2005). *The wheel of law: India's secularism in comparative constitutional context*. Princeton University Press.
4. Madan, T. N. (2009). *Modern myths, locked minds: Secularism and fundamentalism in India*. Oxford University Press.
5. Taylor, C. (2007). *A secular age*. Harvard University Press.

Model Question Paper Sets





SREENARAYANAGURU OPEN UNIVERSITY

QP CODE:

Reg. No :

Name :

Model Question Paper Set-I

FIFTH SEMESTER BA SOCIOLOGY(HONOURS) EXAMINATION

SGB24SO306MC: SOCIOLOGY OF RELIGION IN INDIA

(FYUGP)

2024-25 - Admission Onwards

Time: 3 Hours

Max Marks: 70

Section A Objective Type Questions

I Answer any 8 questions. Each question carries 1 Mark (8x1=8 marks)

1. Who defined the God as 'the unmoved mover'?
2. Who opined that myths are "statements of reality"?
3. In which book did Durkheim present his theory of religion?
4. Who argued that religious belief leads to a capitalist work ethic?
5. Which thinker is associated with the concept of 'false consciousness'?
6. Who introduced the concept of 'binary opposition' to understand human thought?
7. Where did liberation theology originate?
8. Who initiated the Protestant Reformation movement in Christianity?
9. What type of religion is Scientology?
10. In which year did the Gujarat riots take place in India?

Section B Very Short Answers

II Answer any 6 questions. Each question carries 2 Marks (6x2=12 Marks)

11. Define Totemism.
12. What is Theodicy?



13. What is Collective Effervescence?
14. What is The Great Schism?
15. What is Faraizi movement?
16. Define 'Cult'.
17. What is Evangelisation?
18. Define Secularism.

Section - C
Short Answers

III Answer any 6 questions. Each Question carries 5 Marks (6x5=30 marks)

19. Briefly discuss Malinowski's views on religion.
20. Examine James Frazer's 'Three Stages of Human Thought.'
21. Critically examine Durkheim's classification of the sacred and the profane.
22. Explain how Marx understood religion as "the opium of the people."
23. Differentiate between cults, sects, and religion.
24. Briefly explain the role of religious identity in political mobilization.
25. Examine how religious fundamentalism differs from religious pluralism.
26. Discuss the major problems associated with communalism in India.

Section- D
Long Answers/Essay

IV Answer any 2 questions. Each question carries 10 Marks (2x10=20 marks)

27. Evaluate how religion acts as both a conservative force and a catalyst for social change in different cultures.
28. Critically examine Durkheim's perspectives on religion with examples from contemporary society.
29. Compare and contrast the perspectives of Karl Marx and Max Weber on the relationship between religion and capitalism.
30. Analyze the role of religious reform movements in India during the 19th and early 20th centuries in addressing social injustices and promoting equality, with examples.





SREENARAYANAGURU OPEN UNIVERSITY

QP CODE:

Reg. No :

Name :

Model Question Paper- Set-II

FIFTH SEMESTER BA SOCIOLOGY(HONOURS) EXAMINATION

SGB24SO306MC: SOCIOLOGY OF RELIGION IN INDIA

(FYGUP)

2024-25 - Admission Onwards

Time: 3 Hours

Max Marks: 70

Section A Objective Type Questions

I Answer any 8 questions. Each question carries 1 Mark (8x1=8 marks)

1. Who is the author of The Interpretation of Cultures?
2. The symbol of Faravahar is associated with which religion?
3. Who is the author of Minds make Societies?
4. Who opined that 'myths are a form of philosophy'?
5. Which sociologist argued that religion is the opium of people?
6. Who is the author of The Protestant Ethic and the Spirit of Capitalism?
7. Which thinker is associated with the structuralist analysis of religion?
8. Who is the founder of Wahhabi movement?
9. Where did the Jewish reform movement started?
10. In which year did the Muzaffarnagar riots take place in India?

Section B Very Short Answers

II Answer any 6 of the following questions in one page each. Each question carries 2 marks. (6x2=12 marks)

11. What is Protestant ethic?
12. What is sacred for Durkheim?



13. What is The Counter Reformation?
14. What is Brahmo Samaj?
15. What is Cultic Religion?
16. Define Fundamentalism
17. What is Communalism?
18. What is meant by Positive secularism?

Section-C **Short Answers**

III Answer any 6 Each question carries 5 Marks (6x5=30 marks)

19. Briefly discuss the theory of Cognitive Predispositions.
20. Examine Clifford Geertz's views on symbols and meaning.
21. Critically examine Durkheim's study on Totemism.
22. Explain how Marx understood the decline of religion.
23. Discuss the role of cultic religions in contemporary society.
24. Examine the politicisation of religion in India.
25. How does secularism in India differ from its Western counterpart?
26. What role does proselytism play in today's global world?

Section- D **Long Answers/Essay**

IV Answer any 2 questions. Each question carries 10 Marks (2x10=20 marks)

27. Compare and Contrast between the theories of Clifford Geertz and Pascal Boyer.
28. Critically examine Weber's views on the relationship between religious belief and the rise of capitalism.
29. Explain how the concept of the "divine right of kings" in medieval Europe illustrates the relationship between religion and political power.
30. Examine the challenges of Secularism in contemporary Indian society.



സർവ്വകലാശാലാഗീതം

വിദ്യാതൽ സ്വതന്ത്രരാകണം
വിശ്വപൗരരായി മാറണം
ഗ്രഹപ്രസാദമായ് വിളങ്ങണം
ഗുരുപ്രകാശമേ നയിക്കണം

കുരിശുട്ടിൽ നിന്നു ഞങ്ങളെ
സൂര്യവീഥിയിൽ തെളിക്കണം
സ്നേഹദീപ്തിയായ് വിളങ്ങണം
നീതിവൈജയന്തി പാറണം

ശാസ്ത്രവ്യാപ്തിയെന്നുമേകണം
ജാതിഭേദമാകെ മാറണം
ബോധരശ്മിയിൽ തിളങ്ങുവാൻ
ജ്ഞാനകേന്ദ്രമേ ജ്വലിക്കണം

കുരീപ്പുഴ ശ്രീകുമാർ

SREENARAYANAGURU OPEN UNIVERSITY

Regional Centres

Kozhikode

Govt. Arts and Science College
Meenchantha, Kozhikode,
Kerala, Pin : 673002
Ph: 04952920228
email:rckdirector@sgou.ac.in

Thalassery

Govt. Brennen College
Dharmadam, Thalassery
Kannur, Pin : 670106
Ph: 04952990494
email:rctdirector@sgou.ac.in

Tripunithura

Govt. College
Tripunithura, Ernakulam
Kerala, Pin : 682301
Ph: 04842927436
email:rcdirector@sgou.ac.in

Pattambi

Sree Neelakanta Govt. Sanskrit College
Pattambi, Palakkad
Kerala, Pin : 679303
Ph: 04662912009
email:rcddirector@sgou.ac.in

BEFORE YOU EVEN THINK OF RAGGING



Download

**ANTI
RAGGING**

App



Humiliation

Blacklisting

Ruined Career

Don't just stand and watch. Stop Ragging! Show Character
Visit UGC Website i.e. www.ugc.ac.in & www.antiragging.in to UGC Anti Ragging regulations.



Ministry of Education
Government of India



Are You Being Ragged ?

विश्वविद्यालय अनुदान आयोग
University Grants Commission
quality higher education for all

**DON'T LET IT
BE TOO LATE**

**SAY
NO
TO
DRUGS**

**LOVE YOURSELF
AND ALWAYS BE
HEALTHY**



SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

Sociology of Religion in India

COURSE CODE : SGB24SO306MC

SGOUB



YouTube



Sreenarayanaguru Open University

Kollam, Kerala Pin- 691601, email: info@sgou.ac.in, www.sgou.ac.in Ph: +91 474 2966841

ISBN 978-81-687084-7-1



9 788168 708471