

Sociological Study of Religion

Colonial Modernity and 19th Century Majoritarianism

This article explores and critiques the semblances between the discourse on sociology of religion and that of ideology of Hindu majoritarianism. Both were fashioned in late 19th century and drew from the binaries inherited through colonial modernity. Sociologists of religion in India have asserted similar propositions regarding the discrete cultural practices of groups in India, and thereby implicitly propounded a theory of majoritarianism. We need to develop an alternate sociological language and free ourselves from the language of colonial modernity in order to evaluate the processes that make majoritarianism a dominant ideology today.

SUJATA PATEL

The focus of this paper is on the sociological discourse on religion as it applies to the south Asian region. Many of us are concerned with the way the interface between religious identities, the state and political processes are creating communal, ethnic and sectarian conflicts in south Asia. Historians and political scientists have been writing on this issue for some time and explicating the complexity that structures this theme in the south Asian context. Religion, as we know, has been traditionally the domain of research and study of anthropologists and sociologists. How have sociologists understood religion and its contemporary manifestations in south Asia? Do they possess the language and the vocabulary to assess the contemporary processes that affects religion and the way religion structures them?

In this article, I argue that the sociological discourse has not been able to grasp the complexities of the religious dimensions as it interfaces with modernity. This is because this discourse incorporates seminal assumptions relating to colonial modernity and its knowledge, earlier embodied in the discipline of anthropology, as contemporary sociology was then identified, and then incorporated in the sociology of religion. These assumptions

relate to the matrix of binaries such as the west and the east, modernity and tradition, materiality and religiosity, majority and minority that represents the project of modernity. This epistemic structures the construction of academic knowledge regarding societies in the west and the east and the division of this knowledge into two disciplines, that of sociology and anthropology. It also informs perspectives and practices of these disciplines together with the placement of scholars in distinct academic traditions each with its own sets of research questions, methods and methodologies. These binaries are part of the colonial project of domination and rule that uses and continues to use classification of groups as a means to structure power and to highlight differences between the Orient and Occident [Patel 2006:382].

More particularly, the sociology of religion of India draws its frame from two assumptions governing the discipline of anthropology/sociology. I have argued earlier [Patel 2006:383-84], that these two assumptions were organised in the late 19th century when they fashioned a continuum of binaries. The first assumption was geographical and distinguished between groups living in the subcontinent from the spatial-cultural structures of the west. Later those living in the subcontinent were further classified geographically into spatial-cultural zones. The

second assumption related to the internal division and relationship between these groups. All groups living in the subcontinent were defined by its relationship with Hinduism. Those that were directly related to Hinduism, such as castes and tribes were termed the "majority", while those, that were not, were conceived as "minorities", these being mainly groups practising Islam and Christianity [Patel 2006].

Anthropologists/sociologists researching on south Asian religions have oftentimes uncritically accepted this logic, and thereby become trapped in this discourse. Thousands of communities having distinct cultural practices and ideas have lived and experienced existence in various forms of unequal and subordinate relationships with each other. In the 19th century, anthropological/sociological knowledge dissolved these distinctions and re-categorised them into four or five major religious traditions thereby constructing a master narrative of the majority and minority. This logic homogenised distinctions between groups but it also naturalised one form of unequal distribution of power and resources. India and Hinduism collapsed into each other. Also, both these concepts were loaded with additional meanings. Hinduism as a majority religion was redefined to include all kinds of ideas and cultural practices, as it became a Great Tradition, and anchored into a timeless civilisation.

This project found expression (ironically and paradoxically) in the work of indigenous intellectuals in the subcontinent searching for an identity against colonialism. They categorised and classified Hindu traditions while systemising and ordering its internal hierarchy as they adopted the language of the binaries and thus of colonial modernity. They constructed discourses of immanent Hindu tradition and reformulated its concepts and theories. In their search for the "roots" of this Great Tradition, they codified and standardised in the mirror of 'savarna' (upper caste) perceptions, the discrete cultural practices of groups in India. This became a political project in two senses, in reaffirming tradition to interrogate the "modern" and in fashioning a tradition in the image of the savarna perception.

Religion In Sociological Perspective

**Ralph W. Hood, Jr., Peter C.
Hill, Bernard Spilka**



Religion In Sociological Perspectivepb:

Religion in Sociological Perspective Keith A. Roberts, David Yamane, 2020-07-15 The authors are proud sponsors of the 2020 SAGE Keith Roberts Teaching Innovations Award enabling graduate students and early career faculty to attend the annual ASA pre conference teaching and learning workshop Religion in Sociological Perspective introduces students to the systems of meaning structure and belonging that make up the complex social phenomena we know as religion Authors Keith A Roberts and David Yamane use an active learning approach to illustrate the central theories and methods of research in the sociology of religion and show students how to apply these analytical tools to new groups they encounter The Seventh Edition departs from previous editions by emphasizing that the sociology of religion is an ongoing conversation among scholars in dialogue with existing scholarship and the social world This perspective is established in the new second chapter Historical Development of the Sociology of Religion Other chapters feature important voices from the past alongside the views of contemporary sociologists and conclude with a glimpse of where the sociology of religion might be heading in the future At every opportunity the text has been enriched by research and examples that are meant to challenge parochial limits in the sociology of religion pushing beyond Christianity congregations beliefs national borders especially the United States and even beyond religion itself to take nonreligion more seriously Included with this title The password protected Instructor Resource Site formally known as SAGE Edge offers access to all text specific resources including a test bank and editable chapter specific PowerPoint slides A student activity guide includes chapter specific exercises linked to resources within the ARDA

Religion in Sociological Perspective Keith A. Roberts, David Yamane, 2011-06-09 Religion in Sociological Perspective is an introduction to the sociology of religion core text designed to present and illustrate the basic theories sociologists use to understand the social dimensions of religion First and foremost the authors seek to help students understand the perspective from which sociologists view religion By the time students have finished this book they should understand the central theories and methods of research in the sociology of religion and they should have an idea of how to apply these analytical tools to new groups they encounter The goal of this text is to be illustrative rather than all encompassing The Fifth Edition continues to draw on a wide range of perspectives The text aims to help students recognize the contributions of various theoretical perspectives and the blind spots of each theory Conflict functional social constructionist and rational choice paradigms are used throughout the text Various middle range theories are also utilized to explore specific processes Despite the effort to introduce many perspectives however we have made an effort to enhance integration of the text by using one framework throughout the book the open systems model

Religion in Sociological Perspective Keith A. Roberts, 2004 This text is a highly sociological view of religion and as such stresses theoretical perspectives about religion The text also focuses on the methodology that sociologists have used to study religion Keith Roberts states that his own preferred approach is open systems theory which he says focuses equally on structure and

dynamics Other texts may lean toward the religious studies end of the market but Roberts is a true sociology text

Religion in Sociological Perspective Bryan Ronald Wilson,1991 **Religion in Sociological Perspective** Bryan Wilson,1982 **Religion in Sociological Perspective** Earl R. Babbie,1977 **Religion in Sociological Perspective** Bryan R. Wilson,1982 In this book based on lectures that the author was invited to deliver in Japan Bryan Wilson traces the dominant contours of religion as perceived by the sociologist His themes range from the study of sectarianism on which he is one of the relationship between religion and culture in modern societies of the West and the East Religion in Sociological Perspective Keith A. Roberts,David Yamane,2015-07-18 This fully updated Sixth Edition of Religion in Sociological Perspective introduces students to the basic theories and methods in the field and shows them how to apply these analytic tools to new groups they encounter The authors explore three interdependent subsystems of religion meaning structure and belonging and their connections to the larger social structure While they cover the major theoretical paradigms of the field and employ various middle range theories to explore specific processes they use the open systems model as a single unifying framework to integrate the theories and enhance student understanding Contributor to the SAGE Teaching Innovations and Professional Development Award Find out more at www.sagepub.com/sociologyaward Religion in Sociological Perspective Seamus Huffman,2022-09-13 Theories of religion provide various explanations for the origins and functions of religion including religious existence and foundations of faith Sociology studies the philosophies practices and structural systems of religion This objective study may involve the use of both quantitative and qualitative methods Theoretical positions with respect to the sociology of religion can be categorized into symbolic anthropology functionalism and nationalism Contemporary debates in sociology focus on matters such as secularization civil religion and the connectivity of religion in the background of globalization and multiculturalism From theories to research to practical applications case studies related to all contemporary topics of relevance to sociology of religion have been included in this book While understanding the long term perspectives of the topics it makes an effort in highlighting their impact as a modern tool for the growth of the discipline This book is a vital tool for all researching or studying sociology of religion as it gives incredible insights into emerging trends and concepts **Gods in the Global Village** Lester R. Kurtz,2015-04-01 In a world plagued by religious conflict how can the various religious and secular traditions coexist peacefully on the planet And what role does sociology play in helping us understand the state of religious life in a globalizing world In the Fourth Edition of Gods in the Global Village author Lester Kurtz continues to address these questions This text is an engaging thought provoking examination of the relationships among the major faith traditions that inform the thinking and ethical standards of most people in the emerging global social order Thoroughly updated to reflect recent events the book discusses the role of religion in our daily lives and global politics and the ways in which religion is both an agent of and barrier to social change

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The Sociology of Religion George Lundskow, 2008-06-10 Using a lively narrative The Sociology of Religion is an insightful text that investigates the facts of religion in all its great diversity including its practices and beliefs and then analyzes actual examples of religious developments using relevant conceptual frameworks As a result students actively engage in the discovery learning and analytical processes as they progress through the text Organized around essential topics and real life issues this unique text examines religion both as an object of sociological analysis as well as a device for seeking personal meaning in life The book provides sociological perspectives on religion while introducing students to relevant research from interdisciplinary scholarship Sidebar features and photographs of religious figures bring the text to life for readers Key Features Uses substantive and truly contemporary real life religious issues of current interest to engage the reader in a way few other texts do Combines theory with empirical examples drawn from the United States and around the world emphasizing a critical and analytical perspective that encourages better understanding of the material presented Features discussions of emergent religions consumerism and the link between religion sports and other forms of popular culture Draws upon interdisciplinary literature helping students appreciate the contributions of other disciplines while primarily developing an understanding of the sociology of religion Accompanied by High Quality Ancillaries Instructor Resources on CD contain chapter outlines summaries multiple choice questions essay questions and short answer questions as well as illustrations from the book C Intended Audience This core text is designed for upper level undergraduate students of Sociology of Religion or Religion and Politics

Religion and Knowledge Elisabeth Arweck, 2016-04-15 Religions have always been associated with particular forms of knowledge often knowledge accorded special significance and sometimes knowledge at odds with prevailing understandings of truth and authority in wider society New religious movements emerge on the basis of reformulated often controversial understandings of how the world works and where ultimate meaning can be found Governments have risen and fallen on the basis of such differences and global conflict has raged around competing claims about the origins and content of religious truth Such concerns give rise to recurrent questions faced by academics governments and the general public How do we treat statements made by religious groups and on what basis are they made What authorities lie behind religious claims to truth How can competing claims about knowledge be resolved Are there instances when it is appropriate to police religious knowledge claims or restrict their public expression This book addresses the relationship between religion and knowledge from a sociological perspective taking both religion and knowledge as phenomena located within ever changing social contexts It builds on historical foundations but offers a distinctive focus on the changing status of religious phenomena at the turn of the twenty first century Including critical engagement with live

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v o aktu ln ch probl mech religionistiky jako akademick discipl ny zejm na pak o kognitivn m antropologick m a sociologick m v zkumu n bo ensk ho my len a chov n *The Psychology of Religion, Fourth Edition* Ralph W. Hood, Jr., Peter C. Hill, Bernard Spilka, 2009-07-15 Scholarly and comprehensive yet accessible this state of the science work is widely regarded as the definitive graduate level psychology of religion text The authors synthesize classic and contemporary empirical research on numerous different religious groups Coverage includes religious thought belief and behavior across the lifespan links between religion and biology the forms and meaning of religious experience the social psychology of religious organizations and connections to morality coping mental health and psychopathology Every chapter features thought provoking quotations and examples that bring key concepts to life New to This Edition Revised and updated with the latest theories methods and empirical findings Many new research examples Restructured with fewer chapters for better fit with a typical semester More attention to the differences between religion and spirituality Covers emerging topics genetics and neurobiology positive psychology atheism and more

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web 19 double the following numbers a 4 b 9 c 10 20 double each of the following numbers by writing an addition number

sentence a 6 6 12 b 8 8 16 21 a which number is 10 more than 9 b which number is 10 more than 10 c which number is 10 more than 17 d which number is 5 more than 11

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web part part whole relationships teaching part part whole relationships is critical to understanding addition and subtraction concepts the part part whole model shows that two parts make up a whole the following examples show the value of part part whole relationships example 1 samantha has 4 red marbles and 3 blue stickers how many

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