

BELIEFS IN SOCIETY



Part 2:

- a) Feminist views of Religion
- b) Postmodernist views of Religion
- c) Religion and Social Change
- d) Religious Organisations

<p>AFTER THE LESSON – 30 MINS</p>	<p>REVIEW YOUR NOTES</p> <ul style="list-style-type: none"> • Highlight key terms and thinkers. • Identify the main points of the lesson. • Identify any evaluation points
<p>CHECK YOUR UNDERSTANDING</p>	<p>CHECK YOUR TEXTBOOK</p> <ul style="list-style-type: none"> • Identify the terms you can't define. • Identify concepts you don't know.
<p>ADD TO YOUR KNOWLEDGE ORGANISER</p>	<p>POST IT NOTE REMINDERS</p> <ul style="list-style-type: none"> • Make a note of the parts you are not sure on to remind you to ask your teacher in the next lesson.

<p>AFTER THE LEARNING PHASE – 60 MINS</p>	<p>REVIEW YOUR NOTES</p> <ul style="list-style-type: none"> • Compare to the spec to see if you have any gaps in your notes. 	<p>FILL IN ANY GAPS YOU HAVE.</p> <ul style="list-style-type: none"> • Use your textbook and the website to fill in any gaps that you have in your notes. 	<p>ADD TO YOUR KNOWLEDGE ORGANISER</p> <ul style="list-style-type: none"> • Make sure that your knowledge organiser is completed. 	<p>CHECK YOUR UNDERSTANDING</p> <ul style="list-style-type: none"> • Complete the quiz & consolidation activity in the ISB's to check your understanding of the topic 	<p>ASK FOR HELP</p> <ul style="list-style-type: none"> • See your teacher for help with anything you are not sure on or don't understand. 	<p>SUMMARISE THE PHASE</p> <ul style="list-style-type: none"> • Summarise the topic on to a trigger sheet. E.g. Flash Card, Cornell sheet, Spiderweb
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<p>AT THE END OF THE UNIT – 90 MINS</p>	<p>REVIEW YOUR NOTES</p> <ul style="list-style-type: none"> • Compare to the spec to see if you have any gaps in your notes. 	<p>FILL IN ANY GAPS YOU HAVE.</p> <ul style="list-style-type: none"> • Fill in any gaps you have in your ISB. • Fill in any gaps in your notes. 	<p>APPLY TO AN EXAM QUESTION</p> <ul style="list-style-type: none"> • Plan out the exam style questions in your ISB. Put in as much detail as you can. • Complete chain of reasoning conversations 	<p>PRIORITISE THE PHASES</p> <ul style="list-style-type: none"> • Use your prioritisation matrix to organise the topics according to your level of confidence in each learning phase. 	<p>ASK FOR HELP</p> <ul style="list-style-type: none"> • See your teacher for help with anything you are not sure on or don't understand.
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<p>OTHER TIPS</p>	<p>SENECA</p> <p>Complete an hour of Seneca each week focusing on the topics you struggle with most.</p>	<p>Keep going back to topics, redo activities and KO's to see what you can remember</p>	<p>Make links and cross reference between topics. Sociology is not linear</p>	<p>Be aware of what is happening in the world</p>
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How to use this booklet:

Each section of this booklet contains:

- **Topic overview sheet**
 - What you need to know
 - Key Terms
 - Key Thinkers
 - Links to Resources
- **Knowledge Organiser**
 - Completed to help ensure notes are full.
- **Notes Prioritisation and Check**
 - Key questions to use to check your notes are complete and to prioritise your knowledge.
- **Quick Question Quiz**
 - 10 questions to check your understanding
- **Consolidation Activity**
 - To bring together your learning and ensure your understanding.
- **Exam Style Question Tasks**
 - 10 marker without Item
 - Planner and first paragraph.
 - 10 marker with item
 - Planner sheet and first paragraph
 - 20 Mark Questions
 - Plan and Chain of Reasoning / Filter sheet
 - Introduction and first paragraph.

When completing the booklet you will need 3 different colours.

- Completed without any notes
- Completed with notes
- Asked for help from Teacher

This will help you to see where there are gaps in your knowledge and areas that you need to focus on for your study.

Topic	Date Checked	Note Taking Prioritisation	Quick Questions	Consolidation Task	4 and 6 Markers	10 Marker with item	30 Marker	Targets	Feedback
Feminist Views								Complete this section More detail required Use different colours Check the indicated parts See me for help	
Postmodernist Views								Complete this section More detail required Use different colours Check the indicated parts See me for help	
Religion and Social Change								Complete this section More detail required Use different colours Check the indicated parts See me for help	
Religious Organisations								Complete this section More detail required Use different colours Check the indicated parts See me for help	

	Section Complete
	Check this task
	Task Incomplete – Please finish
	Task not started – Please complete

	ISB is up to date and complete well.
	ISB is mostly complete which a few tasks to check
	ISB is generally complete with some tasks incomplete
	A number of tasks are incomplete or not started
	Far too much is incomplete or not started.

WHAT YOU NEED TO KNOW:

- Feminist ideas on the role of religion
- Evidence through examples of patriarchy in religion.
- Evaluation Feminist ideas

KEY TERMS FOR THIS TOPIC

- Patriarchy
- Marginalisation
- Piety Movements
- Liberal Protestant organisations
- Religious forms of feminism
- Stain glass ceiling effect

KEY SOCIOLOGISTS

- Woodhead
- Sophie Gilliat-Ray
- Brusco
- Rinaldo
- Holm
- Armstrong

RESOURCES



- Webb, Westergaard, Trobe and Townend: 9 - 10
- Browne: 25
- Collins: 460 - 463
- Hodder: 127 - 129



WEBSITES



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

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

Stark and Bainbridge

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

They offer compensators for three forms of deprivation:

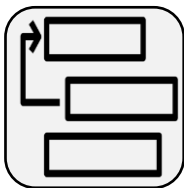
- **Organismic Deprivation** – women are more likely to suffer ill health so will look to sects and cults for healing.
- **Ethical Deprivation** – Women tend to be more morally conservative and thus more likely to see the world in moral decline and share the views held by sects and cults.
- **Social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



NOTE TAKING TASK: Feminist View

To ensure that your notes are complete and cover all the necessary content, you need to make sure that you are answering each of the questions below.

Maintaining Patriarchy	Women as second-class believers	The stained class ceiling.
How does Mary Daly suggest that religion helps to maintain patriarchy?	What phrase does de Beauvoir use to describe men and women in religion? Where else has this phrase been encountered in sociology?	What does Karen Armstrong mean by the stained-glass ceiling?
In what three main ways are women oppressed by religion?	How are women tricked by religion according to De Beauvoir?	How does Armstrong summarise women's legal position in religion/marriage?
What examples can you give to illustrate Daly's views?	What examples does Jean Holm give to illustrate that women are 2 nd class believers?	What evidence is there to suggest that there is no longer a stained-glass ceiling?
How does Woodhead criticize the idea that women are oppressed by religion?	What evidence is there that women are not 2 nd class believers in all religions?	
How does El Saadawi's criticize the idea that religion is patriarchal?		



PRIORITISATION

Once you have taken your notes, colour code the question according to your level of confidence.

Don't get it

Need some help

Fairly confident

I got this!

KNOWLEDGE CHECK QUESTIONS.

Complete the following questions firstly without your notes and then check using your notes.

Which sociologist saw women as second class believers?

In what three ways does religion promote patriarchy?

Islamic sociologist that suggest that it wasn't Islam that was patriarchal but its application in Arab nations.

What is meant by the stained glass ceiling?

Jean Holm focused no which area of female oppression in religion?

Sociologist associated with the stained glass ceiling.

May Daly said that what was a necessary condition for equality to be achieved in monotheistic religions?

Give one evaluation point of feminist view of religion?

What is a piety movement?

Identify one way that religion could increase a women's status in the private sphere.



CONSOLIDATION TASK

For each of the statements, determine how far you agree with it by colouring in the blocks (the more you colour in the more you agree) and explain why.

Statement	Level of Agreement	Why
Religion maintains patriarchy in society by legitimising male domination of women.		
Religions are not patriarchal, it is the culture they appear in that is patriarchal.		
Segregated places of worship are proof that women are considered second class believers.		
Women are more likely to join a sect or cult because of ethical deprivation.		
Religion tricks women into believing that they are equal to men in the eyes of God and will be rewarded for their suffering the after life.		

Outline and explain two ways that religion could be seen as patriarchal [10]



FIRST PARAGRAPH

Item

Some sociologists believe that religious ideologies are used to manipulate or control the levers so that they think and behave in certain ways that are beneficial to the interests of those in power. Althusser, for example, saw religion as part of the ideological state apparatus which serves to prevent the majority of people from seeing what he considered to be the true class position.

Applying material from the Item analyse two ways in which religious ideologies can be seen as serving the interests of a particular social group. [10]

Deconstruct the question



Think of possible answers



Look for hooks in the Item



Write the paragraph.

Command Words	Topic	Focus

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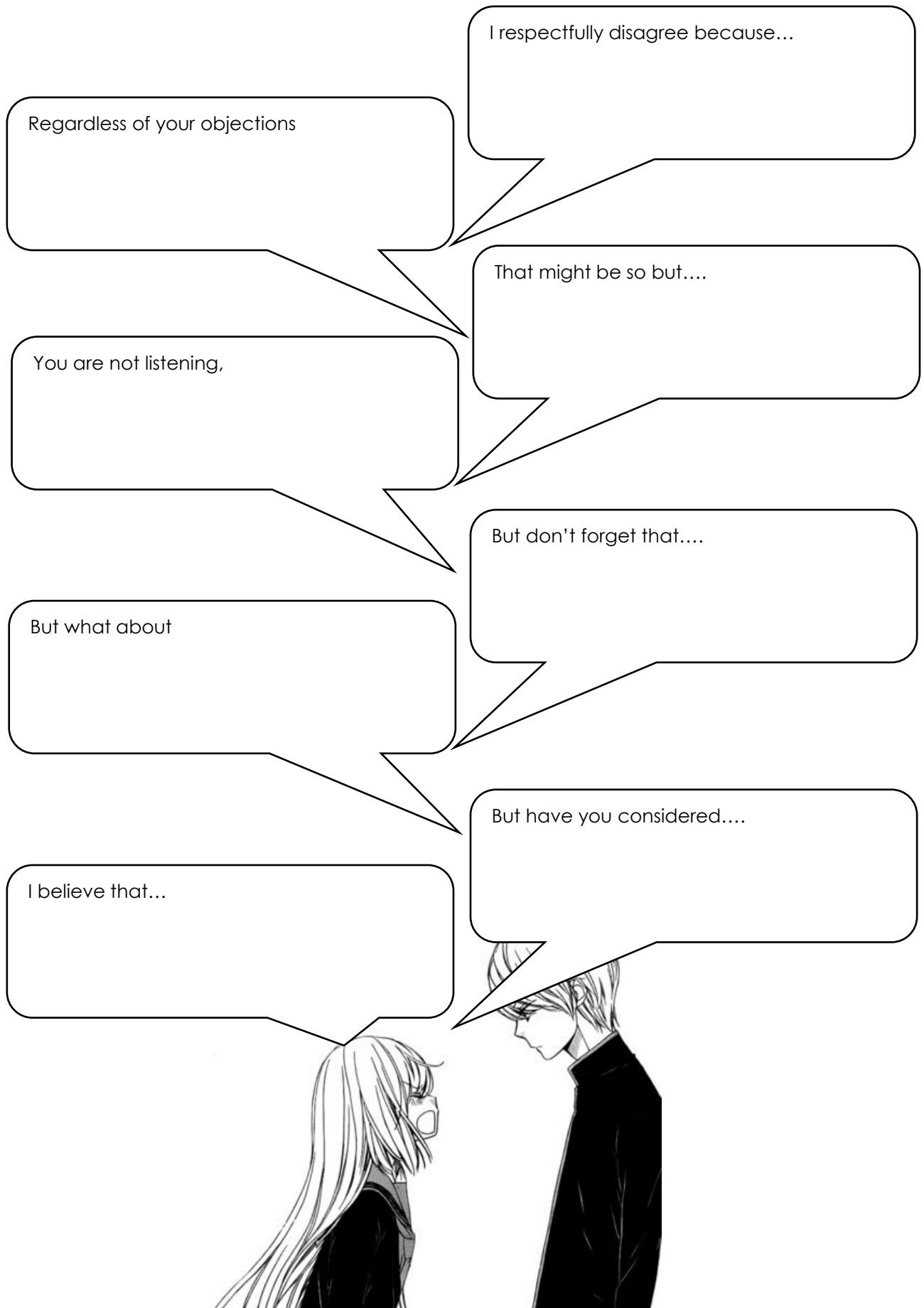


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FIRST PARAGRAPH



WHAT YOU NEED TO KNOW:

- Postmodernist theories on the role of religion
- Understand how religion may be changing and adapting in light of a postmodern stage of society
- Be able to evaluate the usefulness of Postmodern ideas

KEY TERMS FOR THIS TOPIC

- Spiritual shopping
- Believing without belonging
- Online religion
- Sphere of consumption
- Religious consumerism
- Electronic church
- Vicarious religion
- New Age
- Individualism

KEY SOCIOLOGISTS

- Lyon
- Davie
- Helland
- Hervieu-Leger
- Ammerman

RESOURCES



- Webb, Westergaard, Trobe and Townend: 9 - 10
- Browne: 25
- Collins: 460 - 463
- Hodder: 127 - 130



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Regina McGough



In 5 minutes



Adam Walton

<p>Reflexivity means we are continually re-evaluating our ideas and theories, nothing is fixed or permanent and everything is up to challenge.</p>	<p style="text-align: center;">Key Concepts</p>	<p>Disembedding means we no longer need face to face contact in order to interact. There is a break down of geographical borders thus making interaction more impersonal.</p>	<p>Liotard - Monopoly of truth</p> <p>Religion provides a meta narrative which tries to hold a monopoly on the truth. However such claims are no longer acceptable in the postmodern world because there is no such thing as an absolute truth.</p>	<p>Hervieu-Leger: Inability to Change</p> <p>Religions inability to change has led to its demise in society because there are so many alternative views to compete with its teachings it has led to more scrutiny of the beliefs the mainstream religions.</p>
<p>Cultural Amnesia means the loss of the religion that was handed down by generations before, instead parents are letting their children choose their own belief systems.</p>		<p>Lyon – Spiritual Shoppers</p> <p>Lyon has commented on the emergence of a spiritual marketplace which has developed as a result of religious leaders turning to the media to publicise their beliefs. In order to survive. Peoples identities have become fluid in the postmodern world so religions have to work harder to entice new members and keep the ones they have. This is because people will try out different religions in order to find one which matches their own personal belief systems.</p>	<p>Pick and Mix Culture</p> <p>The pick and mix culture outlines how postmodernity has enabled the individual to become a spiritual shopper. As a result, the individual will actively select and choose a religion based on its suitability in answering existential question</p>	
<p>Pluralist society is a diverse one, where the people in it believe all kinds of different things and tolerate each other's beliefs even when they don't match their own.</p>	<p>Growth of New Age Movements</p> <p>Postmodernists believe that traditional religions have been replaced by new age movements with a focus on spirituality and self improvement rather than devotion to a god.</p>	<p style="text-align: center;">Evaluation</p> <ul style="list-style-type: none"> • Bruce – Postmodernists have overexaggerated the extent to the decline in traditional religions. NAM's are short lived and cannot compare with established world religions. • Disembedding has been overexaggerated. For example for many Muslims the Mosque is still a big part of their belief system. 		
<p>Lyon - Disembedding</p> <p>Lyon describes how religion has become disembedded in postmodern society: it is no longer embedded in religious organisations or in a particular country or culture and beliefs are not embedded in their original contexts. This allows people to pick and mix lots of bits of bits of belief systems: take what they like and reject what they don't.</p>	<p>Lyon - Disembedding</p> <p>Lyon describes how religion has become disembedded in postmodern society: it is no longer embedded in religious organisations or in a particular country or culture and beliefs are not embedded in their original contexts. This allows people to pick and mix lots of bits of bits of belief systems: take what they like and reject what they don't.</p>			



NOTE TAKING TASK

To ensure that your notes are complete and cover all the necessary content, you need to make sure that you are answering each of the questions below.

Key Ideas	Evaluation
How does Lyotard describe and criticize religion in society?	How does Bruce criticize the postmodernist approach to religion in society?
What does Lyon mean by the term spiritual shoppers and Pick and mix culture?	
What is cultural amnesia?	What evidence is there against the postmodernist idea of spiritual shopping?
How does reflexivity and disembedding affect religions belief?	
What evidence is there that the postmodernist view is accurate?	



PRIORITISATION

Once you have taken your notes, colour code the question according to your level of confidence.

Don't get it	Need some help	Fairly confident	I got this!
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KNOWLEDGE CHECK QUESTIONS.

Complete the following questions firstly without your notes and then check using your notes.

What are spiritual shoppers?

What does Lyon mean by Jesus in Disneyland?

How has religion become dis-embedded?

What is meant by religious consumerism

Name 2 features of postmodernist ideas and religion?

Give a strength of postmodernist ideas?

Give one criticism of postmodernist ideas of religion

How might postmodernists criticise Functionalists?

Name one study of postmodernist thinkers?

What is meant by believing without belonging

CONSOLIDATION:**Article Analysis:**

1. Summarize this article into 50 words.
2. Complete ALL of the analysis statements
 - I noticed.....
 - A question I have is.....
 - I wonder why.....
 - I began to think of.....
 - It seems like.....
 - I can't really understand.....
 - I'm not sure.....
 - I know the feeling.....
 - I loved the way.....
 - I realised.....
 - I was surprised.....
 - If I were.....
 - I discovered.....
3. How does this article link to what you have learnt about postmodernist view of religion?

Outline and explain two ways that religion can be seen as disembedded [Lyon]. [10]



FIRST PARAGRAPH

Item

Religion was provided what Berger called a 'universe of meaning', and religion acted as a 'sacred canopy' stretching over Society. These helped people to interpret and make sense of the world and their position within it. Religion gave some focus, order and meaning to their lives, and protecting them from the uncertainties of Life. However, in many contemporary societies, religion is losing this role for a lot of people.

Applying material from the item, analyse two reasons why for many people, religion may no longer be acting as a 'universe of meaning' and is a 'sacred canopy' today. [10]

Deconstruct the question



Think of possible answers



Look for hooks in the Item



Write the paragraph.

Command Words	Topic	Focus

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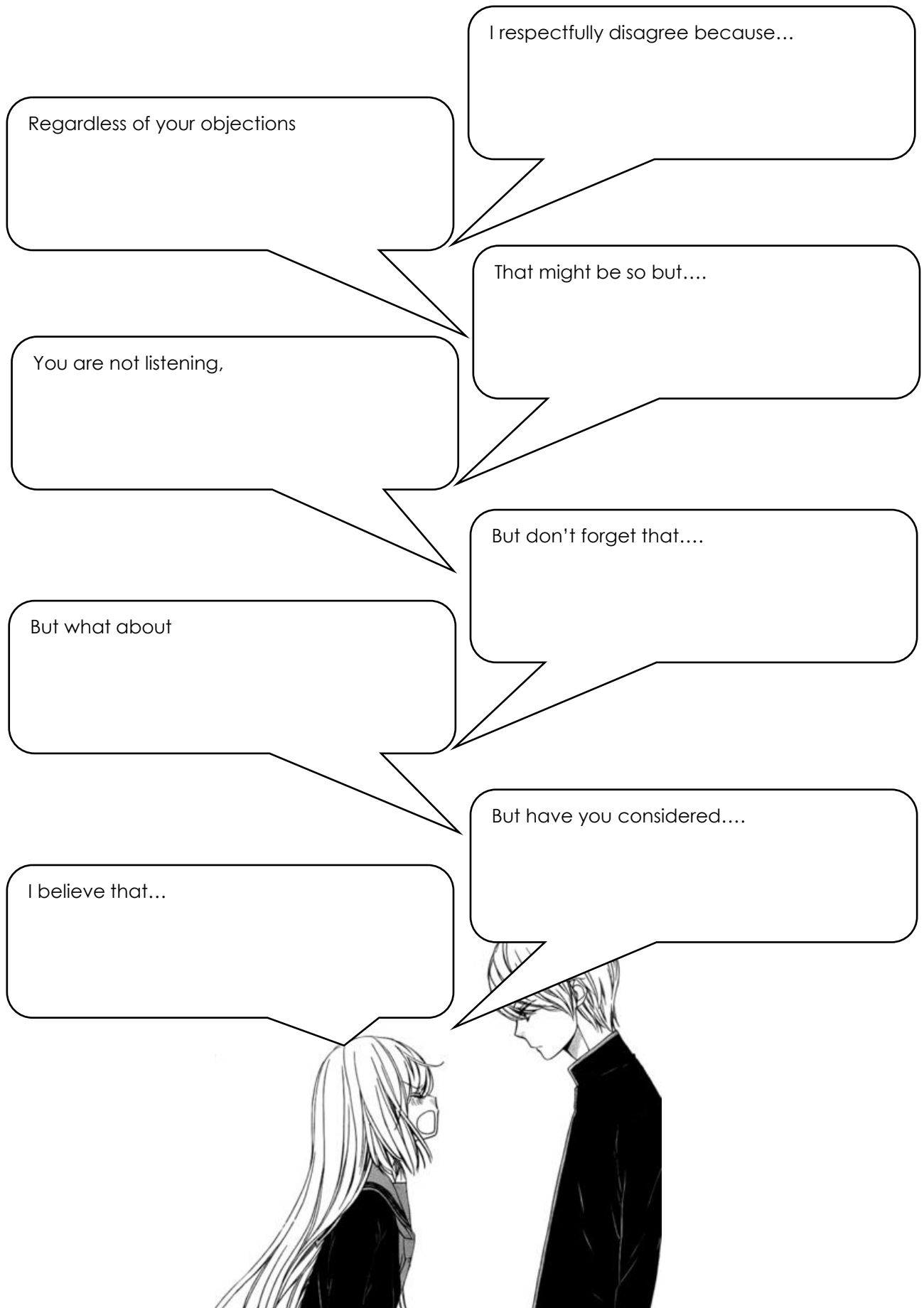


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FIRST PARAGRAPH



WHAT YOU NEED TO KNOW:

- Functionalist ideas of how religion acts as a conservative force.
- Conflict theories on how religion acts as a conservative force.
- Evaluation of religion as a conservative force.

KEY TERMS FOR THIS TOPIC

- Value Consensus
- Patriarchy
- Ruling Class Ideology
- Ideological State Apparatus
- Spiritual Gin
- Opium of the Masses
- Discipline
- Vitalising
- Euphoric
- Civil Religion
- Psychological Functions
- Mystic Fog
- Status Quo
- Social stability

KEY SOCIOLOGISTS

- Durkheim
- Parsons
- Bellah
- Malinowski
- Marx
- Althusser
- De Beauvoir

RESOURCES

- Webb, Westergaard, Trobe and Townend: 5
- Browne: 8 - 9
- Collins: 432 - 436
- Hodder: 116 - 117



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

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

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

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

Evidence that Religion is a conservative force.

Functionalist Perspective

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

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

Marxists Perspective

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

Interpretivist Perspective – universe of meaning

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

Feminist Perspective

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

Religion as a Compensator

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

WHAT YOU NEED TO KNOW:

- The ways in which religion can be a force of social change.
- The work of Weber and the Protestant work ethic.
- Case Studies of religion being used as a form of social protest

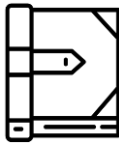
KEY TERMS FOR THIS TOPIC

- Protestant Work Ethic
- Calvinism
- Fundamentalism
- Predestination
- Divine Transcendence
- Asceticism
- Vocationalism
- Hinduism
- Confucianism
- Liberation Theology
- Hegemony
- Salvation Panic
- Dual Character
- Caste System
- Civil rights Movement
- New Christian Right
- Millenarian Movement

KEY SOCIOLOGISTS

- Weber
- Engles
- Bloch
- Gramsci
- Maduro
- Bruce
- Giddens

RESOURCES



- Webb, Westergaard, Trobe and Townend: 13 - 16
- Browne: 26 - 28
- Collins: 456 - 479
- Hodder: 134 - 138



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

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

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

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

Calvinism led to Capitalism because....

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

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

Evaluation

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

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

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

Bruce: Religion as an ideological resource

Taking the moral high ground

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

Channelling Dissent

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

Acting as honest broker

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

Mobilising Public Opinion

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

Case Studies

American Civil Rights Movement

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

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

The New Christian Right

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

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

Liberation Theology

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

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

Millenarian Movements

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

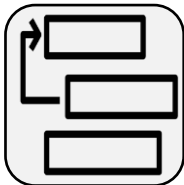
These movements have been unsuccessful in changing society because they are world rejecting and fail to unite people to their message. They are often seen as abnormal and outside normal society.



NOTE TAKING TASK

To ensure that your notes are complete and cover all the necessary content, you need to make sure that you are answering each of the questions below.

Religion as a conservative force	Religion as a force for change	Religion and Social Protest
How do the functionalists believe that religion acts as a conservative force? (Durkheim, Parsons & Malinowski)	How does Weber believe that religion can be an agent of social change?	It what ways does Bruce suggest that religion is an ideological resource?
What does interactionist Berger mean by a universe of meaning and how does this help religion act as a conservative force?	Describe how Calvinism can show how religion can be a force of change?	
How do the Marxists believe that religion acts as a conservative force?	What other examples are there of religion acting as a force for social change?	Explain the role that religion played in each of the following social protests: <ul style="list-style-type: none"> • American Civil Rights Movement • Liberation Theology • The Christian Right • Millenarian Movement
How do the feminists believe that religion acts as a conservative force?		
What do Stark and Bainbridge mean by religion being a compensator and how does this maintain social stability?		



PRIORITISATION

Once you have taken your notes, colour code the question according to your level of confidence.

Don't get it

Need some help

Fairly confident

I got this!

**KNOWLEDGE CHECK QUESTIONS: Conservative Force.**

Complete the following questions firstly without your notes and then check using your notes.

What are the four functions of religion in society according to Durkheim?

What does Lyon mean by Jesus in Which sociologist is associated with Civil Religion? ?

What is meant by religion as a compensator?

What is meant by the term collective conscience?

What are the main two ways that religion can be seen as a conservative force?

What did Marx mean by Religion being the Opium of the People?

What does Berger mean by religion providing a "Universe of Meaning"?

What is a Theodicy?

Give two criticisms of religion as a conservative force.

Give two ways that religion could be seen as maintaining patriarchy.



KNOWLEDGE CHECK QUESTIONS: Force for Change or Protest

Complete the following questions firstly without your notes and then check using your notes.

What is meant by
Ascetism?

How does religion have a
dual character?

Give one criticism of
Weber's ideas of religion
and social change.

What is the Millenarian
Movement

Which sociologist is
associated with Liberation
theology?

What reasons can be
given for the lack of
success by the Christian
new Right?

How does Hinduism and
Confucianism differ from
Calvinism?

What are the four Calvinist
beliefs that helped lead to
the rise of capitalism?

What is meant by Salvation
Panic?

Which religion can be
used to demonstrate the
dual nature of religion?



CONSOLIDATION TASK

Find arguments for each statement and then write a paragraph explaining your opinion. There should be at least 4 points for each statement.



Religion is a conservative force

Religion is a force of social change or protest

YOUR OPINION

Outline and explain two ways in which religion may act as an agency of social control. [10]



FIRST PARAGRAPH

Item

Although many sociologists argue religion is a conservative force, there are also those who argue that religion can lead to social change. That social change might be an unintended consequence of the ideas put forward by religion, or else specific religious teachings might encourage people to campaign to change society.

Applying material from the item, two ways in which religion can lead to social change. [10]

Deconstruct the question



Think of possible answers



Look for hooks in the Item



Write the paragraph.

Command Words	Topic	Focus

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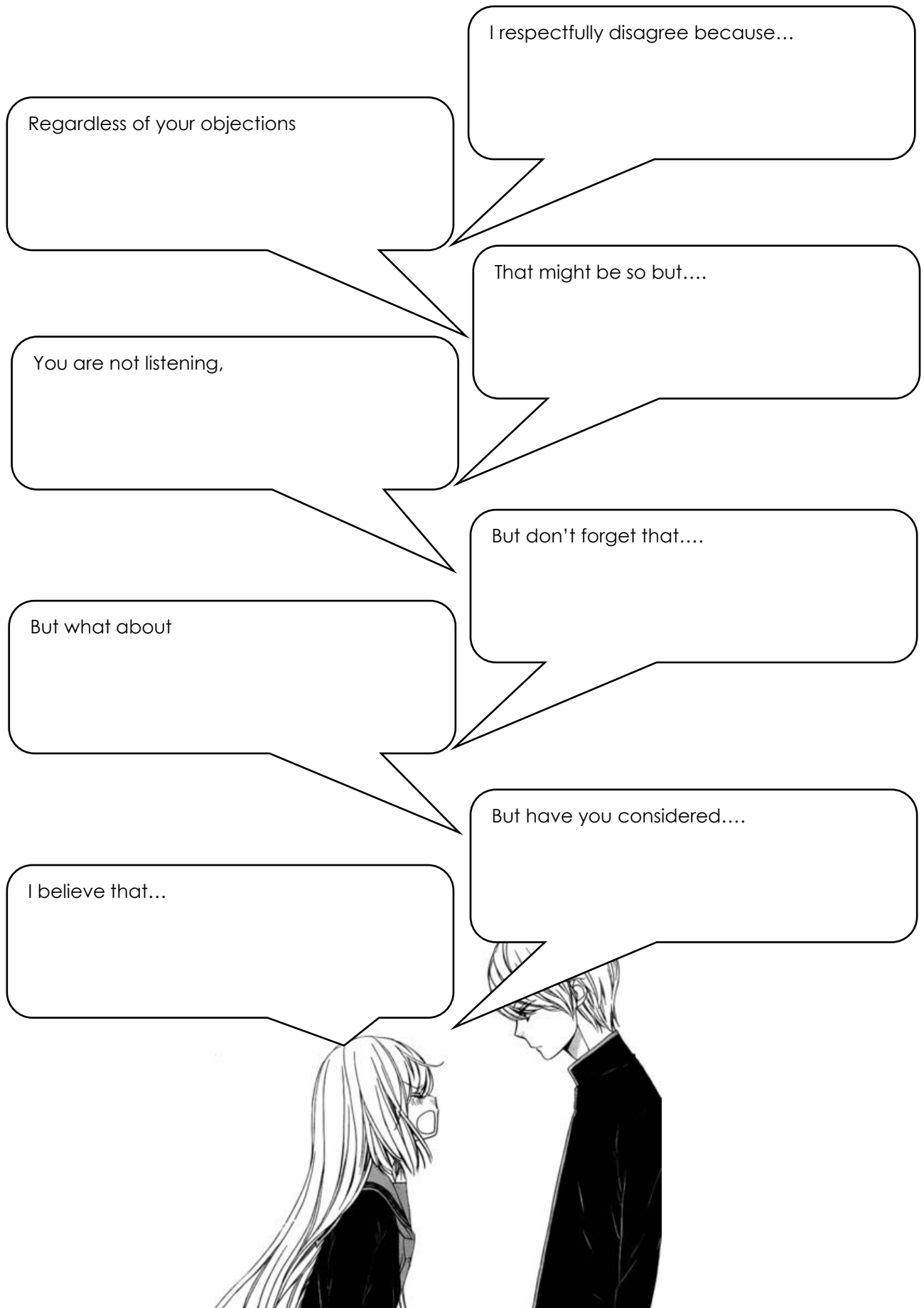


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FIRST PARAGRAPH



WHAT YOU NEED TO KNOW:

- The ways in which religion can be a force of social change.
- The work of Weber and the Protestant work ethic.
- Case Studies of religion being used as a form of social protest

KEY TERMS FOR THIS TOPIC

- New Age
- Church
- Sect
- Denomination
- Cult
- New religious movements
- New Age Movements
- World rejecting
- World accommodating
- World affirming
- Audience cults
- Client Cuts
- Marginality
- Relative Deprivation
- Secularisation
- Anomie
- Globalisation
- Protest
- Status Frustration
- Theodicy of Disprivilege
- Sectarian Cycle
- Denomination or Death
- Generational
- Protestant Ethic Effect
- Initial Fervour
- Denominationalism
- Conversionist
- Adventist

KEY SOCIOLOGISTS

- Troeltsch
- Niebuhr
- Stark and Bainbridge
- Weber
- Barker
- Wilson
- Bauman
- Castells
- Herberg
- Hervieu-Leger
- Bruce
- Wallis
- Aldridge

RESOURCES



- Webb, Westergaard, Trobe and Townend: 9 - 10
- Browne: 25
- Collins: 460 - 463
- Hodder: 127 - 129



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Revision Hub



Adam Walton



Sociology Tutor

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

Practical and Pragmatic reasons
<p>Thinkers: Heelas, Wallis and Barker</p> <p>Barker: Religious organisations as 'Escapes' from the pressures of work & family life and can offer an alternative family structure.</p> <p>Wallis: NRMs can teach techniques that inspire people to achieve emotionally & materially by unlocking spiritual power within.</p> <p>Heelas: NRM appeal to more affluent and highly education who feel that something is missing from their lives. They seek these groups to fill that gap and have the money to pay for the services.</p>

Secularisation
<p>Thinker: Giddens and Bruce</p> <p>Giddens: Traditional religions have watered down their beliefs to fit in a more secular world. People look to NRMs to receive comfort and community in NRM's which the big religions no longer offer.</p> <p>Bruce: loss of faith in traditional religious leaders who are seen as out of touch. NRM's provide a refuge for those seeking spiritual and firm beliefs in a secular society.</p>

Postmodernism
<p>Thinker: Lyotard and Bauman</p> <p>Lyotard: there is a loss of faith in metanarratives and what Berger referred to a 'universes of meaning' which have created gaps which people look to NRM's to fill.</p> <p>Bauman: With so many conflicting ideologies & beliefs, people experience a 'Crisis of Meaning' & as such form & join NRMs to retain some control & normality.</p> <p>Identity Formation: traditional forms of identity have become fragmented so people turn to NRM's to help form their identity.</p>

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

Marginalisation
<p>Thinker: Weber, Stark & Bainbridge</p> <p>Weber argued that groups like world rejecting NRMs are most likely to emerge among marginal. The NRMs appeal by providing a 'theodicy of disprivilege'</p> <p>Stark and Bainbridge - World rejecting NRMs provide access to a close knit group of members in a similar position offering a sense of security, clear values and a reward in heaven.</p>

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

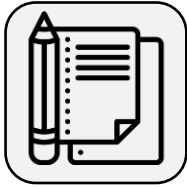
Anomie and Social Change
<p>Thinker: Wilson</p> <p>Wilson stated that periods of sudden or rapid social change can create 'anomie' as it undermines or disrupts traditional norms and values and universes of meaning. NRMs provide solutions to such periods of uncertainty as they provide new and clearly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

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

Status Frustration
<p>Thinker: Wallis and Barker</p> <p>Wallis argues that marginality may cause status frustration, Wallis believes NRMs appeal to the young as membership can provide some support for an identity and status independent of school or family and so overcome the sense of status frustration.</p> <p>Barker believes that young people lack the financial and time commitments of mortgage/rent and work/family which give them the time and freedom to get involved if they choose.</p>

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

Are all sects necessarily short lived?		
No: Aldridge		
Why	<p>Many sects have existed for a long time and retain their features as a sect.</p> <p>Not all sects have a charismatic leader.</p> <p>Many sects are successful in socialising the next generation into the sects beliefs and practices as well as converting more followers.</p> <p>Sects have strict behaviour codes and expel anyone who does not conform allowing them to maintain these standards over time.</p>	<p>Case study 1: Jehovah's Witness</p> <p>Developed in the 1880's and is still going strong today.</p> <p>Started by Charles Taze Russell, but has had a number of different leaders since then.</p>
	<p>Case Study 2: Amish</p> <p>Developed from a break within the Swiss Anabaptist in 1693.</p> <p>Those that followed Jakob Ammann became the Amish.</p> <p>Members who do not conform to community expectations and who cannot be convinced to repent are excommunicated. In addition to excommunication, members may be shunned, a practice that limits social contacts to shame the wayward member into returning to the church.</p>	
Conversionist Sects		
<p>Wilson – Conversionist sects are most likely to turn into a denomination.</p> <p>These sects are less hostile to the wider world and believe that the best way to save the world is to convert people and spread their message.</p> <p>If successful and win a lot of support the group could develop into a denomination whilst maintaining the characteristics from when it was a smaller sect.</p> <p>Example – Salvation Army.</p>		
Introversionist & Advent Sects		
<p>Wilson – there are two groups which will not survive denominational form:</p> <p>Introvertist groups are able to continue as they believe that salvation is only achievable through isolation and not trying to convert people. This is why they do not survive in denominational forms.</p> <p>Advent/Revolutionary Sects – These groups hold doomsday views and believe that only a selected group will be saved. They are unlikely to become denominations as they do not compromise on their views, values or exclusivity of membership.</p>		



NOTE TAKING TASK: Religious Organisations

To ensure that your notes are complete and cover all the necessary content, you need to make sure that you are answering each of the questions below.

Religious Organisations	Growth of NRMS	Dynamics of Sects
<p>For each of the following:</p> <ul style="list-style-type: none"> • Define what they are, • Size • Identify characteristics, • Subtypes • Examples <ol style="list-style-type: none"> 1. Churches 2. Denominations 3. Sects 4. Cults 5. New Religious Movements 6. New Age Movements 	<p>For each of the following explain how they have contributed to the growth of NRM's:</p> <ul style="list-style-type: none"> • Practical and Pragmatic Reasons (Heelas, Wallis and Barker) • Globalisation and the Media (Baudrillard) • Anomie and Social Change (Wilson) • Secularisation (Giddens & Bruce) • Marginalisation (Weber, Stark & Bainbridge) • Relative Deprivation (Stark & Bainbridge) • Postmodernism (Lyotard and Bauman) • Social Protest (Glock and Stark) • Status Frustration (Wallis and Barker) 	<p>Explain how each of the following lead to Sects being short lived:</p> <ul style="list-style-type: none"> • Problems maintaining commitment. • Loss of the leader. • Changing circumstances of members. • Religions Diversity and Postmodernism.
		<p>Explain Aldridge's examples of when and why sects are not always short lived.</p>
		<p>What does Wilson mean by Conversionist Sects? Give examples.</p>
		<p>What does Wilson mean by Interversionist or Advent Sects? Give examples.</p>



PRIORITISATION

Once you have taken your notes, colour code the question according to your level of confidence.

Don't get it

Need some help

Fairly confident

I got this!



KNOWLEDGE CHECK QUESTIONS.

Complete the following questions firstly without your notes and then check using your notes.

Give three characteristics of a church

Give two reasons why people join NRM's

What is the difference between a Sect and Cult?

What is an Adventist Sect?

What are the four stages of the sectarian cycle?

What reason does Wilson give for people joining NRM's?

What might explain the growth of world rejecting NRM's?

Since the 1960's World rejecting NRM's have mainly recruited from which social group?

What is meant by the term theodicy of disprivilege?

Give the four main reasons that sects are short lived.

Churches

Denominations

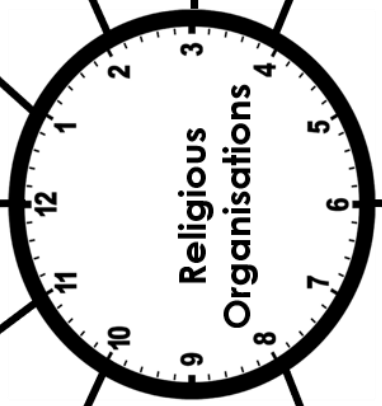
Sects

Cults

New Religious Movements

New Age Movements

Why aren't all sects short lived (Aldridge)



Reasons Sects are short lived.

Reasons for the growth of new religious movements.

Outline and explain two reasons why young middle class university educated people were attracted to sects in the 1970s. [10]



FIRST PARAGRAPH

Item

Contemporary Western societies involve a wide diversity of religious, spiritual and other beliefs. Postmodernists see the beliefs that people hold as purely a personal matter. They can go spiritual and religious shopping, and pick and mix religious beliefs to suit their own lifestyles without long-term commitment to any religion or religious organisation. This means that many religious cults and sects are short lived, as a consumer tastes and fashions change.

Applying material from the item, two influences on whether a religious sect or cult is short lived or long lived. [10]

Deconstruct the question



Think of possible answers



Look for hooks in the Item



Write the paragraph.

Command Words	Topic	Focus

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FIRST PARAGRAPH



Task

Which explanation is the best one?

- 1) Identify the four explanations that you re going to discuss.
- 2) At each level decide which one you are going to drop and then explain why.
- 3) The one that is left at the end if your best explanation.
