

Paper 2 Work Poverty and Welfare and Beliefs in Society

Beliefs in Society				
Beliefs in Society	Defining religion: Ways of defining religion - Including criticisms of each.			
	Functionalist theories of religion: Durkheim, Malinowski, Parsons, <u>Bellah (Neo-Functionalist)</u> . Including criticisms of each. How religion acts as a conservative force			
	Interpretivist theory of religion: Bottom-up approach, individuals shape society – everything individuals do has meaning. Berger and criticism. How religion acts as a conservative force			
	Traditional Marxist theories of religion: Karl Marx's 4 arguments – religion as a force of alienation, religion is a force of exploitation, religion is an ideology, religion provides a source of comfort for the working class. Criticisms. How religion acts as a conservative force			
	Feminist theories of religion: Ways in which religion maintains patriarchy: stained glass ceiling, sexual apartheid, religious texts. Daly, Simone de Beauvoir, El Saadawi. Criticisms. How religion acts as a conservative force			
	Weber: The beliefs and practices of the Calvinists and how these led to the development of Capitalism. Religion acts as a force for change			
	Neo-Marxists: Religion can be used to gain class consciousness and support a working class revolution. Maduro – Liberation theology in South America. Criticism (use Traditional Marxism) Religion acts as a force for change			
	Nelson: Throughout history, religion has been a force for change e.g. Civil Rights Movement. Criticism. Religion acts as a force for change			
	Postmodernist theories of religion: We now live in a postmodern world and this has impacted religious beliefs and practices: decline in traditional religious institutions, increase in religious fundamentalism, people are now 'spiritual shoppers' and religion is syncretic. Criticisms			
	Religious organisations: To know the key features of a church, denomination, sect, cult, New Religious Movements and New Age Movements.			
	The appeal and growth of cults, world-affirming NRMs and NAMs: Reasons why middle classes are more likely to join and the reasons for their growth/development.			
	The appeal and growth of sects and world-rejecting NRMs: Reasons why working classes are more likely to join and the reasons for their growth/development.			
	Social groups – gender: Reasons why women appear to be more religious than men and criticisms. **Arguments for and against the view that religion maintains patriarchy**.			
	Social groups – age: Reasons why older people appear to be more religious than young people and criticisms. Reasons why young people are less religious and arguments they are not less religious.			
	Social groups – social class: Reasons why the middle class are more likely to join cults, world-affirming NRMs and NAMs. Reasons why the working class are more likely to join sects and world-rejecting NRMs.			
	Social groups – ethnicity: Reasons why ethnic minorities appear to be more religious than the white majority and criticisms.			
	Secularisation: Problems of measuring people's religious beliefs. 3 positions: secularisation is happening, secularisation never happened – religion is changing form, secularisation did happen – now resacrilisation.			
	Has science replaced religion? Arguments for and against			
	Ideology: Is religion still the main ideological influence in society today? Arguments for and against.			
	Religious fundamentalism: Explain how religious fundamentalism developed as a response to modernity and the process of globalisation (inter-connectedness has led to the spread of modern ways all over the world). Both Christian and Islamic fundamentalism developed in protest to modernity and Westernisation.			
	Religion and globalisation: How globalisation contributed to the development of religious fundamentalism (same as above) and how the spread of ideas and beliefs impacted religious beliefs e.g. spiritual shopping, syncretic religion, pick n mixing.			