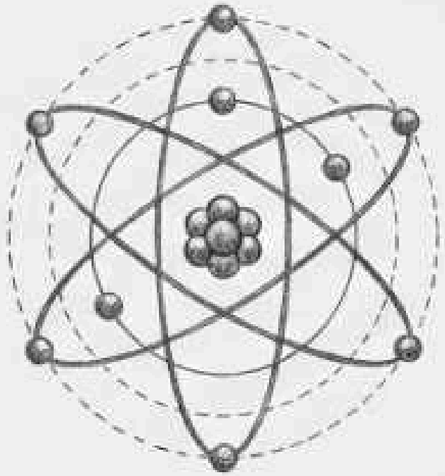


Religion in the Modern World

- Secularization
- Religion & Politics
- New & Indigenous Traditions
- State & Religion
- Interfaith Contact
- Religion & Science
- Revival Movements
- Habits for Speaking Fairly





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f (Wealth, Education) = ↓ Religion

Religious Adherence

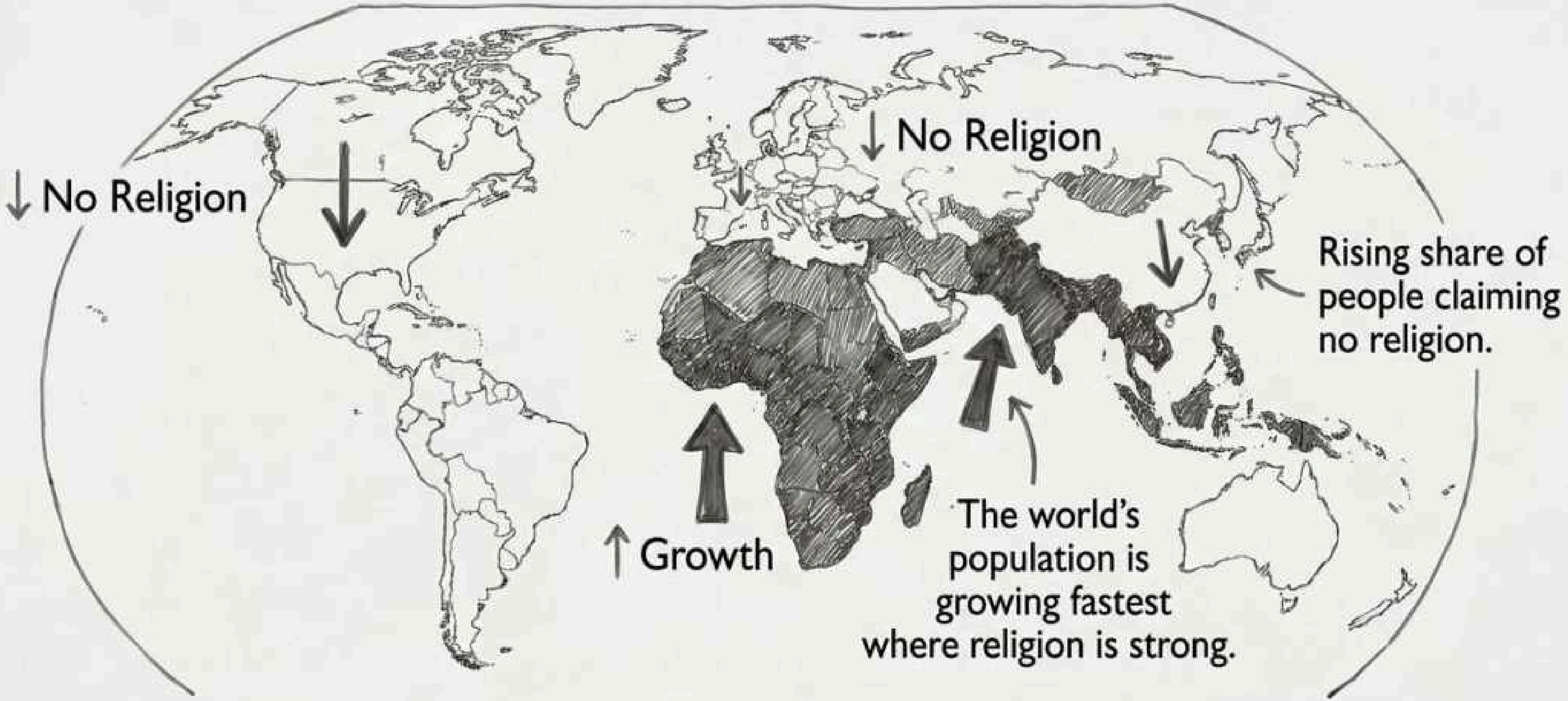
Time / Wealth / Education

The Secularization Thesis:
20th-century scholars expected religion to fade as societies became richer, more educated, and more scientific.

Expectation vs. Reality:
Church attendance fell sharply primarily in Western Europe, where many stopped belonging to any religion.

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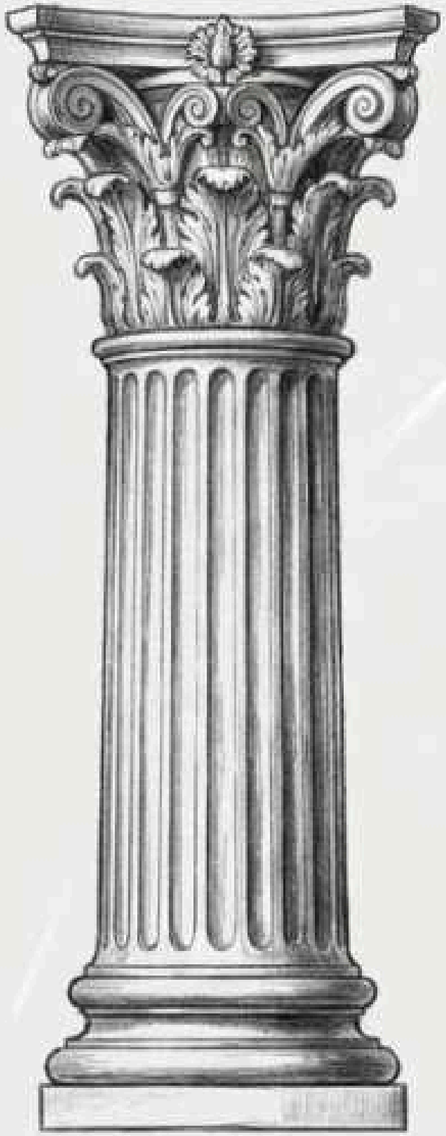
¶ 6.3



The Global Picture is Mixed. Scholars debate whether the secularization trend will continue globally.

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¶ 6.4



Models of Secularism & State Structure

United States	France	Europe (Select Nations)	Muslim-Majority (Select Nations)	India
→ Constitutional separation of church and state.	→ Laïcité (strict public neutrality).	→ State church model.	→ Islamic law as a source of legislation.	→ Secular state defining itself by equal treatment of all religions.

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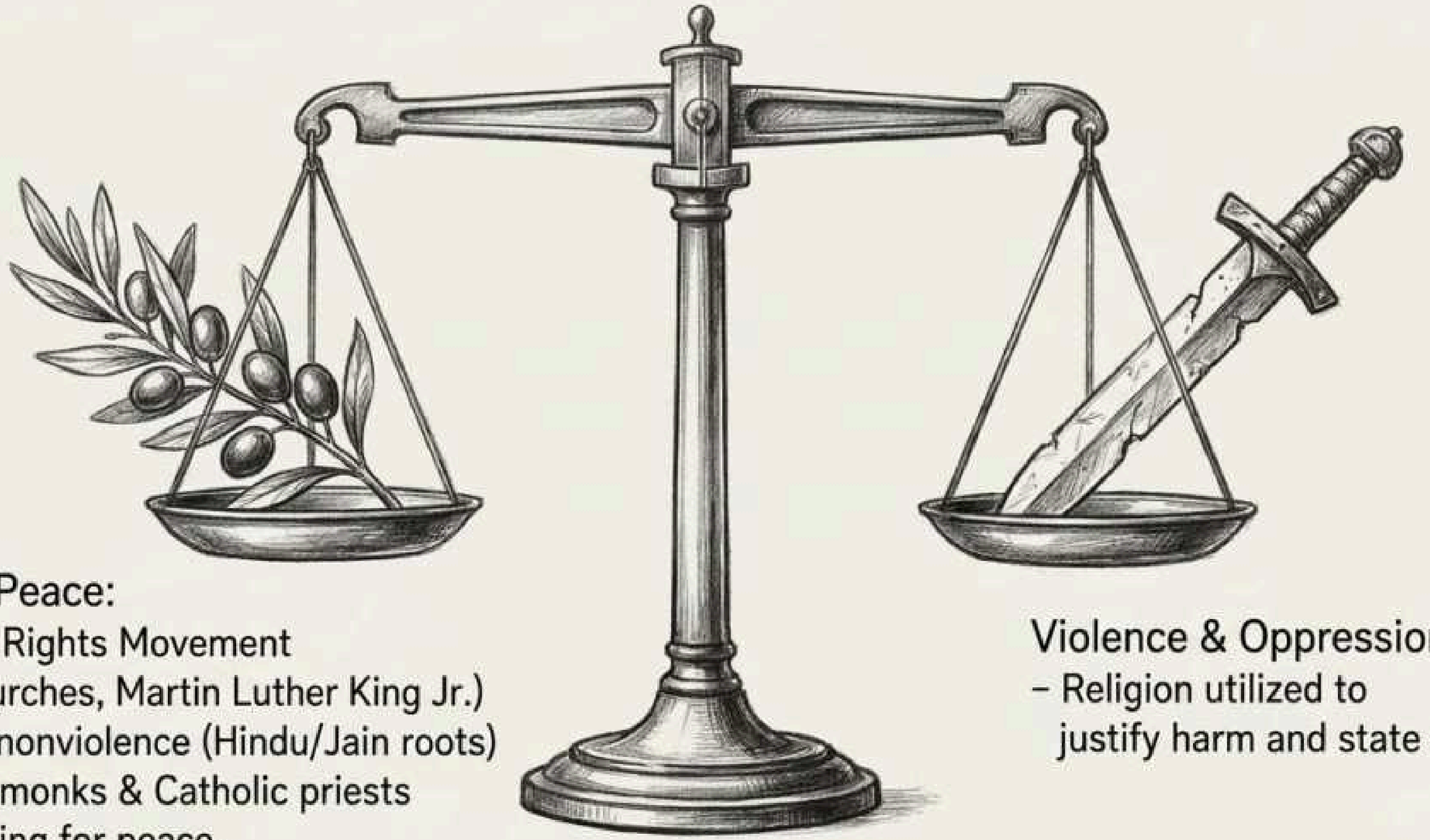
Origin: Early 1900s America
(Protestants defending doctrines against modern critics).

Fundamentalism ≈ Anti-Modernity + Strict Textual Reading + Public Faith

Handle with Care. Often deployed as an insult. Scholars debate its use for movements reacting against modernity across different religions.

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¶6.6



Justice & Peace:

- U.S. Civil Rights Movement (Black churches, Martin Luther King Jr.)
- Gandhi's nonviolence (Hindu/Jain roots)
- Buddhist monks & Catholic priests campaigning for peace.

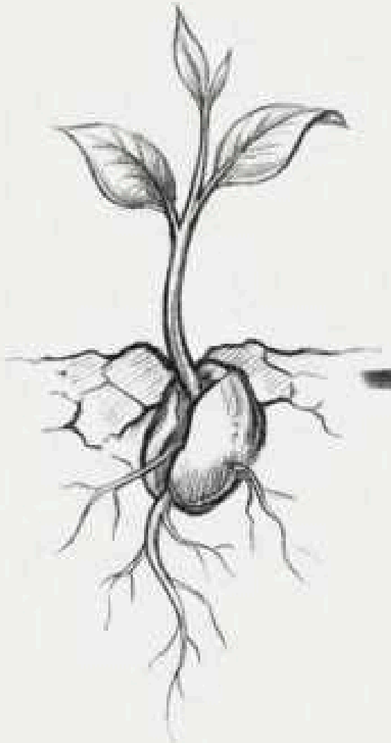
Violence & Oppression:

- Religion utilized to justify harm and state violence.

Both are part of the historical record.
Religion shapes politics in deeply divergent ways.

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¶ 6.7



Church of Jesus Christ of Latter-day Saints → Began U.S. 1830 → Now well over 10 million members.

Bahá'í Faith → Began 19th-century Persia → Teaches unity of humanity → Several million followers worldwide.

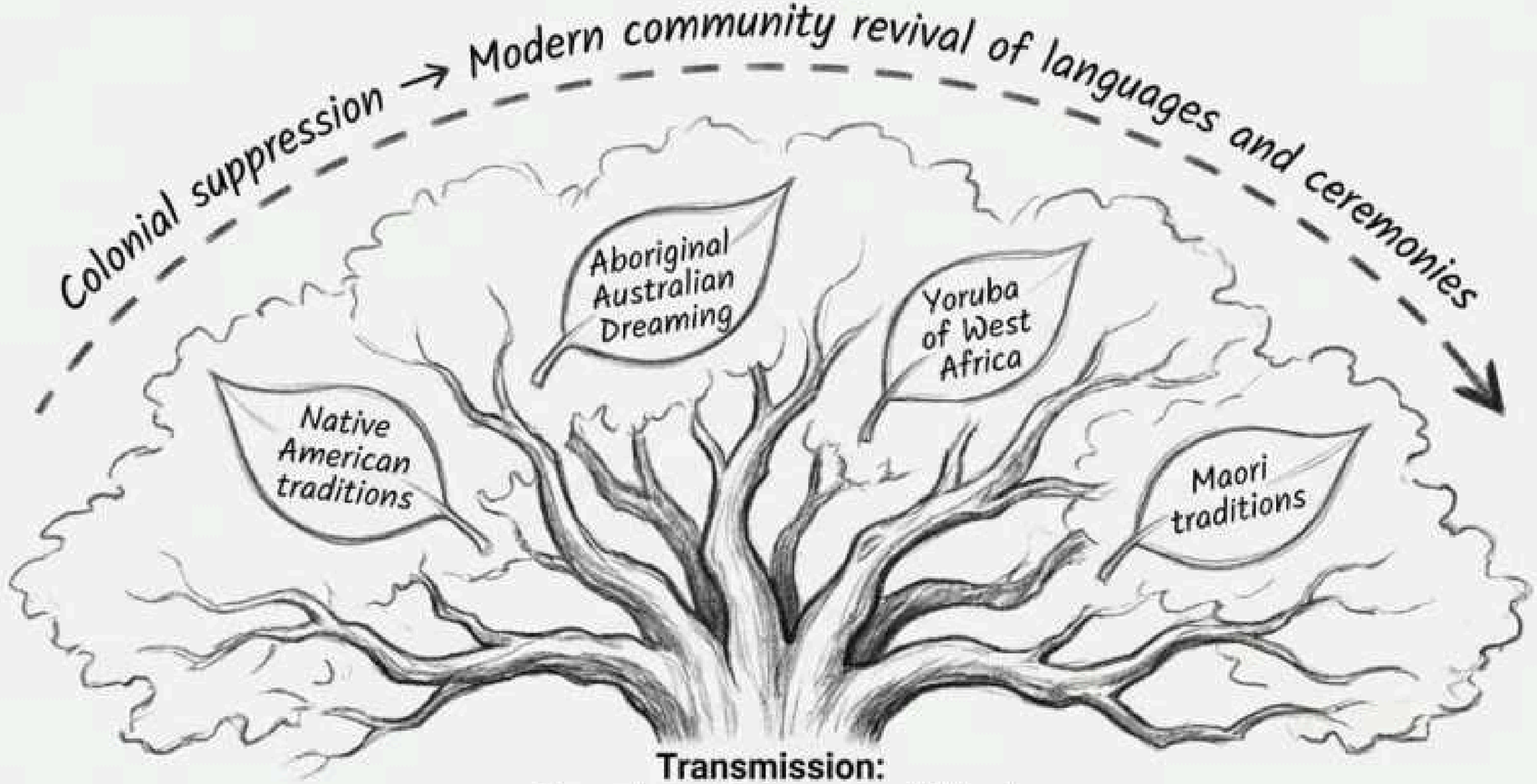
Nomenclature Rule

NRM > Cult

← Scholars prefer "New Religious Movements" (NRMs) over terms often used as insults.

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¶ 6.8



Transmission:
Passed on via Story and Ritual
(rather than scripture)

The Foundation:
Tied to a particular
People, Land, and Ancestors.

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¶ 6.9

Truth
The Wise Lord (Ahura Mazda)
Zarathustra (Ancient Iran).



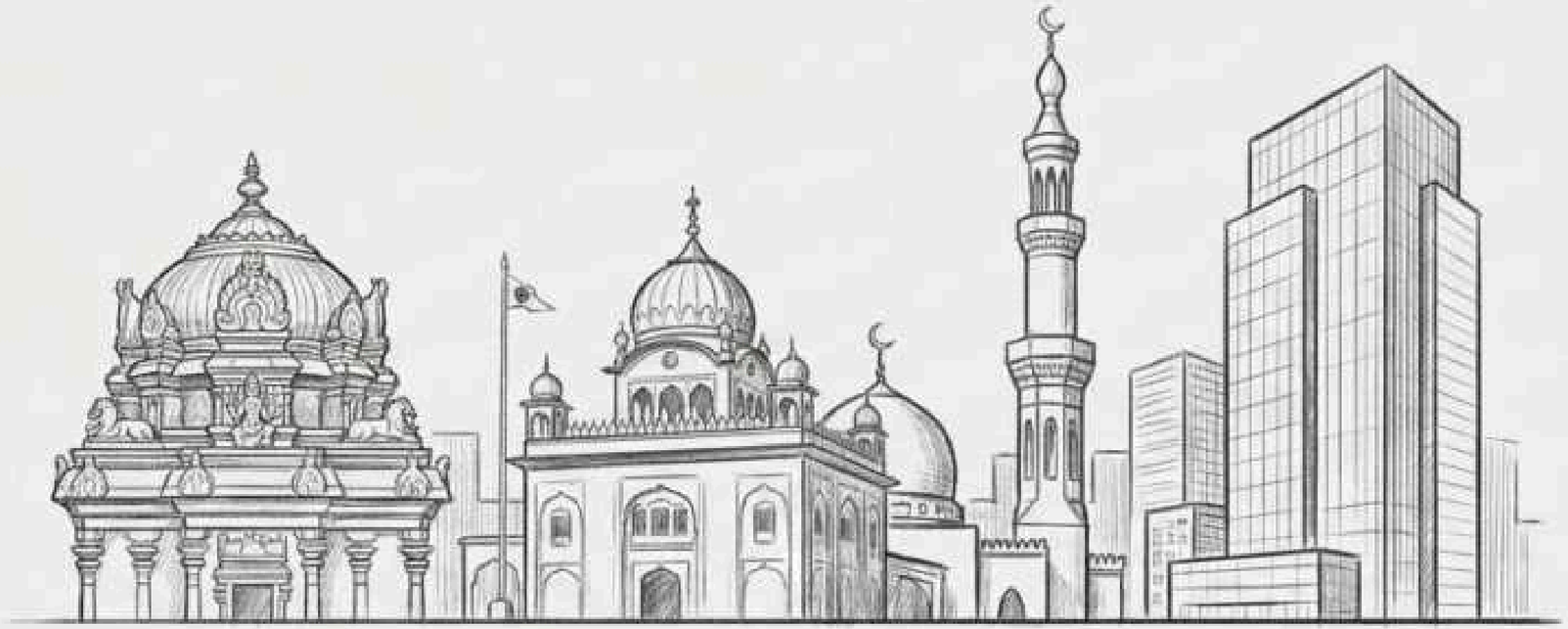
Falsehood
Struggle.

One of the oldest living religions. Small remaining modern population (largest group: Parsis of India).

← Scholars actively debate its level of influence on other major world traditions.

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¶ 6.10



- Geographic Shifts:
  - Hindu temples in London
  - Sikh gurdwaras in Vancouver
  - Mosques in Chicago
  - Buddhist centers in Johannesburg

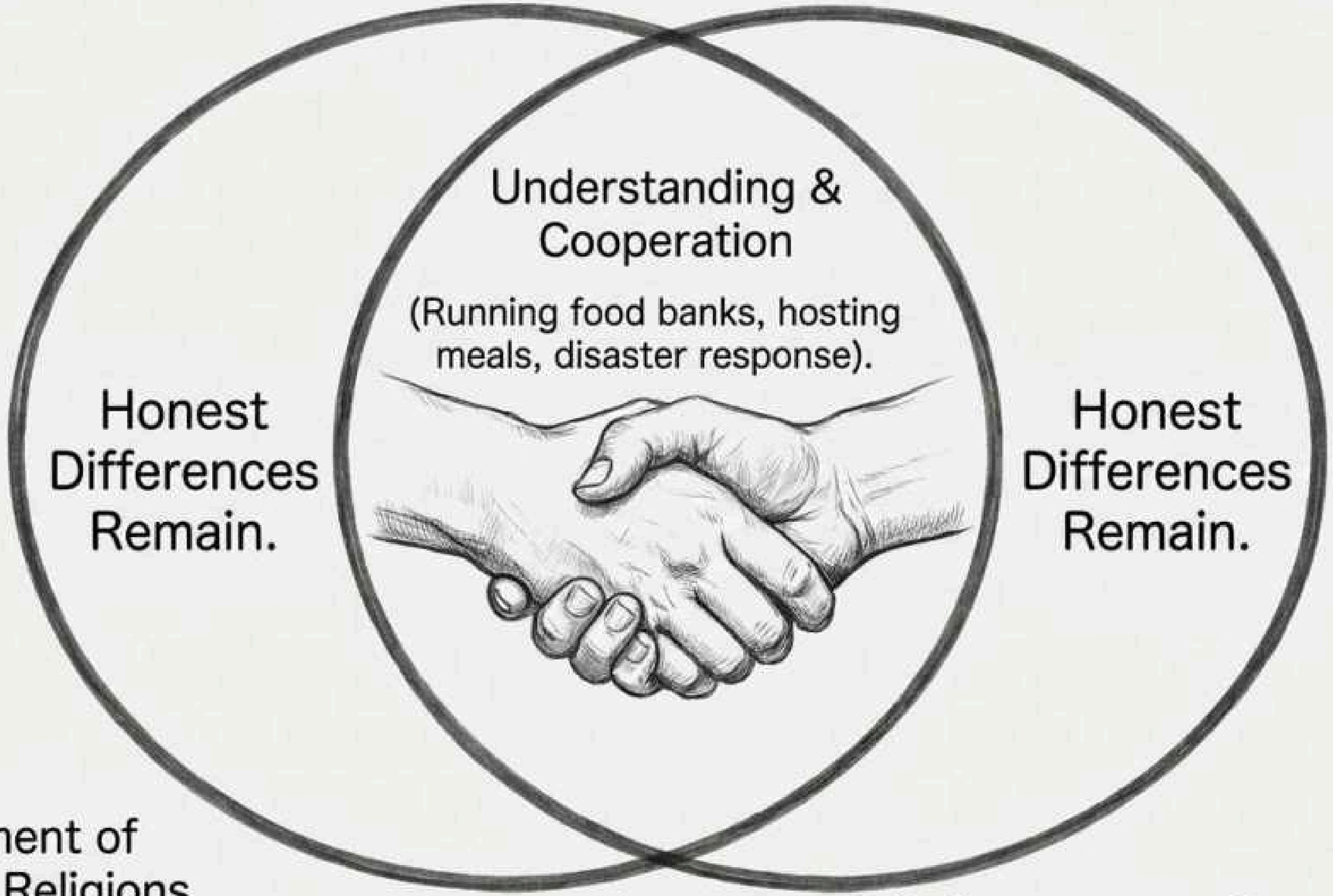
Pluralism = Living in a society with many faiths due to migration.

The Civic Matrix:
Raises practical questions for society regarding:

- Holidays
- Dress codes
- Dietary rules (food)
- Schools
- Legal treatment of communities

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¶ 6.11



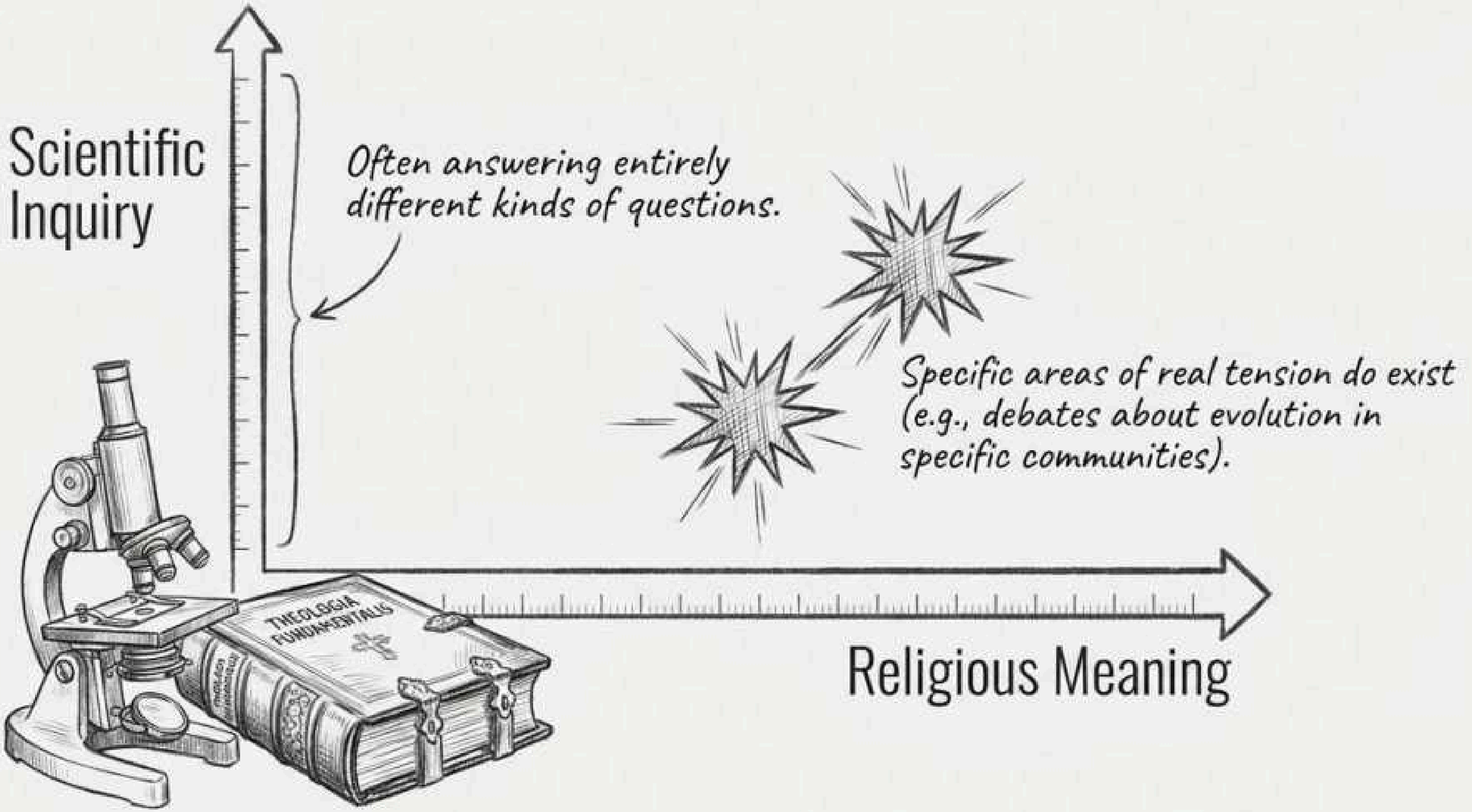
First Parliament of the World's Religions met in Chicago (1893).

Dialogue ≠ Agreement

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~~Constant Warfare~~

Too simple. Many scientists are religious; many religious thinkers support science.

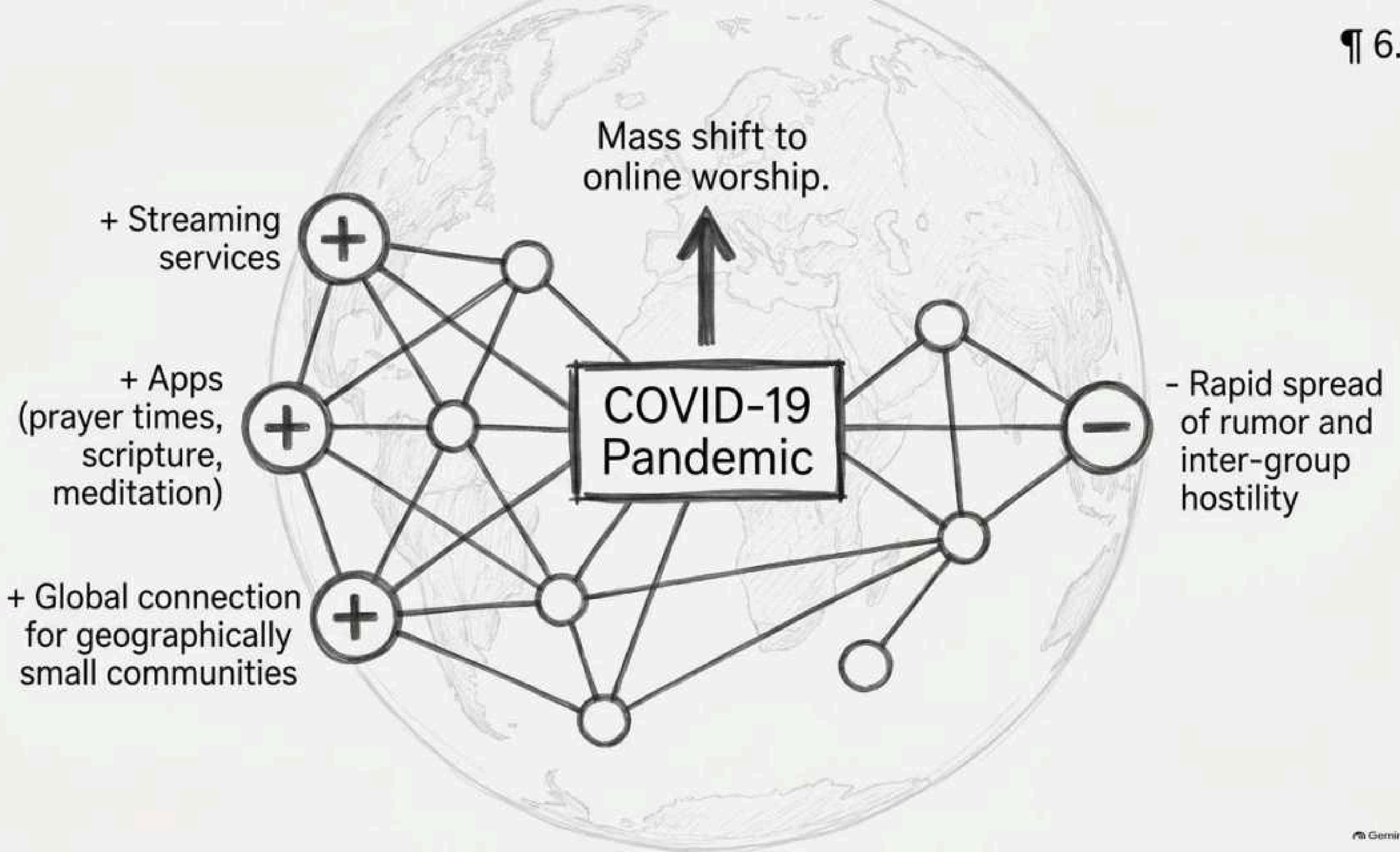


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Parallels are real, but they do not erase or hide fundamental differences.



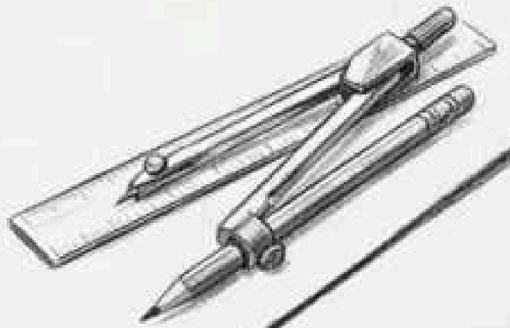
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Five Habits for Speaking Fairly

¶ 6.15



1. Use and explain the tradition's own terms.
   (architectural handwiiting)

2. Avoid sweeping statements: Cross out ~~"ALL"~~ $(\forall x)$.

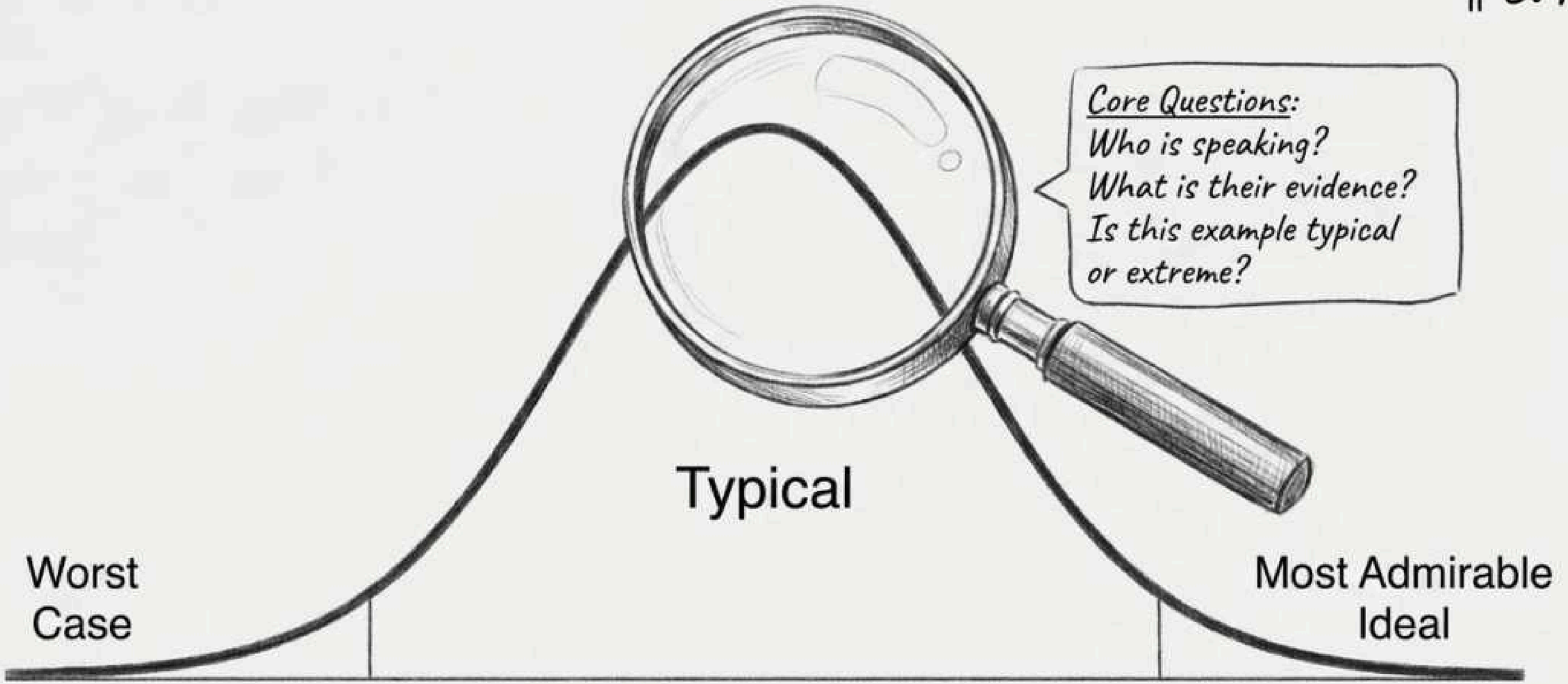
3. Teaching ≠ Individual Behavior
   (Separate the two).

4. Check claims against *sources inside* the tradition.

5. Description ≠ Endorsement
   (To explain a belief is not to hold it).

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¶ 6.16

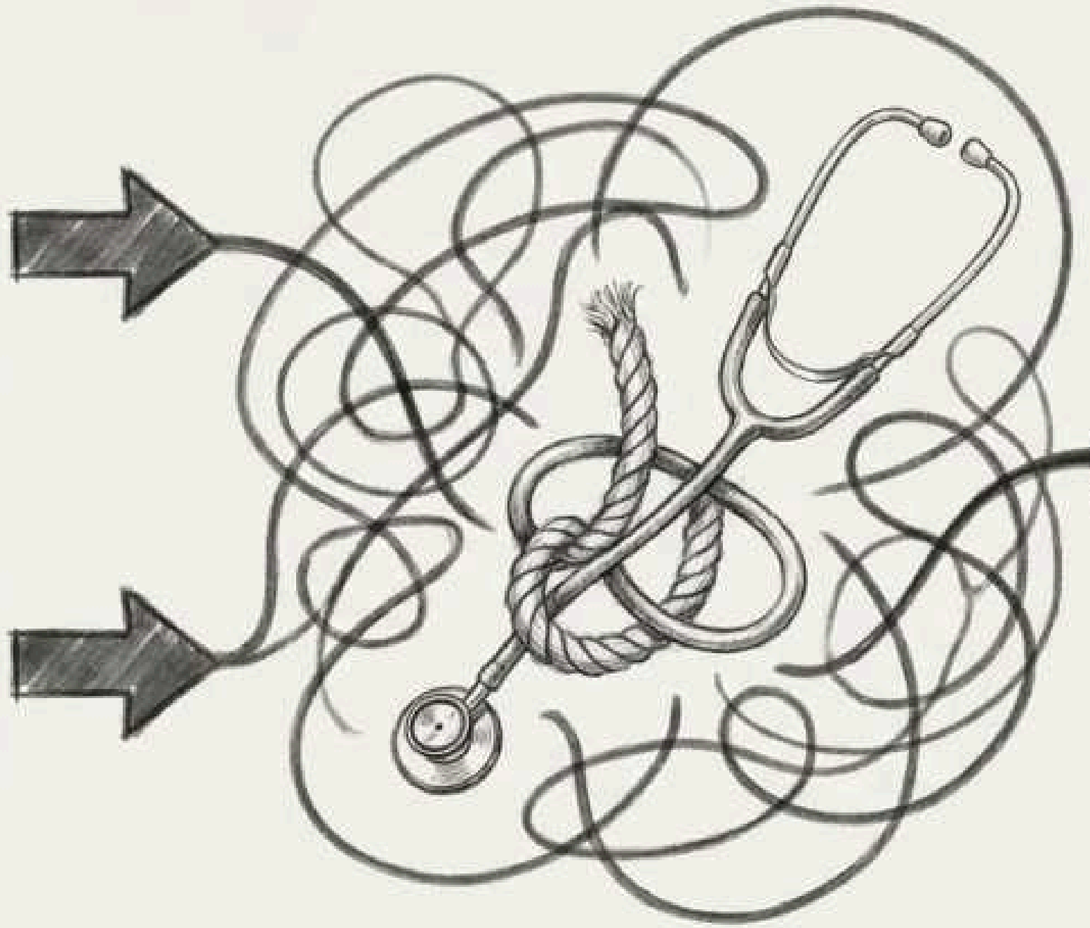


Beware of judging a whole religion by its extreme tails. Never compare one tradition's ideal with another tradition's worst case.

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Personal Belief

Supportive Community

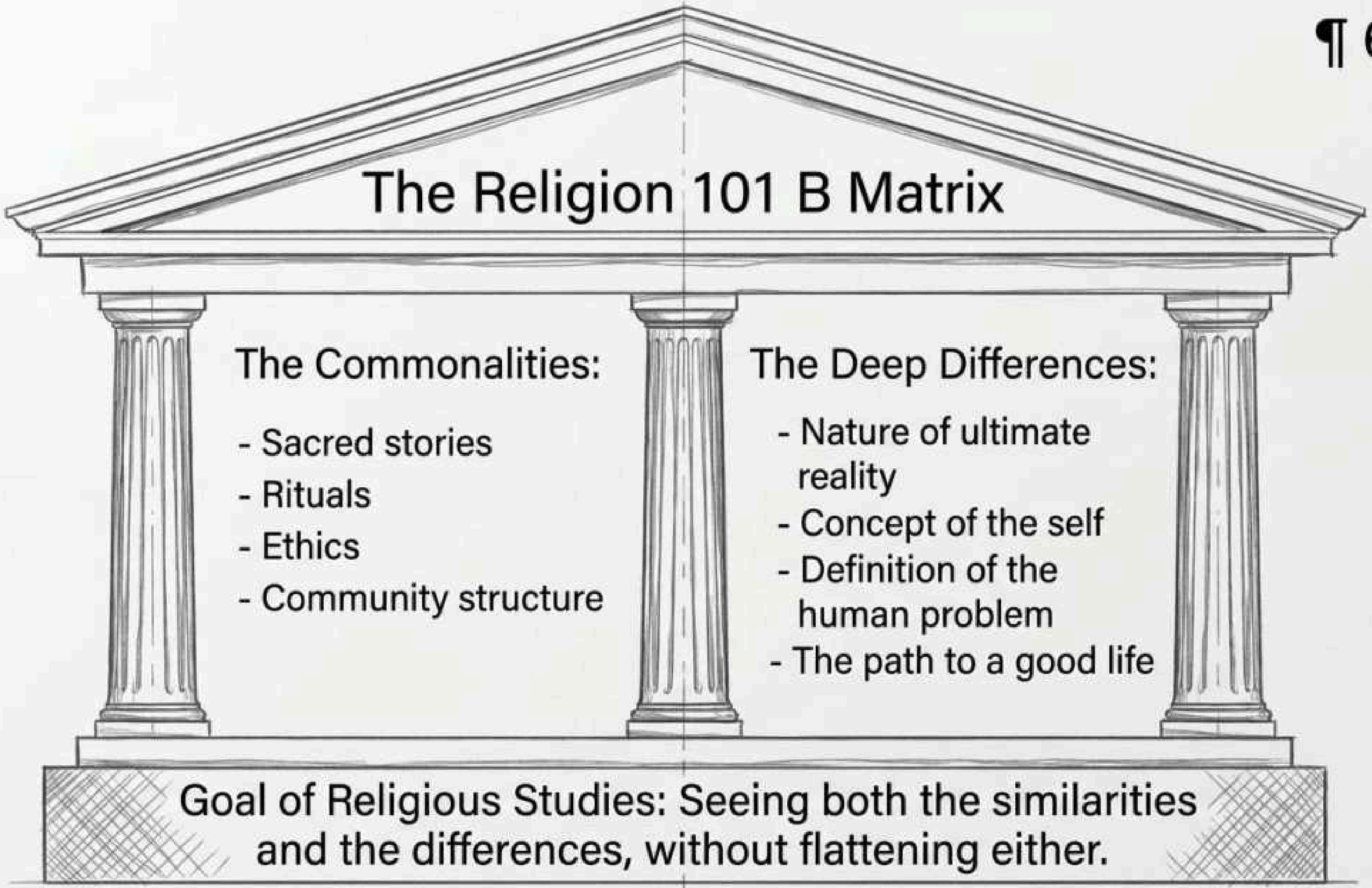


Better Health & Wellbeing Outcomes

Researchers find positive links, but results vary heavily by group, place, and measure. It is incredibly difficult to separate the effect of belief from the effect of community.

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The Religion 101 B Matrix



The Commonalities:

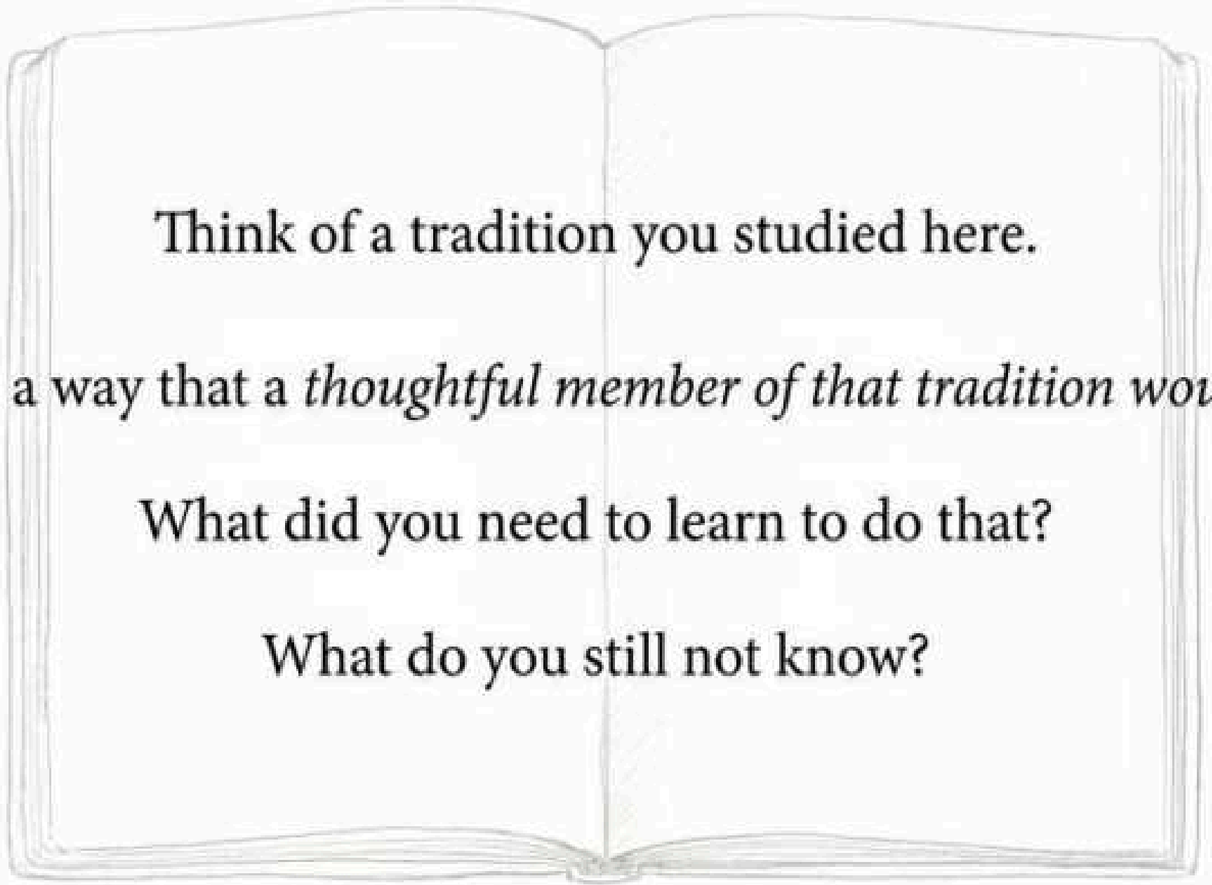
- Sacred stories
- Rituals
- Ethics
- Community structure

The Deep Differences:

- Nature of ultimate reality
- Concept of the self
- Definition of the human problem
- The path to a good life

Goal of Religious Studies: Seeing both the similarities and the differences, without flattening either.

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Think of a tradition you studied here.

Describe it in a way that a *thoughtful member of that tradition would recognize.*

What did you need to learn to do that?

What do you still not know?

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