

Religious Units and their Connection With Religious Rituals and Traditions

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Annotation:

Human society without norm and that in no society in which religion has arisen has it been wiped out is important. An indication is that, there is some truth in religion. But in this article we shall suggest that there are plausible naturalistic explanations about both religion and language. Usually the religious justification of moral precepts is not very convincing. Logically speaking, it is not made clear precisely why the gods would be interested in issuing the particular commands ascribed. It is easier to find justification for these precepts in more mundane circumstances.

Keywords: superstition, trace of religion, metaphorical usage, evolutionary processes, group-level effects, rituals, traditions.

In this article you will be aware emphasizes the cognitive utility of metaphorical usage. In this respect, his analysis has clear implications for any theory of religious discourse. If whenever one wished to illuminate a religious phenomenon or describe it in a different fashion, it became necessary to “invent” new predicates, then half of one's time would be absorbed by such a task. The other half would be spent explaining the meaning of the new predicates to those with whom one wished to communicate.

Religion has continued to remain one of the more difficult phenomena to explain in evolutionary terms, mainly because its ubiquitous association with conformism, altruism and self-sacrifice make it look suspiciously like a candidate for group selection. Since group selection (in the formal sense) is generally considered anathema within evolutionary biology (for generally correct reasons) most evolutionary scientists have preferred to leave the topic to social scientists and instead assumed that its apparently maladapted features are by products of the proximate mechanisms that underpin other evolutionary processes.

It is remarkable both that there has not been any human society without norm (in some sense of that vague term), and that in no society in which religion has arisen has it been wiped out (Wade 2009). This might be taken as an indication that there is some truth in religion. But in this section we shall suggest that there are plausible naturalistic explanations both for why. Usually, the religious justification of moral precepts is not very convincing. Logically speaking; it is not made clear precisely why the gods would be interested in issuing the particular commands ascribed. It is easier to find justification for these precepts in more mundane circumstances. For instance, it is easier to find a justification for the practice of male circumcision of Judaism in the difficulty of maintaining personal hygiene in the hot and dry climate of the geographic region in which this religion arose than in any covenant with some god.' The thought readily suggests itself that religions that survive are the ones that succeed in absorbing norms which promote the good of the societies in which they develop, and that this absorption increases the authority of the absorbed norms by giving them supernatural sanction. Against the backdrop of this religious backing, it will seem dangerous to break these norms, and outrageous to challenge their justifiability. So, social cohesion and stability is a likely result of a religious justification of moral norms. The fact that all trace of religion have never been wiped out in any human society-despite some determined attempts, for example by some communist regimes-indicates that religion performs some important enduring psychological and social function.

Originates in human society even at a preliterate stage and of why it persists in societies in which it has arisen. Thus, these facts about the ubiquity of religion provide no reason to believe in the truth of religion. In fact, we think that today philosophical and scientific progress has reduced the credibility of religion virtually to zero, by providing natural explanations for most of what happens in the world and raising difficulties for religious explanations. Still, for reasons that we sketch in section 3, religion will probably continue to be a significant social force in the foreseeable future. This makes it imperative to insist, as we do in section, that no norm should be accepted as law, unless it could be supplied with a sufficient secular justification.

However, the recent revival of interest in multilevel selection opens up model opportunities for understanding the evolutionary origins of religion mitten the standard Darwinian lame work. Mule level selection tor group level selection, as opposed to group selection) recognizes that fitness benefits san sometimes accrue to individuals through group-level effects, rather than always being the direct product of the individual's own actions.

At our work we shift the spotlight on "belief to four areas of young British Hindus" beliefs including reflection on what if anything makes one idea a 'belief (and so the stuff of religious education texts) and another a "*superstition*". Much that is written about late or post-modernity emphasizes the unprecedented scale of unavoidable individual choice. Chapter 6 asks to what extent young people choose their beliefs. Analysis of young British Hindus' ways of articulating their views on religious, cultural and ethical issues provides examples of the convictions and assumptions which they manage to maintain. The chapter alerts to contributory factors in forming their beliefs and illustrates the ways in which young people incorporate or reject alternative views.

Fortunately, languages have their own creative resources. Words and expressions can be "borrowed" from specific verbal environments and placed in new contexts with amazing effectiveness. Religion is obviously not the only beneficiary here. The use of metaphors (as well as other types of "models") to describe natural phenomena is a strategy often discussed and debated by philosophers of science.

The scientific examples are similar to what occurs when metaphors are used as models to illuminate the religious experience or the objects of religious belief.

Black's description of this general function of metaphor applies quite accurately to particular religious usages.

In any event, a good deal has been written and said about the play-element in religious ritual and behavior, but there has been relatively little discussion concerning the potentially religious significance of this activity of cognitive play. The American philosopher Charles Peirce is an exception here, arguing that “adductive” or hypothetical reasoning, under certain circumstances, can take the form of “Pure Play” or “Musement”. This sort of cognitive play, Peirce suggested, will inevitably tend, if unrestricted, to result in the contemplation of the God-hypothesis; Musement becomes a type of religious meditation. Interestingly enough, Peirce's analysis of “abduction” resonates with Black's discussion of metaphorical thinking; it involves the formulation and exploration of hypotheses, the identification of objects and phenomena as being certain “sorts” of things. It should be noted that a hypothesis can have considerable explanatory power regardless of its truth-value. A given metaphor, regarded as a “hypothesis” that one can entertain even though it is actually or literally false, can function as a source of insight precisely because it involves the contemplation of a particular thing in terms of or with respect to a specific class or “rule” Peirce's analysis of such rules as “habits of thought anticipates the contemporary psychological investigation of perceptual and *conceptual*”, “sets”. One's habitual way of thinking about a certain type of thing organizes one's perception of anything that is classified (“*correctly*” or not) as being of that type (e.g., the classification of “*the world*” as a “*stage*”).

It was not until the last third of the twentieth century that the study of the religious experience of African Americans began to blossom and gain its rightful place in American scholarship. Propelled by the Civil Rights and Black Consciousness movements, the 1960s and 1970s—an arguably “golden era”—saw a vast increase in the visibility of African Americans in American history, especially American religious history, through the creation and growth of Black Studies programs, conferences, and study groups such as the Afro-American Religious History Group. Scholarly monographs and articles in African-American religious history began to proliferate. Studies by Clifton H. Johnson, John Blassingame, Sterling Stuckey, Albert J. Raboteau, Lawrence Levine, and Eugene Genovese demonstrated that the earlier presumed “invisibility” of slave religion was more a result of scholarly neglect than the paucity of slave sources. Black church studies were revisited in E. Franklin Frazier's *The Negro Church* (1963), Joseph R. Washington, Jr.'s *Black Religion* (1964), and the anthology by Nelsen, Yolky, and Nelsen entitled *The Black Church in America* (1971).

At the level of ritual and myth, religious concepts and actions Hebrew bear similar structural relationships to each other synchronically and diachronically. The symbols employed to synthesize the Oglala ethos are manifested in the contemporary rituals and ceremonies: the sweat lodge, vision quest, sun dance, and curing rituals such as Yutetpi. These, as well as the ritual use of time and space, are structurally realty) not only to similar ceremonies and rituals of prior times, but also to the terms employed to identify politically discrete units.

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