

worldwide. We can detect secularization in survey data that track religious attitudes and practices over time and also in the growing percentage of people who indicate in succeeding censuses that they have no religious affiliation. We also know that various secular institutions are taking over some of the functions formerly performed by religion, thus robbing it of its once pervasive authority over all aspects of life. It is an exaggeration to claim, as Max Weber did, that the whole world is gradually becoming “disenchanted.” However, much of it certainly is.

At the same time, we know that even as secularization grips many people, many others have been caught up in a religious revival of vast proportions. Religious belief and practice are intensifying for these people, partly because religion serves as a useful vehicle for political expression. The fact that this revival was unexpected just a few decades ago should warn people not to be overly bold in their forecasts. However, it seems to me and to others (Bibby, 2017) that the two contradictory social processes of secularization and revival are likely to persist for some time, resulting in a world that is more religiously polarized.

In Review

Learning Objectives

- LO1** Explain how, under some circumstances, religion creates social cohesion and how, under other circumstances, religion reinforces social inequality and promotes social conflict, both non-violent and violent

Theories at a Glance Religion

Theory	Main Question	Application
Functionalism	How do social structures and the values underlying them contribute to social stability?	Durkheim said that when people live together, they come to share common sentiments and values. These common sentiments and values form a collective conscience that is larger than any individual. On occasion, we experience the collective conscience directly. This causes us to distinguish the secular everyday world of the profane from the religious, transcendent world of the sacred. We designate certain objects as symbolizing the sacred. Durkheim called these objects <i>totems</i>. We invent set practices to connect us with the sacred. Durkheim referred to these practices as <i>rituals</i>. The function of rituals and of religion as a whole is to reinforce social solidarity, said Durkheim. Religion heightens our experience of group belonging, increases our respect for the group's institutions, and strengthens our belief in the validity of the group's culture.

Money In Review Chapter 10

RD Boyd



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