Religion and beliefs remain in society but look different.

Evaluation:
- Marxists and Feminists believe the power religion has in society to oppress people is underestimated.
- Vast majority of people would consult their GP rather than a new age healer so unlikely that all truths carry equal weight for most.

David Lyon
- Religion has become de-institutionalised by relocating to different areas of life e.g. services are held in Disneyland and the electronic church transmits services directly to people’s homes.

RELIGION AND SOCIAL CHANGE

Religion as a conservative force which inhibits change:
- Functionalists see it as positive as it keeps society together through promoting shared norms and values, e.g. Parsons claimed religion was a source of meaning.
- Marxists see it as preventing change in favour of the ruling class e.g. Marx described it as a means of social control.
- Feminists see it as preventing change in order to reinforce patriarchy e.g. De Beauvoir’s view of religion as an instrument of deception.

Religion as a force of social change:

Weber
- Religions influence the economy.
  - Eastern religions discourage change through encouraging believers to accept what they have been given by God e.g. Hindu Caste system.
  - Western religions encourage change e.g. Calvinism contributed to the emergence of capitalism as success was a sign from God that they were chosen for salvation thus, encouraging people to work hard and be successful.
- Religion has unintentionally caused social change but will also bring an end to religion as capitalist societies are becoming increasingly secular.

Evaluation:
- Marxists argue capitalism came before Calvinism just without the label.
- Don’t always correspond; Scotland has always been a heavily Calvinist country but capitalism was slow to progress.
Churches are more modern and compete for 'customers' and so work based on supply and demand.

Evaluation:
+ The growth of megachurches in the US which can hold on average 2000 people shows how traditional religions have changed but still remain popular.

- Norris and Inglehart challenge the religious market theory as it only applies to the US.
- Variations in religiosity are to do with how developed a society is and how secure people feel about their lives.
- Religious beliefs are stronger in poorer countries as life is less certain.
- USA is an exception but it's because unlike in developed countries such as the UK, there is no welfare support for the poorest of society and therefore they still face uncertainty.
- Religion will increase rather than decline as there are increased birth rates in poorer countries and thus, more religious people.

Eval of the eval:
- Nanda’s study of Hinduism in India shows that religiosity is stronger among the affluent, middle class than the poorer.

The Spiritual revolution: The Kendal Project
- Spiritual revolution is taking place and replacing traditional religions.
- Used the small town of Kendal to compare the 'congregational domain' to the 'holistic milieu'.
- 7.9% attended church and 1.6% practiced New ageism so a spiritual revolution is not taking place.

Evaluation:
- Can't trust church head count as limited reliability as only one day.

GLOBALISATION

- Refers to the way in which the world is increasingly interconnected due to increasing trade, transport and technology.
- Globalisation is said to have increased religion and that the world is 'bubbling with religious passion'.
- E.g. spread of NRMs, growth of Islam across the world, trebling of church attendance in the USA.
Nanda: Hinduism in modern India
- 87% of India's population practice Hinduism and the affluent middle class appear to be more religious than the poor.
- Hinduism has adapted to modern India and its values have been incorporated into mainstream Indian values to become something like a 'civil religion'.
- E.g. 'Hindu sciences' in schools teach astrology and star signs and cow urine is sold for medicinal purposes (cows are sacred in Hinduism).

Religion and social media
- Some religious groups embrace it e.g. Pope Francis tweets bible passages to his 100 million followers and believes it encourages interest.
- The growth in the young Muslim identity is to have thought to be linked to the growth of social media.

Evaluation:
- However, some believe that virtual religion is a weak religion and is further evidence of secularisation as it doesn't demand the same levels of commitment.
- E.g. In Islam especially, there is emphasis on worshipping in the company of others.

Religious fundamentalism as a reaction to globalisation
- When traditionally religious values seem threatened, fundamentalism can occur.
- Invasions of countries or the spread of liberal, western values may be perceived as a threat.
- Often forms in reaction to cosmopolitanism, whereby everyone belongs to a shared community and shared sense of morality.
- Changing attitudes towards sex, marriage, sexuality, abortion and personal lifestyle choices are also rejected by fundamentalists.

Bruce
- Fundamentalism is greatly linked to monotheism as religions like Hinduism are less likely to have fundamentalism as its acceptance of multiple Gods allows greater interpretation of beliefs.
- Fundamentalism in the West is often a reaction against liberal values e.g. The Christian Right in the USA are strongly against homosexual rights.
- Fundamentalism in the developing world is often a reaction to cultural imperialism e.g. as Western culture spreads it can be perceived as traditional beliefs being under attack and fundamentalism is seen as a way of re-asserting those beliefs.

Davie: secular fundamentalism