

# DOWNLOAD PDF RELIGIOUS DEVELOPMENT IN THE VILLAGE SOCIETIES

## Chapter 1 : Development of Mesopotamian Societies by Paige Milford on Prezi

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This interest was largely influenced by, "the result of revivalism among Pietists and Methodists and among the Evangelicals of the Anglican church. People wanted to convert others to the same joyous religious experience they had had". Yet another element of this increased mission activity was the desire not to see a repeat of the recent Indian Mutiny, that the Evangelicals, like Livingstone, felt was, "as a result of too little mission activity". Livingstone inspired many Evangelicals in his speech at the Senate House in Cambridge University in which he stated, "I consider we made a great mistake when we carried commerce into India, in being ashamed of our Christianity—those two pioneers of civilisation—Christianity and commerce—should ever be inseparable". I leave it with you". In a report on the Church and development in Zambia the London Missionary Society LMS was the first organisation to establish a mission station based at Niamikolo close to Lake Tanganyika in [5] followed by numerous other mission stations throughout the country. Part of the reason for the rapid spread of these stations was their acceptance among some of the smaller tribes of the northern region of Zambia. They perceived that the, "missionaries—would provide effective protection", [6] from attackers, such as the more powerful Bemba tribe. Other mission stations followed the LMS example and established a presence in other regions. After independence in these four mission societies were to merge their works and become known as the United Church of Zambia UCZ. The, "Catholic Church [is] by far the most influential denomination," [8] in the nation. Catholic missionaries first established a mission in among the Bemba tribe. The Bemba tribe had traditionally been hostile to church activity, partly due to the resistance to settlement by Europeans, but also because their presence strengthened the resolve of rival ethnic groups to resist the Bemba. With the death of the Bemba king Chitimukulu Sampa Kapalakasha and his replacement by a less antagonistic king the way was open for the Catholic White Fathers to establish the mission in the area that was to become the Copperbelt Province of Northern Zambia. In Southern Zambia the Catholic mission activity was undertaken by Jesuit Fathers in the early years of the twentieth century [9] along with the Franciscan friars. Zambia still retains the historical divisions of this early Catholic mission activity; the country is still divided into diocese administered by each of these groups. The first Anglican mission station would not begin until This was established by Leonard Kamungu, a priest from Malawi, at Msoro. Kamungu perhaps reflects an aspect of Christianity that set it apart from many of the other structures of colonialism that severely limited if not actively restricted the ability of the local population to take a part in their development, becoming isolated and voiceless from the ruling European elite. Although there was some tolerance of group activity under the umbrella of the church. Consequently, although highly influential, despite its small numbers, modern-day Anglicanism in Zambia does not have the Evangelical fervour that is evident elsewhere in modern-day African nations that were formally British colonial possessions. This perhaps reflects an understanding of Livingstone as less of a coloniser and more as a bringer of the Christian faith that today over seventy five percent, [11] more recent surveys put it as high as eighty-five percent, [12] of the population embrace in one form or another. Christianity is still, "growing at a rate of nearly 4 percent per year", [13] in a nation with an annual average population growth rate of 2. Though, as with many interventions of this nature, the possible motives were not as philanthropic as they first appeared to those under threat. Livingstone saw the oppressed communities as a basis for his "potential village preaching centres", [15] to spread the gospel and in so doing provide a stable base for European culture. Colonial era[ edit ] During the period of colonial rule in Zambia, up until independence in , the church attempted to straddle the gulf between ministering to the needs of the local population without antagonising the colonial administration and bringing the local population to a point of passive acceptance of colonial rule. The administration viewed church activity as a possibly practical tool of indoctrination, but at times a vehicle for dissent against colonial rule too. The traditional view of the Church during this period was to provide social welfare. Churches became primarily involved in education

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and healthcare. Though at times its role extended into advocacy and the formulation of law and the penal code. In the matter of healthcare the churches saw the provision of affordable healthcare as vital to a population that could not afford private medical treatment. Even in current-day Zambia, the Catholic Church alone is running 15 hospitals, 28 health centres, 54 home based care institutions. Firstly, there was the concern driven by Biblical principles of care for the incapacitated. Examples include the parable of the Good Samaritan Luke. These latter elements were of particular concern in ecclesiastical circles as, the Church has generally tried to change or discourage cultural practices that are contrary to Christian teaching. On the question of traditional penal codes, that were either considered too lenient or too harsh depending on the change the missions wished to see imposed, as opposed to a legal code more in line with that in Britain the Church was instrumental in pushing through reform. Education on the other hand would prove to be a little more of a double edged sword for the colonial administration. Paradoxically, as the state sought to control education policy by taking out of the hands of the churches so the clamour for the demise of colonial rule, from a mission educated local population, rose. Schools were often found associated with the mission stations. The prime focus of education was on rural areas and the schools themselves retained the flavour of the particular denomination that had established them. Though the PAG report notes, "the exception was to be found on the Copperbelt where the formation of the United Missions in the Copperbelt in the s ushered in inter-denominational schools. Once more the Bible provided a precedent for missionaries to involve themselves in education, "train a child in the way he should go, and when he is old he will not turn from it," Proverbs. For the missionaries the practical outworking of this exhortation in Zambia was threefold: As a means to evangelism. The Evangelical churches in particular saw the personal study of the Bible as a vital part of the discipleship of converts to Christianity. Therefore, the ability to read was vital to this concept. It also meant that the Church was at the forefront of recording African aural languages so as to produce translated scriptures. All denominations though perceived that giving the children a Biblical education would draw them away from the traditional instruction in the village. Education was also seen as a method by which European values and culture could be instilled into the population. Formal education would also provide skilled workers for the mission station. Church workers, construction workers, teachers etc. Later they would also provide skilled labour for commerce, government and the mines. The colonial authorities felt that education needed a more formal basis, to be under closer scrutiny and to provide greater openings for the more apt pupils. Understanding the need for increased professionalism among its staff the Anglican Church "closed all its schools for 18 months between and and brought all their teachers to Msoro for retraining. The state now had the power to deregister schools that did not operate for the prescribed number of days in a year or did not cover adequately the curriculum developed by the Board. The number of registered mission schools declined significantly during this period. Following the Second World War the government opened its own schools in some provinces. This event was to draw the Christian denominations and indigenous authorities together in a consensus on education in an attempt to reinforce their positions. Some Churches saw the government policy as an attempt to secularise education and resisted the move openly. In Local Education Authorities LEA were established to take control of government schools and were also authorised to take control of any mission schools that the indigenous authorities, mission societies or any other voluntary organisation no longer wanted to administer. Many of the Protestant missions handed their schools over. A while the rest were mainly agency schools 30 per cent of which were operated by the Catholics. Although an outside agency they were equipped and informed enough and had sufficient influence both in Zambia and back in Britain to intercede for those who had little voice in the colonial political system. It would not be until after independence that indigenous or even international NGOs would have a comparable voice. This leads to confrontation with the state. Villages burnt, and chiefs and headmen put in chains, in order to intimidate them into sending their people to do carrier service. The imposition of the Federation of Rhodesia and Nyasaland in brought some of these issues to a head. In Zambia it was felt that the Federation exacerbate the issues of racial inequality and economically favoured Zimbabwe over Zambia and Malawi. The Christian Council of Northern Rhodesia, that had replaced the General

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Missionary Conference in , stated its position clearly when it wrote: Where the State is misusing its Stewardship of power; where it is not adequately fulfilling its function of protecting the God-given freedom of all its citizens; where it is favouring one section of the community to the detriment of the others, then a Christian is called to protest and to take whatever action is compatible with the Christian Gospel. In its attempts to preserve its power the colonial government alienated the churches as some of the most powerful civil society groups in the nation, prompting open opposition to its policies. It would not be long before this rift allied with an educated Zambian elite would bring about calls for Zambian independence. It was a lesson that would not be lost on future governments. Independence[ edit ] The drive for an independent Zambia found a secure home in the churches. It staid aloof of the nationalist struggle against the colonial rule. The main aim of the Lumpa Church was to clean the country of witchcraft. This message was very popular. She helped also to reintegrate widows who could get important positions in her church, for example as prayer leaders or as church choir leaders. The rapid rise of the Lumpa church and its reluctance to involve itself with anti-colonial struggle led to violent conflicts with the UNIP youth in Chinsali District and then later also with colonial authorities. In the new majority government with Kenneth Kaunda as prime minister send the army into the district to restore order and to capture Lenshina. Sporadic clashes became an open war, in which the official death toll was 1,, although it was probably much larger [38] Lenshina surrendered herself to the army and was sentenced to life imprisonment. The Lumpa Church was banned. Tens of thousands of her followers fled to the Congo. The Church only reappeared after the fall of Kaunda in Much of the latter conflict with the Lumpa Church had been undertaken by the transitional government formed to take over from the colonial administration in This transitional government was led by Kenneth Kaunda. Kaunda was himself a product of the mission schools, [39] as was his father, David, who was "a well-educated Malawian preacher and schoolteacher" who moved to Zambia as a missionary. It is still my habit to turn to God in prayer asking for his guidance. His faith also bought him wide support in the churches both African and European led. When civil society is repressed by a predatory state, a vacuum occurs in the political system. Therefore, it is difficult to translate these interpretations either to newly independent Zambia or even to the present day circumstances. In the political freedoms declined markedly and this was rapidly followed by economic volatility as well. The following year Zimbabwe closed its borders to "all Zambian exports, except copper, which adversely affected the economy". Kaunda only survived politically with the return and reconciliation with Kapwepwe in During this period there was also a shift in the power and politics in Zambian ecclesiastical life. The churches began to assemble around three representative bodies: The first was a growth in AICs that "split off from mission churches, usually because of perceived racism, or" to incorporate local elements that the mission churches would not countenance. The emphasis on the miraculous and an acknowledgement of the impact of the spiritual realm on the physical world had a great impact in Africa, where "the traditional culture of African society" draws little distinction between the spiritual and the temporal. During the late s the UNIP government embarked on a more radical socialist agenda which became known as Scientific Socialism. This move alarmed the wider Christian community of Zambia fearing that it could lead to Marxist Humanism in the nation.

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## Chapter 2 : Religion in Colonial America: Trends, Regulations, and Beliefs | Facing History and Ourselves

*A. Pastoral societies wanted the food crops and manufactured goods produced by agricultural societies. B. Agricultural societies domesticated animals, but pastoral societies domesticated plants. C. Agricultural societies sought access to the richer grazing lands controlled by pastoral societies.*

**Social Movements Types of Societies** Although humans have established many types of societies throughout history, sociologists and anthropologists experts who study early and tribal cultures usually refer to six basic types of societies, each defined by its level of technology. The vast majority of these societies existed in the past, with only a few perhaps a million people total living today on the verge of extinction. To survive, early human societies completely depended upon their immediate environment. When the animals left the area, the plants died, or the rivers dried up, the society had to relocate to an area where resources were plentiful. Consequently, hunting and gathering societies, which were typically small, were quite mobile. In some cases, where resources in a locale were extraordinarily plentiful, small villages might form. But most hunting and gathering societies were nomadic, moving constantly in search of food and water. Labor in hunting and gathering societies was divided equally among members. Because of the mobile nature of the society, these societies stored little in the form of surplus goods. Therefore, anyone who could hunt, fish, or gather fruits and vegetables did so. These societies probably also had at least some division of labor based on gender. Males probably traveled long distances to hunt and capture larger animals. Females hunted smaller animals, gathered plants, made clothing, protected and raised children, and helped the males to protect the community from rival groups. Hunting and gathering societies were also tribal. Members shared an ancestral heritage and a common set of traditions and rituals. They also sacrificed their individuality for the sake of the larger tribal culture. Pastoral societies still exist today, primarily in the desert lands of North Africa where horticulture and manufacturing are not possible. Domesticating animals allows for a more manageable food supply than do hunting and gathering. Hence, pastoral societies are able to produce a surplus of goods, which makes storing food for future use a possibility. With storage comes the desire to develop settlements that permit the society to remain in a single place for longer periods of time. And with stability comes the trade of surplus goods between neighboring pastoral communities. Pastoral societies allow certain of its members those who are not domesticating animals to engage in nonsurvival activities. Traders, healers, spiritual leaders, craftspeople, and people with other specialty professions appear. Horticultural societies Unlike pastoral societies that rely on domesticating animals, horticultural societies rely on cultivating fruits, vegetables, and plants. These societies first appeared in different parts of the planet about the same time as pastoral societies. Like hunting and gathering societies, horticultural societies had to be mobile. Horticultural societies occasionally produced a surplus, which permitted storage as well as the emergence of other professions not related to the survival of the society. Agricultural societies Agricultural societies use technological advances to cultivate crops especially grains like wheat, rice, corn, and barley over a large area. Sociologists use the phrase Agricultural Revolution to refer to the technological changes that occurred as long as 8, years ago that led to cultivating crops and raising farm animals. Increases in food supplies then led to larger populations than in earlier communities. This meant a greater surplus, which resulted in towns that became centers of trade supporting various rulers, educators, craftspeople, merchants, and religious leaders who did not have to worry about locating nourishment. Greater degrees of social stratification appeared in agricultural societies. For example, women previously had higher social status because they shared labor more equally with men. In hunting and gathering societies, women even gathered more food than men. But as food stores improved and women took on lesser roles in providing food for the family, they became more subordinate to men. As villages and towns expanded into neighboring areas, conflicts with other communities inevitably occurred. Farmers provided warriors with food in exchange for protection against invasion by enemies. A system of rulers with high social status also appeared. This nobility organized warriors to protect the society from invasion. Feudal societies

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From the 9th to 15th centuries, feudalism was a form of society based on ownership of land. In exchange for military protection, the lords exploited the peasants into providing food, crops, crafts, homage, and other services to the owner of the land. Between the 14th and 16th centuries, a new economic system emerged that began to replace feudalism. Capitalism is marked by open competition in a free market, in which the means of production are privately owned. The introduction of foreign metals, silks, and spices stimulated great commercial activity in Europe. Sociologists refer to the period during the 18th century when the production of goods in mechanized factories began as the Industrial Revolution. The Industrial Revolution appeared first in Britain, and then quickly spread to the rest of the world. As productivity increased, means of transportation improved to better facilitate the transfer of products from place to place. Industrialization brought about changes in almost every aspect of society. Public education via schools and eventually the mass media became the norm. Political institutions changed into modern models of governance. Cultural diversity increased, as did social mobility. Large cities emerged as places to find jobs in factories. Social power moved into the hands of business elites and governmental officials, leading to struggles between industrialists and workers. Rapid changes in industrial technology also continued, especially the production of larger machines and faster means of transportation. The Industrial Revolution also saw the development of bureaucratic forms of organization, complete with written rules, job descriptions, impersonal positions, and hierarchical methods of management. Postindustrial societies Sociologists note that with the advent of the computer microchip, the world is witnessing a technological revolution. This revolution is creating a postindustrial society based on information, knowledge, and the selling of services. That is, rather than being driven by the factory production of goods, society is being shaped by the human mind, aided by computer technology. Although factories will always exist, the key to wealth and power seems to lie in the ability to generate, store, manipulate, and sell information. Sociologists speculate about the characteristics of postindustrial society in the near future. They predict increased levels of education and training, consumerism, availability of goods, and social mobility. Sociologists believe society will become more concerned with the welfare of all members of society.

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## Chapter 3 : Types of Societies

*Despite the effort to govern society on Christian (and more specifically Protestant) principles, the first decades of colonial era in most colonies were marked by irregular religious practices, minimal communication between remote settlers, and a population of "Murtherers, Theeves, Adulterers, [and] idle persons." 1 An ordinary Anglican.*

No legal definition of village exists in Italian law; nonetheless, a settlement inhabited by less than people is usually described as "village". More often, Italian villages that are a part of a municipality are called frazione, whereas the village that hosts the municipal seat is called paese town or capoluogo. Spain[ edit ] In Spain, a village pueblo or aldea refers to a small population unit, smaller than a town villa and a city ciudad, typically located in a rural environment. While commonly it is the smallest administrative unit municipio, it is possible for a village to be legally composed of smaller population units in its territory. There is not a clear-cut distinction between villages, towns and cities in Spain, since they had been traditionally categorized according to their religious importance and their relationship with surrounding population units. Portugal[ edit ] Villages are more usual in the northern and central regions, Azores Islands and in the Alentejo. Summer is also when many villages are host to a range of folk festivals and fairs, taking advantage of the fact that many of the locals who reside abroad tend to come back to their native village for the holidays. Netherlands[ edit ] In the flood-prone districts of the Netherlands, villages were traditionally built on low man-made hills called terps before the introduction of regional dyke-systems. In modern days, the term dorp lit. List of the largest villages in England A village in the UK is a compact settlement of houses, smaller in size than a town, and generally based on agriculture or, in some areas, mining such as Ouston, County Durham, quarrying or sea fishing. They are very similar to those in Ireland. The main street of the village of Castle Combe, Wiltshire, England The major factors in the type of settlement are: For example, in areas such as the Lincolnshire Wolds, the villages are often found along the spring line halfway down the hillsides, and originate as spring line settlements, with the original open field systems around the village. In northern Scotland, most villages are planned to a grid pattern located on or close to major roads, whereas in areas such as the Forest of Arden, woodland clearances produced small hamlets around village greens. Some villages have disappeared for example, deserted medieval villages, sometimes leaving behind a church or manor house and sometimes nothing but bumps in the fields. Some show archaeological evidence of settlement at three or four different layers, each distinct from the previous one. Clearances may have been to accommodate sheep or game estates, or enclosure, or may have resulted from depopulation, such as after the Black Death or following a move of the inhabitants to more prosperous districts. Other villages have grown and merged and often form hubs within the general mass of suburbia—such as Hampstead, London and Didsbury in Manchester. Many villages are now predominantly dormitory locations and have suffered the loss of shops, churches and other facilities. For many British people, the village represents an ideal of Great Britain. Seen as being far from the bustle of modern life, it is represented as quiet and harmonious, if a little inward-looking. This concept of an unspoilt Arcadia is present in many popular representations of the village such as the radio serial *The Archers* or the best kept village competitions. These such as Murton, County Durham grew from hamlets when the sinking of a colliery in the early 20th century resulted in a rapid growth in their population and the colliery owners built new housing, shops, pubs and churches. Some pit villages outgrew nearby towns by area and population; for example, Rossington in South Yorkshire came to have over four times more people than the nearby town of Bawtry. Some pit villages grew to become towns; for example, Maltby in South Yorkshire grew from people in the 19th century [22] to over 17, in However, some civil parishes may contain more than one village. The typical village had a pub or inn, shops, and a blacksmith. But many of these facilities are now gone, and many villages are dormitories for commuters. The population of such settlements ranges from a few hundred people to around five thousand. A village is distinguished from a town in that: A village should not have a regular agricultural market, although today such markets are uncommon even in settlements which

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clearly are towns. A village does not have a town hall nor a mayor. If a village is the principal settlement of a civil parish , then any administrative body that administers it at parish level should be called a parish council or parish meeting , and not a town council or city council. However, some civil parishes have no functioning parish, town, or city council nor a functioning parish meeting. In Wales, where the equivalent of an English civil parish is called a Community , the body that administers it is called a Community Council. However, larger councils may elect to call themselves town councils. However this may not be applicable to urbanised villages:

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## Chapter 4 : Christianity in Zambia - Wikipedia

*Religion and belief have an important role to play in many societies for the individual and for the society as a whole. All religions preach tolerance and respect for the inherent humanity of all persons.*

In the early years of what later became the United States, Christian religious groups played an influential role in each of the British colonies, and most attempted to enforce strict religious observance through both colony governments and local town rules. Most attempted to enforce strict religious observance. Laws mandated that everyone attend a house of worship and pay taxes that funded the salaries of ministers. Although most colonists considered themselves Christians, this did not mean that they lived in a culture of religious unity. Instead, differing Christian groups often believed that their own practices and faiths provided unique values that needed protection against those who disagreed, driving a need for rule and regulation. In Great Britain, the Protestant Anglican church had split into bitter divisions among traditional Anglicans and the reforming Puritans, contributing to an English civil war in the s. In the British colonies, differences among Puritan and Anglican remained. Between and Anglicanism and Congregationalism, an offshoot of the English Puritan movement, established themselves as the main organized denominations in the majority of the colonies. In some areas, women accounted for no more than a quarter of the population, and given the relatively small number of conventional households and the chronic shortage of clergymen, religious life was haphazard and irregular for most. The fear of such practices can be gauged by the famous trials held in Salem, Massachusetts, in and As we might expect, established clergy discouraged these explorations. In turn, as the colonies became more settled, the influence of the clergy and their churches grew. Slavery—which was also firmly established and institutionalized between the s and the s—was also shaped by religion. If they received any Christian religious instructions, it was, more often than not, from their owners rather than in Sunday school. Local variations in Protestant practices and ethnic differences among the white settlers did foster a religious diversity. Wide distances, poor communication and transportation, bad weather, and the clerical shortage dictated religious variety from town to town and from region to region. With French Huguenots, Catholics, Jews, Dutch Calvinists, German Reformed pietists, Scottish Presbyterians, Baptists, Quakers, and other denominations arriving in growing numbers, most colonies with Anglican or Congregational establishments had little choice but to display some degree of religious tolerance. Only in Rhode Island and Pennsylvania was toleration rooted in principle rather than expedience. The meetinghouse, which served secular functions as well as religious, was a small wood building located in the center of town. People sat on hard wooden benches for most of the day, which was how long the church services usually lasted. These meeting houses became bigger and much less crude as the population grew after the s. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the s, with many more churches and clerical bodies emerging, religion in New England became more organized and attendance more uniformly enforced. In even sharper contrast to the other colonies, in New England most newborns were baptized by the church, and church attendance rose in some areas to 70 percent of the adult population. The New England colonists—with the exception of Rhode Island—were predominantly Puritans, who, by and large, led strict religious lives. The clergy was highly educated and devoted to the study and teaching of both Scripture and the natural sciences. The Puritan leadership and gentry, especially in Massachusetts and Connecticut, integrated their version of Protestantism into their political structure. Government in these colonies contained elements of theocracy, asserting that leaders and officials derived that authority from divine guidance and that civil authority ought to be used to enforce religious conformity. Their laws assumed that citizens who strayed away from conventional religious customs were a threat to civil order and should be punished for their nonconformity. Despite many affinities with the established Church of England, New England churches operated quite differently from the older Anglican system in England. Massachusetts Bay and Connecticut had no church courts to levy fines on religious offenders, leaving that function to the civil

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magistrates. In those colonies, the civil government dealt harshly with religious dissenters, exiling the likes of Anne Hutchinson and Roger Williams for their outspoken criticism of Puritanism, and whipping Baptists or cropping the ears of Quakers for their determined efforts to proselytize. The Toleration Act, passed by the English Parliament in 1786, gave Quakers and several other denominations the right to build churches and to conduct public worship in the colonies. Mid-Atlantic and Southern Colonies Inhabitants of the middle and southern colonies went to churches whose style and decoration look more familiar to modern Americans than the plain New England meeting houses. They, too, would sit in church for most of the day on Sunday. After 1780, as remote outposts grew into towns and backwoods settlements became bustling commercial centers, Southern churches grew in size and splendor. Church attendance, abysmal as it was in the early days of the colonial period, became more consistent after 1780. Much like the north, this was the result of the proliferation of churches, new clerical codes and bodies, and a religion that became more organized and uniformly enforced. Toward the end of the colonial era, churchgoing reached at least 60 percent in all the colonies. The middle colonies saw a mixture of religions, including Quakers who founded Pennsylvania, Catholics, Lutherans, a few Jews, and others. The southern colonists were a mixture as well, including Baptists and Anglicans. In the Carolinas, Virginia, and Maryland which was originally founded as a haven for Catholics, the Church of England was recognized by law as the state church, and a portion of tax revenues went to support the parish and its priest. Virginia imposed laws obliging all to attend Anglican public worship. Baptist preachers were frequently arrested. Mobs physically attacked members of the sect, breaking up prayer meetings and sometimes beating participants. As a result, the 1780s and 1790s witnessed a rise in discontent and discord within the colony some argue that Virginian dissenters suffered some of the worst persecutions in antebellum America. With few limits on the influx of new colonists, Anglican citizens in those colonies needed to accept, however grudgingly, ethnically diverse groups of Presbyterians, Baptists, Quakers, members of the Dutch Reformed Church, and a variety of German Pietists. Maryland was founded by Cecilius Calvert in 1634 as a safe haven for Catholics. Clergy and buildings belonging to both the Catholic and Puritan religions were subsidized by a general tax. Their faith influenced the way they treated Indians, and they were the first to issue a public condemnation of slavery in America. In retrospect, the Great Awakening contributed to the revolutionary movement in a number of ways: In a surprising way, these principles sat very well with the basic beliefs of rational Protestants and deists. They also helped clarify their common objections to British civil and religious rule over the colonies, and provided both with arguments in favor of the separation of church and state. The political edge of this argument was that no human institution—religious or civil—could claim divine authority. At the core of this rational belief was the idea that God had endowed humans with reason so that they could tell the difference between right and wrong. Knowing the difference also meant that humans made free choices to sin or behave morally. The radicalization of this position led many rational dissenters to argue that intervention in human decisions by civil authorities undermined the special covenant between God and humankind. Many therefore advocated the separation of church and state. Taken further, the logic of these arguments led them to dismiss the divine authority claimed by the English kings, as well as the blind obedience compelled by such authority. Thus, by the 1780s, they mounted a two-pronged attack on England: Once the link to divine authority was broken, revolutionaries turned to Locke, Milton, and others, concluding that a government that abused its power and hurt the interests of its subjects was tyrannical and as such deserved to be replaced. Bonomi, *Under the Cape of Heaven*: Oxford University Press, 2002; Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 2002; Ragosta, *Wellspring of Liberty*: Oxford University Press, 2002, 3. Ragosta, *Wellspring of Liberty*.

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## Chapter 5 : How did religion shape and influence colonial society? | eNotes

*societies were acephalous, that is, without organized kings or chiefs, such as the Talletsi, the Ibo and the Yako of West Africa, the Nuer of southern Sudan, and the Tonga of southern Zambia.*

All religions preach tolerance and respect for the inherent humanity of all persons. Religions can be summed as maintaining social solidarity. In his work, Durkheim's purpose was to explain and describe the most primitive religion known to man. Durkheim stated in order to explain the most primitive religion, we must first define the term religion itself. Religion cannot be defined except by the characteristics which are found wherever religion itself is found. Durkheim, considers religion as a system of ideas and practices which differ in culture, ethnicity or political aspect. The village people have their own custom because they fulfil the same needs and play the same role in their society. Durkheim, stated that religion is meant to fulfil the ultimate end of human life, which is society itself; where it functions for one reason which is to produce and maintain social solidarity. The legend was that there was a dangerous creature in the wood which it stays in the wood and the villagers will stay in the village. In his work of *The Elementary Forms of The Religious Life*, Durkheim established the fact that religion was not divinely or supernaturally inspired and was in fact the product of the society. Bellah, in Durkheim, According to Firth, his interpretation of religion and belief is something that was born from the idea and the spirit of a person through actions and activities undertaken by the community around them since they are born. There is a lot of effect that leads to trust and it involves a diversity of economic, political and environmental. Durkheim, however, has a different view about religious belief and Firth did not take the occult symbols that bring power to the teachings of the symbol. Sam and Dean sure are the supernatural but nahh.. Supernatural is a belief in the omnipresence of something which is difficult to be understood or believed. According to Weber, the qualitative superiority of humanized gods and demons over human is at first only relative, but their passions and desire for pleasure are believed to be unlimited but they are neither omniscient nor omnipotent which not necessarily eternal. Hence, the villagers were actually believed that there were dangerous creatures in the wood and believe the village can protect them from the creatures even though the village was surrounded by the woods. For the believer, there was nothing strange or queer about the ideas, behaviour or gesture towards the supernatural, which they do not see it as mysterious at all. Just for the anthropologist and the outside people they tend to assume that some of the ritual or behaviour made by a certain community regards as practicing a supernatural belief. Probably because they are the outsiders. Like in the movie, the villagers see that the colour red is the colour of evil. Based on the studied by Jevon, in Durkheim, he believed that this is the birth of the supernatural and religious thought and then provided an explanation for these extraordinary causes. I think that, all of the ideas we look at supernatural were not enough to actually define it as to witness the unexpected event. In supernatural, the religion and physical force are perceived by those performing the rite supernatural event or entity is presumably a dramatic exception. Durkheim, stated his opinion of the religious coincides with that of the extraordinary or the unforeseen. I can assume that in Durkheim's perspective, he was trying to say that religion it is a collective belief and ritual of a group relating to the supernatural. The supernatural can be stated as the above nature which is beyond or added to nature also often considered because it is given by God or some force which humans are born with. Like I mentioned earlier, the villagers perceived the belief, neither based on divinity nor superstitious, but based on the legend that the elders made. The elders do not allow people to leave the village because they wanted to leave the modern civilization to escape violence. They do not want their children to know about the real world, fearing they will want to go there and might never return. That is why they invented a story about the creatures in the woods to frighten them from leaving the village. I can assume that it is not necessarily imply symbols and rite, or a religious institution like a mosque or church. This whole exterior apparatus is only the superficial around essentially like a body collective belief and practices is funded by certain authorities. In the movie, I saw that religion provides a meaning for life which it provided authority

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figured and for Durkheim it reinforced the morals and social norms that held collectively by all within a society. Durkheim then said that religion also provides social control, cohesion and purpose for people, as well as another means of communication and gathering for individuals to interact and reaffirm social norms. In this movie, I cannot see any particular main religion like Christianity, Judaism or Jewish as the villagers do not consume any religious or worshipping place around the village, but only a place like a hall to discuss about the dangers of going outside the village by the elders to the youngster. Apart from supernatural, the second element is divinity. Divinity is the idea of god or the spiritual beings. Durkheim, observed that it determine by the nature attributed to them which they are conscious being and we can act upon them only through a conscious process like praying, offering or sacrifices. Moreover, the souls of dead or the ancestor or any spirit cannot eventually become a god but plays an important role in the life of the believer and their environment. Actually, the older were pretending to be the creatures in the wood in order to frighten younger members to keep them from leaving the village. Naturally, the useful powers are usually considered the good and of gods, who are to be worshipped, while the harmful powers are lowered to demons or dangerous creature which frequently endowed with incredible guile or limitless spite, who are not to be worshipped but magically coerced Weber, Later, sacrifice was made where they skinned carcass of a small farm animal was thrown into the woods as a peace offering. This sacrifice can be set as a ritual in a way the villagers believe that the creature will not disturb them when the offering was made. Weber, stated that the divination grows out of the magic based on the belief in spirit, who function in accordance with certain rules, as do living creatures. Once knowing how the spirit operates, one can predict their behaviour from symptoms or omen that make it possible to surmise their intentions, on the basis of rules of experience. Therefore, in the village the mystical beings which the belief of the creature in the woods is consciously being where they regulated their relationship with them. It represents throughout, offering or sacrifice to please the mystical being. Durkheim, determines that we should not emanate from divine personalities and there are relations of cult which have other objects when uniting man to a deity. Religion is more that the idea of gods or spirits and consequently cannot be defined exclusively in the relation to these latter. This overlapping definition of spiritual being and divinity actually makes me notice that a god must have power, thus we can see that this creature has its power in the idea that the villagers should respect and having some kind of offering to this creature. Its overlap because I assume anything that consume power has this godlike and divinity characteristic. Actually, the rites, play more important role in producing the divine effect in religion, as it is served to praise the god or spiritual being. Durkheim, suggest that not all religious qualities come from divine personalities like gods, spirit as religion can be defined beyond the idea of gods or spirits. There are rites which are which does not associate with any god. It can be considered the material aspects during ceremonies used to produce the desired effect or efficacy. I believe that the significance of the ritual in the village community is to stop from getting bad spirit, with good omen been practiced as to keep the village in peace. According to Durkheim, the reference, object, of rituals is the belief system of the realms of the sacred and the profane. He also attempts to understand the effects of religion on social solidarity in primitive society. This is an opportunity to see how religion functions to bind individuals to groups, regulate their behaviour, and connect them to the symbolic order and social structure. The function of ritual depends upon its reference. Positive rituals are concerned with consecrating or renewing an object or individual and avoidance in term of negative ritual like the taboo for example, can be classified as ritual where it applied to those rituals that concern something to be avoided and forbidden. Sacrificial, can be seen in the assessment of sacrificial ritual as the elementary form of religion. According to Henri and Mauss, sacrifices to the gods or any spiritual being representing the community as it yield diverse personal and societal gains. This does not mean that sacrifice does not have any element of offering, but this ritual actually to gain benefit when particular ritual objects are included in the study of ritual. Freud, locates religion in a succession of historical systems of thought between the primitive, animistic world view and the scientific one. I can consider that the villagers in the movie belief in a supernatural power that organizes and animates the material of the universe in the village because based on the passed belief of the creature in the

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woods. Apart from that, in the movie, certain colours can be considered sacred and profane. The villagers use red and yellow to show symbolic meaning. Red is seen dangerous colour and yellow is seen as a safe colour. While, yellow symbolize safety where, in the movie most of the people where yellow robes and there were yellow flags being placed surrounds the village. According to Weber , religious ethic do not really begin with the context of personal power, but there was already another and highly effectual context of religious ethics, that is purely magically motivated norms of conduct, the violation of which was regarded as a religious abomination. Like this spirits are variable and often the product of accident. Consequently, one must avoid irritating the spirit to not to harm oneself who possessed by it. Red is seen as something that is profane evil as they get rid any red colour including flowers or fruits which actually might be part of the ritual of getting rid of something that will affect the society as a whole. Durkheim also stated that, ritual is the organization of behaviour directed toward the sacred which serves to emphasize the cult identity and energize its normative structure and reinforces collective identity through affinity to the sacred. Moreover, an individual who performs a religious ritual or practice does not only done for spiritual reasons, but also to express their identification with the religion and its adherents as a whole. Thus, I strongly believe that ritual does have the element of religious which can be seen as a performance of ceremonial acts that prescribed by the village that takes on sacrifice when they know that the creature in the woods is angry at them. This movie has created an imagined community that has base for fear. Durkheim emphasis that there is an unusual symbol in the *The Elementary Forms of Religious Life*. He emphasizes the role of religion in influencing and strengthening the social integration in which values and norms in society by rewarding good behaviour is allowed and bring people together to participate in a religious ritual that can strengthen unity among the people who practice the faith. I think in Freud work, he wanted to emphasize that the authority that wanted civilization demand for conformity where the individual seek for protection and freedom from them, which later the authority use religion as to control the whole society to be civilized. In the movie, I see that a belief was made to actually for the others own benefits which both has its pros and cons like Freud had stated. It has its spiritual values which the community focus on the energies and the evil ones out there that usually proves defenceless against the dark forces within its own walls. The people who fear what they do not understand, and do not understand what they are fear. Fear of the unknown may be misguided which we actually cannot ignore fear because our life with fear everyday like death. The people of the village bounded together and went to great lengths to keep their community safe and protect themselves from their fears. At the end of the movie, I was wondering that, that after a lady learn the truth about the creature that was actually all lie by the elders, even a magic stone to protect her from the creature she then throws away as she knew that the creature is not even existed. This could be a twist in a religion where, when ones have already learned the truth about the taboos and ritual which they see it as a lie; they tend to forget all the fear. Religious representations are a collective representation which expresses collective realities, rite of manner acting riter. In the *The Elementary Forms of Religious Life*, Durkehim , overall saying that religion is something eminently social where the basic elements of religion are a unified system of belief and rituals which everyone share and in which keep the society together. It is sort of like a social phenomenon, system of belief or norms which the values that everyone share in a community that actually shape the community. Also a set of rituals which entails sacredness. In the village movie to sum up, the villagers acknowledge God. The village represented a new whole world and the elders were the ones in control and of great influence like the founder of faiths. They made up the idea of the creature and the outside forest like some feel other had made up their idea of God and heaven and hell to keep fear in those less intelligent and ignorant and thus maintain a sense of control. I can see that children respect adults who are committed to protecting their innocence. Community can be what helps us to survive against fear.

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## Chapter 6 : Village - Wikipedia

*The Impact of Puritans on the Development of America and Its Influence on Modern Society Words | 5 Pages. The Impact of Puritans on the Development of America and its influence on modern society The Puritans came to America in search of greater freedom for religious liberty.*

There is a traditional division of labour between men and women in relation to agricultural and other activities. This tends to discriminate against women and girls, in that they have fewer opportunities to engage in income earning activities, do most of the household work and are less likely to be involved in decision-making especially outside the family and as the above statistics indicate are likely to be less educated. However, practices vary considerably from one part of the district to another and from one household to another. The Council tends to be dominated by a small number of councillors and is divided along Party lines. There is only one woman councillor. Each village is required to have a village development committee VDC but in many villages the VDC conflicts with traditional leadership structures and in some it is little more than a vehicle for party politics. The Kurda people in Zone V have little or no influence on decision-making in the district see Box 3. There is no simple answer to this question, since it depends on the aspect of social development concerned. Most of the material in the rest of this chapter and subsequent chapters is concerned, directly or indirectly, with ways of achieving social development. However, there is one very important general point which applies to all aspects of social development and thus warrants mention at this stage. This is the fact that social development should be seen not as a mechanistic operation but as a process which involves people and their modes of life. This has several implications in terms of the overall approach to social development programmes and projects - and, since social and economic development are interrelated, to other types of development activity too. One may be able to draw some general lessons from experiences elsewhere, but these must be adapted to suit the particular needs, priorities and aspirations of each case. There is therefore a need for a flexible approach to planning, in which progress is closely monitored and the original project design modified, extended or if necessary abandoned in the light of the experience gained. Thirdly, it means that the people who are affected by a project or programme must be involved in all stages of it, including the planning, implementation and monitoring. The aim should be a team approach, in which both professionals and people learn from each other. Many of the problems of the development project described in Box 3. Chapter 9 will describe in more detail how to adopt such an approach. It was therefore decided to establish a model irrigated vegetable garden, devoted entirely or primarily to cabbages, in each ward of the Zone. The gardens were supposed to be run on a cooperative basis by village development committees VDCs and the cabbages were intended primarily for sale. Experience with the project varied very much from one ward to another. The experience in Muriwana and Wiriwana villages illustrates this. Experience in Muriwana The agricultural extension officer responsible for the Muriwana garden had great difficulty getting the project off the ground. Few people in the village were interested in agricultural projects, the VDC did not have the support of the majority of villagers and it was difficult to get land for a communal project because most of the land is individually owned. Eventually it was agreed to use land belonging to one of the three clan leaders, who was the owner of the village store and one of the wealthiest people in the village. Membership of the project was limited to members of his clan and, although it began on a cooperative basis, it was gradually taken over by the storekeeper, who sold the cabbages in his store to both local residents and travellers along the Gondwana-Hilltop road. It thus became a very successful business but not quite the sort of project envisaged by the Ministry of Agriculture and Natural Resources. Experience in Wiriwana In Wiriwana the people were enthusiastic about the project from the start. They were in need of a source of cash income and, because of the lack of alternative income-earning opportunities and the influence of the Catholic Mission which had been running an adult literacy project with a strong agricultural focus in the village for several years, they were keen to try a new agricultural venture. The VDC was active and represented the majority of the village and

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there was no problem getting land because most of it was communally owned. The VDC therefore decided to change the focus of the project. The next year a wider variety of vegetables was grown and these were used primarily for subsistence. The garden thus became a valuable source of food for the village, but it did not differ greatly from a traditional vegetable garden. Moreover, although most families benefited from it, there were a few of the poorest families who had been excluded from the start, partly because they could not afford the initial joining fee levied by the VDC and partly because they were female-headed households and thus lacked influence on the VDC. However, this raises important questions about the relationship between social and economic development. Are the two complementary, in the sense that social development leads to economic development, and vice versa? Brief Historical Review There has been much debate on this subject among academics and international aid agencies. In the s the main emphasis was on economic growth. But by the mids, it was recognized that social issues must also be considered. It was, in particular, noted that improvements in health and education contribute to economic productivity, that social factors eg. There were many reasons for these problems, but it was widely believed that one reason was that too much emphasis had been placed on social development, especially the provision of social services and attempts to reduce the gap between rich and poor by curbing private enterprise, at the expense of economic growth. However, there have been some subtle but significant changes. In the first place, considerable concern has been expressed at both national and international levels about the impact of structural adjustment programmes on social development, especially the increase in poverty due to unemployment, inflation and the introduction of or increase in charges for social services. However, these measures were based on the assumption that such effects would be short-lived and that the long term impact of structural adjustment would be a reduction of poverty. There is increasing evidence to suggest that, if or when the economic benefits of structural adjustment occur, they may do little to reduce poverty and will probably increase inequality. Because of these concerns, the World Bank has launched a major initiative to try to tackle the problem of poverty, particularly - but not only - in Africa. What does this brief historical review of the relative importance attached to the economic and social aspects of development tell us about the relationship between them? The main conclusion which can be drawn is that this relationship is very complex. There is no simple answer to the question posed at the beginning of this section: The answer depends on the aspects of social and economic development concerned and on the level eg. This will be demonstrated by looking at a few specific examples relevant to rural area development planning, all of which can be illustrated by the Gondwanaland vegetable garden project described in Box 3. Example 1 The impact of social structure on agricultural innovation The social structure of a society or community ie. This is clearly illustrated by the example in Box 3. In this case, it is not possible to conclude that social structure in general, or any particular type of social structure, either helps or hinders agricultural innovation, since it depends on the type of innovation and the degree of flexibility in the project design. Example 2 The impact of cash crop production on nutrition There is much debate among both agriculturalists and nutritionists as to whether an increase in cash crop production has a positive or a negative impact on nutrition. But it can also be argued that cash cropping reduces the resources especially time available for food crop production and that the increased income is not necessarily spent on more or, in particular, more nutritious food. In reality, the impact depends on a number of factors, including whether there are enough resources to increase cash crop production without reducing food crops, whether the cash crop can be eaten as well as sold, what things other than food the family has to spend money on, which members of the household decide how the money from crop sales is spent, and how much is known about the nutritional value of alternative kinds of food. In the example of the vegetable garden project in Box 3. In Wiriwana, the project started out as a cash cropping project but, because of the marketing problems, it was decided to switch the emphasis to domestic consumption and one can probably assume that there was some improvement in nutrition as a result. If most of the produce had been sold for cash, the impact on nutrition would have depended on how the money earned was spent; however, since in this case production and therefore also earnings was mainly in the hands of the women, there is a good chance that it would also have resulted in improved nutrition. Example 3 The impact

of education on agricultural innovation There is a similar debate about the relationship between education and agricultural innovation. In this case, the actual impact depends to a considerable extent on the type of education. Many countries and individual development projects attempt to increase the agricultural component of education, especially at primary level and in adult education programmes, in the hope that this will encourage people to use their education to improve agricultural production. However, it also depends on individual, family and societal attitudes towards agriculture, the availability of non-agricultural employment, and the relative returns from agricultural and non-agricultural employment. This can again be illustrated by the project described in Box 3. In Muriwana, one reason why the project did not have a great deal of appeal was that many people, especially recent school-leavers, were not interested in agricultural work; they preferred to seek non-agricultural employment, either in the village itself or in the towns of Gondwana and Hilltop.

**Example 4 The impact of cash cropping on poverty and inequality** The introduction or expansion of cash cropping in an area illustrates on a small scale many of the issues which arise at the national level in relation to structural adjustment programmes. However, its effects are not always so positive. In the first place, the benefits only accrue to those who are able to participate, either directly by growing cash crops or indirectly by being employed as wage labourers. Secondly, an increase in cash crop production may as indicated in Example 2 above result in a reduction in the resources available for food crop production, which apart from any possible implications in terms of nutrition may mean that most of the additional income earned is spent on food which would otherwise have been grown. Thirdly, and perhaps most significantly, the benefits which do accrue are unlikely to be distributed equally among everyone in the area, since some people will inevitably be in a better position to benefit than others. For example, those who grow their own crops will benefit more than those who work as wage labourers, and those who own more land or have more capital or equipment will be able to grow more crops and so earn more money than those with limited resources. These problems are clearly demonstrated in the vegetable garden project. And even in Wiriwana, where the project was in the end primarily for subsistence purposes and the benefits were relatively equally distributed, there were a few households who could not participate because they did not have the necessary resources.

**Example 5 The impact of participation on agricultural innovation** This relationship has already been touched upon in section 3. It was suggested in section 3. But, once again, there is another side to the story, in that participatory development is seldom quick, cheap or easy to manage. It requires a great deal of time and patience on the part of the planner or extension worker, and a willingness to treat farmers as equals and understand their way of seeing things. A participatory approach increases the costs of the project including the cost in terms of time and effort, but also increases the likelihood of its success in the long run. Two main conclusions emerge from these five examples. The first is that the social and economic aspects of development are closely interrelated; hence the need for an integrated approach to planning at district - and other levels. The second conclusion is that the relationship between the two can be positive or negative, depending on the peculiarities of each case. The main implication of this is the need for planners and others involved in rural area development to have a good understanding of the local situation. It thus includes, for example: Politics, when defined in this broad way, affects all aspects of life - and, therefore, all aspects of development. This section looks at three different but related dimensions of politics which are likely to be particularly important for those concerned with the social aspects of development in rural districts: The political economy of rural development One of the main concerns among those involved in the social aspects of rural development is the impact of politics on distributional issues - that is, who gains and who loses as a result of development efforts. There is a close relationship between political power and influence on the one hand and the level of economic and social wellbeing on the other. Moreover, the relationship is a circular one, in the sense that political power is a means of gaining access to economic and social benefits and these in turn enhance political status. Thus, the rich and powerful get richer and more powerful, while the poor find themselves trapped in a vicious circle of deprivation and powerlessness which drags them further and further down. This applies to rich and poor nations, to rich and poor regions within a nation, and to social groups and individuals within a region. The

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example of the vegetable garden project in Gondwanaland Box 3. And in Wiriwana the poorest families did not benefit from the project because they were both economically and politically weak, in that they lacked the financial resources needed to participate and they were headed by women and so lacked influence in the community. It describes the problems faced by the minority Kurda people who inhabit the western part of Gondwanaland District. The Kurda are trapped in a vicious circle of poverty, isolation, powerlessness and neglect which has been going on for centuries. Consequently, they have benefited very little from development efforts and so remain poor, physically isolated and deprived of basic services such as health and education. They were the original inhabitants of much of New Kolonia but they were gradually driven by the Gonds and Wana into the most inhospitable areas in the central part of the country. There are now only about 50, Hurda left, most of whom live in the semi-arid area of western Gondwanaland and parts of the neighbouring two districts. Current development status There were about 24, Hurda in Gondwanaland at the time of the Census.

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## Chapter 7 : The rise and development of Islam

*Religious groups often arrive and settle on a new piece of land, and happen to shape that society, around their beliefs and religion. The New England Puritans and the Chesapeake Catholics are prime examples to show how religion shaped the development of a colonial society.*

Photograph by Polly M. Rettig, Landmark Review Project, The Amana Colonies were one of many utopian colonies established on American soil during the 18th and 19th centuries. There were hundreds of communal utopian experiments in the early United States, and the Shakers alone founded around 20 settlements. While great differences existed between the various utopian communities or colonies, each society shared a common bond in a vision of communal living in a utopian society. The definition of a utopian colony, according to Robert V. The more familiar non-monastic religious communal movements typical in Western society have generally originated from a deliberate attempt among various Christian sects to revive the structure of the primitive Christian community of first-century Jerusalem, which "held all things in common" Acts 2. This essay explores the origins and development of the Utopian idea and its arrival in the United States before giving examples of nineteenth century utopian colonies and some organizations on their ultimate demise. The Greek philosopher Plato ? Origins of the Utopian Idea: The western idea of utopia originates in the ancient world, where legends of an earthly paradise lost to history e. Eden in the Old Testament, the mythical Golden Age of Greek mythology , combined with the human desire to create, or recreate, an ideal society, helped form the utopian idea. Describing a perfect political and social system on an imaginary island, the term "Utopia" has since entered the English language meaning any place, State, or situation of ideal perfection. Both the desire for an Edenic Utopia and an attempt to start over in "unspoiled" America merged in the minds of several religious and secular European groups and societies. The 19th-century utopian sects can trace their roots back to the Protestant Reformation. Following the early Christian communities, communal living developed largely within a monastic context, which was created by Saint Benedict of Nursia ? AD , who founded the Benedictine order. During the Middle Ages a communal life was led by several lay religious groups such as the Beghards and Brothers and Sisters of the Free Spirit. In allowing the sexes to live in the same community these societies differed from the earlier Catholic and Orthodox monasteries. The Protestant Reformation, which originated with the teachings of Martin Luther and John Calvin , changed western European societal attitudes about the nature of religion and work. These theological ideals about work were stressed in the various American religious utopian societies. In the wars and general disorder following the establishment of Protestant sects in northern Europe, many peasants joined Anabaptist and millenarian groups, some of which, like the Hutterian Brethren, practiced communal ownership of property. To avoid persecution several of these groups immigrated to America, where the idea of communal living developed and expanded. The first significant group was the Ephrata Community now a National Historic Landmark , established in in Pennsylvania. Typhus set in, killing both soldiers and residents. It was not until the first half of the 19th century that a great expansion of communitarian experiments took place on American soil. Europe, in the early 19th century, was emerging from a long history of religious and dynastic wars, and America, in contrast, became a location where people could start over, the "New Eden" that beckoned colonists across the Atlantic Ocean. Sir Thomas More, Copyright Frick Collection, New York The Great Awakening, a series of religious revivals that affected every part of English America in the first half of the eighteenth century, prepared the American soil for numerous religious sects. These ideas found reception among the drafters of the American Constitution. Freedom of religion, guaranteed in the First Amendment of the United States Constitution, attracted European groups who were persecuted in their own countries. Arriving in America, some of these colonists hoped to form Utopian societies, self-containing religious or secular communities, agrarian and largely communal in nature, far removed from the perceived vices found in the overcrowded cities. While numerous religious and secular utopian experiments dotted the American landscape, the Shakers, Rappites, the

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Perfectionists of the Oneida Community, the experiment at Brook Farm and the Amana Colony of the Inspirationists were among the most famous. Some exploration of their beliefs and history presents an example of how these utopian colonies functioned. Ann Lee and some followers arrived in America in 1774. Ann Lee died in 1787, but Shaker colonies, spread to newer communities. Containing 6,000 members before the Civil War, these communities maintained economic autonomy while making items for outside commercial distribution. Intellectually, the Shakers were dissenters from the dominant values of American society and were associated with many of the reform movements of the 19th century, including feminism, pacifism and abolitionism: Their work was eventually redirected from agricultural production to handicrafts, including the making of chairs and furniture for more information see Shaker Style. The community at Enfield, which began in the 1780s, peaked from 1800 to 1840. In there were Shakers in Enfield, living in same-sex housing, working in its garden-seed industry. The Enfield Shakers Historic District, containing 15 buildings, has been recognized by the National Register of Historic Places for its significance in reflecting the social values and communal lifestyle of the Shakers. The Hancock Shaker Village was considered the center of Shaker authority in America from 1800 until 1840, and is today designated as a National Historic Landmark. Some of the secular utopian communities in the United States found inspiration from ideas and philosophies originating in Europe. Some Transcendentalists decided to put their theories about "plain living" into practice. This experiment in communal living was established at West Roxbury, Massachusetts, on some acres of land from 1818 to 1840. Rettig, Landmark Review Project due to the distinguished literary and intellectual figures associated with it. Others connected with the project were Charles A. Dwight, and Sophia Dana Ripley, a woman of wide culture and academic experience. Brook Farm attracted not only intellectuals, but also carpenters, farmers, shoemakers and printers. The community provided to all members, their children and family dependents, housing, fuel, wages, clothing and food. There was an infant school, a primary school and college preparatory course covering six years. The Brook Farm site is now recognized as a National Historic Landmark although only a small cottage on the property is definitely known to have been occupied by the Brook Farm community. The Brook Farm experiment began with about 15 members and never contained more than 25 persons at one time. Photograph by Stanley E. The Harmony Society, also called the Rappites, were similar to the Shakers in certain beliefs. They also advanced celibacy and lead a communal life without individual possessions, and believed that the harmony of male and female elements in humanity would be reestablished by their efforts. By the Society boasted members, a town of about brick, frame, and log houses, and numerous factories and processing plants. Their manufactured products, particularly textiles and woolens, gained a widespread reputation for excellence, as did their wines and whisky. Here again they built a prosperous community, New Harmony now a National Historic Landmark, only to sell it to Robert Owen, a social reformer from New Lanark, Scotland, and his financial partner, William Maclure, in 1825. The surviving buildings of the first settlement in Harmony, with their sturdy, simple brick dwellings, the Great House with its arched wine cellar, and the imposing cemetery and original town plan are today a National Historic Landmark named the Harmony Historic District. Noyes joined the Andover Theological Seminary in November, 1825. Transferring to Yale Theological College at New Haven, he became involved with the nascent abolitionist movement. In 1827 he founded the New Haven Anti-Slavery society and the New Haven Free Church, where he preached his radical belief which laid great emphasis on the ideal of perfection being attainable in this life. His followers became known as Perfectionists. Perfectionists practicing "complex marriage" considered themselves married to the group, not a single partner. At Oneida, the group practiced "Bible Communism. The Perfectionists in Oneida held communal property, meals and arrangements for the rearing and education of children. They built the Oneida Community Mansion House, a rambling U-shaped, brick, Victorian building which began housing the community in the early 1840s. In there were members of the Oneida Community. Misunderstanding of the community, allied with traditional points of view, inspired a meeting of ministers in Syracuse, New York, to condemn the settlement. The experiment in their communal utopia ended in January of 1845 when the Oneida community was reconstituted as a joint stock corporation. The Demise of the 19th-Century Utopian Colonies: Numerous religious and social communal groups developed in

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the nineteenth century. Other groups included the Zoarites in Ohio, the Moravians of North Carolina, and the followers of German-born Wilhelm Keil, a Methodist minister heavily influenced by the pietist movement, who founded colonies in Bethel, Missouri, and Aurora, Oregon. Yet of all these utopian groups only the Amana Inspirationists developed and built a network of seven villages set in an agricultural region see essays on Amana History. They managed to survive by modifying their system into two distinct organizations, one secular and one spiritual. The Inspirationists of Amana founded their communities with an agricultural basis as did other communal groups in the United States. Schroer, National Park Service While the 20th century witnessed further experiments in communal living, the great wave which founded the 19th-century religious and secular utopian communities had begun to subside. Some of the 19th-century groups were established and depended on the strength of their leaders, those which survived into the 20th century had to alter their way of life significantly, as traditional rural life evolved due to the industrial, economic and scientific progress in the larger society. General causes relating to the demise of these utopian colonies have to be explained individually, as each utopian community faced different circumstances. Overall, the conflict that many of these agrarian or small craft communities faced in an increasingly industrialized world may have contributed to their demise, as did external hostility manifested in the larger, surrounding society, often seen in inflammatory newspaper articles attacking the utopian experiments.

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## Chapter 8 : MOVIE: The Village - JOURNEY WITH IDEOLOGY

*The role of religion in society is definitely a dynamic one. The relationship between both religion and society is always changing. Religion affects different societies in different ways and different forms, causing the forms of society to change according to a change in religion.*

Unlike the first two religions which were compiled by different people over time, Islam submitting to God came exclusively from the revelations of God to Mohammed the Koran and words and deeds of Mohammed the Sunna. Islamic law is based on the sunna. Background of Muhammad An orphan from a poor Bedouin tribe, and influence of Judaism and Monophysite Christianity that the divine and the human Jesus were integrated in the same body in the Byzantine Empire. From , at 40, Muhammad started to receive revelations from God, which he would later recite in front of audiences. Muhammad considered himself a "Messenger of God," but the wealthy and powerful clans were against him, partly because the revelations recited by Muhammad were often specifically directed against them, particularly in the direct commands to redistribute wealth. In Muhammad went to Yathrib. The city consisted of a majority of Arabic clans and a minority of Jewish clans. Through blood-feuds violence in Yathrib slowly spread to almost every clan. Muhammad went back to Mecca and got over 75 new followers in They quietly slipped out of Mecca and went to Medina. This journey to Medina was the Hijrah and it is from this year that the Muslim calendar begins. While normally translated "pilgrimage," Hijra means something like "severing ties with your relatives. Rise of Mecca as the Islamic center: The pre-Islamic Arabs worshipped many deities. Among the gods they worshipped was Allahâ€”probably derived from the monotheistic religions of Judaism and Christianity. In Muhammad went back to Mecca and defeated the wealthy clans there, and established Mecca as the "capital," so to speak, of Islam, although Medinah and Jerusalem also remained holy Islamic cities. The complete text resided only in the memories of Muahmmad and his followers. As he added verses and reorganized the text, his followers would rememorize the text in the light of the additions or edits. Certain verses revealed to Muhammad were later repudiated by him as "satanic" verses revealed not by Gabriel but by Satan. These verses were expunged from the text that so many had memorized. Comparison between Islam and Monophysite Christianity When Muhammad died in , he left a political organization that was entirely centered around him. He was a political and military leader and he was the source of revelation. When political or social difficulties came up, not only would they center on Muhammad, but sometimes through revelation be mediated by Allah himself. Muhammad, however, never claimed himself to be divine. This was in contrast to the orthodox definition that Jesus had two natures, one completely human and the other completely divine, and that they were not simultaneously present. Islam and human value While Islam adopts the Judeo-Christian idea of the fall, humanity is in general glorified in foundational and later Islam. Despite the Fall, humanity has the power to discern the unity of God and the reflection of the nature of God in creation. At the core of the Islamic message is that it is possible for human beings to live a perfect life in relationship to God. As a corollary to the generally optimistic view that Islam takes towards humanity, it also construes the created world as fundamentally a good place that was designed for the use and enjoyment of humanity. Thus marriages for priests and interest in the pagan Greek and Roman science and technology. Therefore, regarding the relationship between Islam and human values, we say that: To Muslims, human beings are completely responsible for their own deeds, consequently their afterlife; and that all good Muslims could imitate the life of Muhammad, consequently achieving a perfect life. Faith Unlike early Christian fathers such as St. Augustine who contrasted logic and faith as two polarized things, and decided that logic should be dispensed with because it was misleading, and salvation was through the grace of God. Islam postulates that rationality is the highest function given to human beings and that no "faith" is legitimate without it. What iman means, then, is something closer to "reasoned faith. Five pillars of Islam: Profession of faith No God but Allah and Mohammed is his prophet Prayers five times a day and collective prayers on Friday. Observing Ramadan the

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9th month in the Muslim year to commemorate the time when the Koran was first revealed to Muhammad. Rapid expansion of Islam and reasons Bedouin tribes: The unifying force of the Arabic language. Muslim and Frank confrontations in Spain and France s. Unlike Muhammad, however, Abu Bakr was not a prophet and would not receive divine revelations. Muslim administration would from now on depend on the codification of the Koran and the sunna. The first four caliphs were relatives and followers of Muhammad. Ali, the son in law of Muhammad and the fourth caliph, attracted a group of followers on his own, especially after he was assassinated by rival groups. In Iraq a separate Islamic community recognized only the successors to Ali as authorities, and they gave these successors the title Imam, or spiritual leader of Islam. But above all, the Imam is the one who teaches human beings the mystical truths of the universe. Sunnies tended to concentrate on the coast of Asia Minor while the Shiites in the less economically advanced inland regions e. Islam does not reject other religions. Fundamental to the Islamic message is that all religions are based on the singularity and unity of God; some religions, however, have fallen away from this message such as Christianity which divides God into Father and Son , but the essential message of all religions is this unity of God.

### Chapter 9 : Colonial America Essay | Essay

*Information societies, sometimes known as postindustrial or digital societies, are a recent development. Unlike industrial societies that are rooted in the production of material goods, information societies are based on the production of information and services.*