

DOWNLOAD PDF DOMINATED BY THE RELIGIOUS BELIEFS OF ITS PEOPLE

Chapter 1 : Culture of Nigeria - history, people, clothing, traditions, women, beliefs, food, customs, family

From birth to death, the life of the medieval people was dominated entirely by the church and many religious institutions gained power and wealth. Large Cathedrals were built when the traditional Roman style churches became insufficient for accommodating the increased population by the twelfth Century.

Though there is archaeological evidence that societies have been living in Nigeria for more than twenty-five hundred years, the borders of modern Nigeria were not created until the British consolidated their colonial power over the area in 1914. The name Nigeria was suggested by British journalist Flora Shaw in the 1890s. The word niger is Latin for black. More than 250 ethnic tribes call present-day Nigeria home. The three largest and most dominant ethnic groups are the Hausa, Yoruba, and Igbo pronounced ee-bo. Prior to their conquest by Europeans, these ethnic groups had separate and independent histories. Their grouping together into a single entity known as Nigeria was a construct of their British colonizers. These various ethnic groups never considered themselves part of the same culture. This general lack of Nigerian nationalism coupled with an ever-changing and often ethnically biased national leadership, have led to severe internal ethnic conflicts and a civil war. Today bloody confrontations between or among members of different ethnic groups continue. Nigeria is in West Africa, along the eastern coast of the Gulf of Guinea, and just north of the equator. It is bordered on the west by Benin, on the north by Niger and Chad, and on the east by Cameroon. Nigeria covers an area of 923,768 square miles, 2,400,000 square kilometers, or about twice the size of California. Nigeria has three main environmental regions: These environmental regions greatly affect the cultures of the people who live there. The dry, open grasslands of the savanna make cereal farming and herding a way of life for the Hausa and the Fulani. The wet tropical forests to the south are good for farming fruits and vegetables—main income producers for the Yoruba, Igbo, and others in this area. The small ethnic groups living along the coast, such as the Ijaw and the Kalabari, are forced to keep their villages small due to lack of dry land. Living among creeks, lagoons, and salt marshes makes fishing and the salt trade part of everyday life in the area. The Niger and Benue Rivers come together in the center of the country, creating a "Y" that splits Nigeria into three separate sections. In general, this "Y" marks the boundaries of the three major ethnic groups, with the Hausa in the north, the Yoruba in the southwest, and the Igbo in the southeast. Politically, Nigeria is divided into thirty-six states. Abuja is in a federal territory that is not part of any state. While Abuja is the official capital, its lack of adequate infrastructure means that Lagos remains the financial, commercial, and diplomatic center of the country. Nigeria has the largest population of any African country. At about 150 people per square mile, it is also the most densely populated country in Africa. Nearly one in six Africans is a Nigerian. The Nigerian population is very young. Nearly 45 percent of its people are under age fourteen. With regard to ethnic breakdown, the Hausa-Fulani make up 29 percent of the population, followed by the Yoruba with 21 percent, the Igbo with 18 percent, the Ijaw with 10 percent, the Kanuri with 4 percent, the Ibibio with 3 percent. English is the official language of Nigeria, used in all government interactions and in state-run schools. In a country with more than 250 individual tribal languages, English is the only language common to most people. In northern Nigeria many people who are not ethnic Hausas speak both Hausa and their own tribal language. Hausa is the oldest known written language in West Africa, dating back to before 1000 C. The dominant indigenous languages of the south are Yoruba and Igbo. Prior to colonization, these languages were the unifying languages of the southwest and southeast, respectively, regardless of ethnicity. However, since the coming of the British and the introduction of mission schools in southern Nigeria, English has become the language common to most people in the area. Today those who are not ethnic Yorubas or Igbos rarely speak Yoruba or Igbo. Pidgin, a mix of African languages and English, also is common throughout southern Nigeria. It basically uses English words mixed into Yoruban or Igbo grammar structures. Pidgin originally evolved from the need for British sailors to find a way to communicate with local merchants. Today it is often used in ethnically mixed urban areas as a common form of communication among people who have not had formal

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education in English. What exists was usually created or unveiled by the government as representative of the nation. The flag is divided vertically into three equal parts; the center section is white, flanked by two green sections. The green of the flag represents agriculture, while the white stands for unity and peace. Peace and Unity, Strength and Progress. History and Ethnic Relations Emergence of the Nation. Every ethnic group in Nigeria has its own stories of where its ancestors came from. These vary from tales of people descending from the sky to stories of migration from far-off places. Archaeologists have found evidence of Neolithic humans who inhabited what is now Nigeria as far back as 12, B. The histories of the people in northern and southern Nigeria prior to colonization followed vastly different paths. The first recorded empire in present-day Nigeria was centered in the north at Kanem-Borno, near Lake Chad. This empire came to power during the eighth century C. By the thirteenth century, many Hausa states began to emerge in the region as well. Trans-Sahara trade with North Africans and Arabs began to transform these northern societies greatly. Increased contact with the Islamic world led to the conversion of the Kanem-Borno Empire to Islam in the eleventh century. This led to a ripple effect of conversions throughout the north. Islam brought with it changes in law, education, and politics. The trans-Sahara trade also brought with it revolutions in wealth and class structure. As the centuries went on, strict Islamists, many of whom were poor Fulani, began to tire of increasing corruption, excessive taxation, and unfair treatment of the poor. In the Fulani launched a jihad, or Muslim holy war, against the Hausa states in an attempt to cleanse them of these non-Muslim behaviors and to reintroduce proper Islamic ways. By the last Hausa state had fallen. The Fulani victors founded the Sokoto Caliphate, which grew to become the largest state in West Africa until its conquest by the British in . In the south, the Oyo Empire grew to become the most powerful Yoruban society during the sixteenth century. Along the coast, the Edo people established the Benin Empire not to be confused with the present-day country of Benin to the west , which reached its height of power in the fifteenth and sixteenth centuries. As in the north, outsiders heavily influenced the societies of southern Nigeria. Contact with Europeans began with the arrival of Portuguese ships in . The British, French, and Dutch soon followed. Soon after their arrival, the trade in slaves replaced the original trade in goods. Many of the coastal communities began selling their neighbors, whom they had captured in wars and raids, to the Europeans in exchange for things such as guns, metal, jewelry, and liquor. The slave trade had major social consequences for the Africans. Violence and intertribal warfare increased as the search for slaves intensified. The increased wealth accompanying the slave trade began to change social structures in the area. Leadership, which had been based on tradition and ritual, soon became based on wealth and economic power. After more than years of slave trading, the British decided that the slave trade was immoral and, in , ordered it stopped. They began to force their newfound morality on the Nigerians. Many local leaders, however, continued to sell captives to illegal slave traders. This led to confrontations with the British Navy, which took on the responsibility of enforcing the slave embargo. In the British attacked Lagos to try to stem the flow of slaves from the area. By the British government had annexed the city and established its first official colony in Nigeria. As the nonslave trade began to flourish, so, too, did the Nigerian economy. A new economy based on raw materials, agricultural products, and locally manufactured goods saw the growth of a new class of Nigerian merchants. These merchants were heavily influenced by Western ways. Many soon became involved in politics, often criticizing chiefs for keeping to their traditional ways. A new divide within Central Ibadan, the second-largest city. Nigeria is the most densely populated country in Africa. Because being a successful merchant was based on production and merit, not on traditional community standing, many former slaves and lower-class people soon found that they could advance quickly up the social ladder. It was not unusual to find a former slave transformed into the richest, most powerful man in the area. Christian missionaries brought Western-style education to Nigeria as Christianity quickly spread throughout the south. The mission schools created an educated African elite who also sought increased contact with Europe and a Westernization of Nigeria. In , as European countries engaged in a race to consolidate their African territories, the British Army and local merchant militias set out to conquer the Africans who refused to recognize British rule. In , after squelching the last of the indigenous opposition, Britain officially established

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the Colony and Protectorate of Nigeria. The spread of overt colonial control led to the first and only time that the ethnic groups in modern Nigeria came together under a commonly felt sense of national identity. The Africans began to see themselves not as Hausas, Igbos, or Yorubas, but as Nigerians in a common struggle against their colonial rulers. The nationalistic movement grew out of some of the modernization the British had instituted in Nigeria. The educated elite became some of the most outspoken proponents of an independent Nigeria. This elite had grown weary of the harsh racism it faced in business and administrative jobs within the government. Both the elite and the uneducated also began to grow fearful of the increasing loss of traditional culture. They began movements to promote Nigerian foods, names, dress, languages, and religions.

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

Religious people "cling" to certain beliefs in the face of evidence because those views are closely tied to their moral compasses, new studies have suggested. Dogmatic individuals hold confidently.

Demographics of India Hinduism is an ancient religion although Hinduism is diverse, with monotheism , henotheism , polytheism , panentheism , pantheism , monism , atheism , agnosticism , and gnosticism being represented [61] [62] [63] [64] , and Hinduism is also the largest religious grouping in India; around million adherents as of ; compose The wind is believed to propagate prayers printed on the flags. Buddhism is an Indian, transtheistic religion and philosophy. Buddhism as a religion is practised mainly in the foothills of the Himalayas and is a significant religion in Sikkim , Arunachal Pradesh , the Ladakh district in Jammu and Kashmir , Darjeeling in West Bengal and the Lahaul and Spiti districts of Himachal Pradesh. Besides, a significant number of Buddhists reside in Maharashtra. Ambedkar embraced Buddhism in order to escape the casteist practices within Hinduism. Ambedkar is a crucial figure, along with Anagarika Dharmapala of Sri Lanka and Kripasaran Mahasthavira of Chittagong behind the revival of Buddhism in India in the 19th and 20th centuries. Jainism is a non-theistic Indian religion and philosophical system originating in Iron Age India. As of , there were Punjab is the spiritual home of Sikhs, and is the only state in India where Sikhs form a majority. There are also significant populations of Sikhs in neighbouring Chandigarh , Delhi and Haryana , which were historically part of Punjab. Muslims praying in a mosque in Srinagar , Jammu and Kashmir. Islam is a monotheistic religion centered on the belief in one God and following the example of Muhammad ; It is the largest minority religion in India. Christianity is a monotheistic religion centred on the life and teachings of Jesus as presented in the New Testament. It is the third largest religion of India, making up 2. Thomas is credited with introduction of Christianity in India. He arrived on the Malabar Coast in 52 AD. Parsis number around 61, in India. There are several tribal religions in India, such as Donyi-Polo. Santhal is also one of the many tribal religions followed by the Santhal people who number around 4 million but only around 23, follow the religion. Judaism is also present in India, a monotheistic religion from the Levant. There is today a very small community of Indian Jews. In addition, since independence two primarily proselyte Indian Jewish communities in India: Of the approximately 95, Jews of Indian origin, fewer than 20, remain in India. Some parts of India are especially popular with Israelis, swelling local Jewish populations seasonally.

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Chapter 3 : Culture of Vietnam - history, people, clothing, traditions, women, beliefs, food, customs, family

The RLS surveys more than 35, Americans from all 50 states about their religious affiliations, beliefs and practices, and social and political views.

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 17th century. 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 1692. 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 17th and 18th centuries—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 17th century. Steeples grew, bells were introduced, and some churches grew big enough to host as many as one thousand worshippers. After the 17th century, 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, 2003; Bonomi, *Under the Cape of Heaven*, John Butler, *Awash in a Sea of Faith*: Harvard University Press, 2003; Ragosta, *Wellspring of Liberty*: Oxford University Press, 2003, 3. Ragosta, *Wellspring of Liberty*.

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Chapter 4 : Religion in the time of Jesus - blog.quintoapp.com

Psychologists of religion have made increasingly fine-grained distinctions among types of religiosity, including extrinsic religiosity (being religious as means to an end, for instance, getting the benefits of being in a social group) and intrinsic religiosity (people who adhere to religions for the sake of their teachings) (Allport and Ross).

It is the era in which the great cathedrals of Europe were built and the Catholic Church started its universities in Paris, Tubingen, Cambridge and Oxford. The laws of the land and leading roles in the government were all in the hands of the leading church leaders like bishops and archbishops. It was an era when the vested powers in the hands of the Pope were so great that he could even excommunicate a king for a misdeed. From birth to death, the life of the medieval people was dominated entirely by the church and many religious institutions gained power and wealth. Large Cathedrals were built when the traditional Roman style churches became insufficient for accommodating the increased population by the twelfth Century. Lausanne Cathedral and Regensburg Cathedral are among the most famous one built during this age, they are known for their architecture. Christianity The monks and nuns in the Christian monasteries had to live by the rules set by St Benedict and were known as Benedictines. They were forbidden the right to their own property, to leave the monastery or get involved in worldly concerns and desires. They had to perform manual labour and follow the stringent regulations of the Church. Monks and nuns of this era were generally well educated; they devoted their entire lives to learning and writing. Various scriptures on history and science in the era were written by monks. The monasteries also served as a place for the preservation of the knowledge and learning of classical world. Monks were encouraged to copy valuable manuscripts in various languages making monasteries a haven for learning. Pilgrimages were also an important religious activity of the medieval people. Visit to holy shrines such as the Church of St. James at Santiago de Compostela in Spain, the Canterbury cathedral in England, and sites in Jerusalem and Rome was considered to redeem people from their sins and open the gates of heaven. The Early Middle Ages also saw an extensive increase in missionary activities. The missionaries spread Christianity to various parts of the world and helped in the fusion of various cultures along with it. Christian Campaigns against other Religions Since Christianity was the dominant religion during the Middle Ages, attempts to purify the church and society led to many Christian campaigns against other religions. These campaigns were led by bishops, scholars and warriors who made efforts to make the Christian world free of all the non-Christians. This included Jews, Muslims and Pagans and Gypsies. Jews in fact suffered the most as they were considered to be the greatest threat to Christianity. Anti-Semitic hatred was increased among the common masses by quoting biblical texts which put the blame of the crucifixion of Christ on the Jews. They were banished from various European countries. They were in fact skilful tradesmen and goldsmiths in the whole of Europe, because all those works that were dealing with money were considered not pure by the Catholics. Judaism in the Middle Ages was thus practiced in private to avoid persecution. Islam was in its golden period during the Middle Ages. The philosophers, scientists and engineers of the Islamic World contributed greatly to knowledge, arts, civilization and architecture. The spread of this religion was perceived as a threat to Christianity. The Muslims were increasing their territory in fighting wars with Christian and Hindu rulers. Thousands of innocent lives were taken in the name of religion. Disagreements within Christianity itself were reason enough. The Church would call a bad Christian a heretic and his belief as heresy. A heretic would generally be burnt at the stake. An entire jurisdiction was exercised by the church which protected the widows, orphans and helpless and also dealt with offenses. The church could exercise its jurisdiction in collaboration with the secular courts. The church also penalized a number of religious offenses like heresy, sorcery, apostasy and sexual sins. Matrimonial cases too were considered like matters relating to the legitimacy of children, recording of marriages, wills and personal property. Orders Various religious orders were followed by the Catholic Church of which the Benedictines and Cistercians were most popular. The Benedictines or followers of St. Benedict wore black robes and lived in monasteries built in towns or in

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the countryside. On the other hand, the Cistercians wore white robes and remained in remote areas to avoid distraction in their prayers. A new order was found towards the later Middle Ages by the name of Friars for spreading Christianity. The friars also took religious vows and lived in religious communities. But unlike monks, they could leave their priories every day for spreading their religion to the masses. It was the stabilizing force in everyday life which kept the community framework together. The laws and rules of the land, public policies and governance of the people were all affected by religion during the Middle Ages. Any attempt at threatening Christianity by other religions was met with force and all measures were taken to spread the religion in other parts of the world. The society was superstitious and ignorant and believed in what the religious institutions taught them. Islam was also shaping up in this era with a wide spread in the religion during this period. Many territories were fought and won in the name of religion. Judaism, which had many setbacks towards the end of the middle ages, also survived the ordeal. Many other small religions also came up in various parts of the world shaping societies. The arts, architecture and teachings of this era bear testimony to this fact.

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Chapter 5 : Shakespeare's Religion - Protestantism in Elizabethan England

salient is defined by the mountainous Annamite Cordillera that is home to most of the country's fifty-four ethnic groups. Many of these groups have their own individual adaptations to their environments.

Protestantism had been finally established as the national religion the year before Shakespeare was born. Hence, from his earliest days, he would be familiar with its rites and ceremonies. The images would have been torn from the church by the gentle river Avon, and the fires of the Marian martyrdom, as well as the burning of Marys and Johns, would be memories of the past. The accession of Elizabeth, November 17, , had lifted a dark cloud from the country. Bells rang, bonfires lit up the sky, imprisoned priests and people experienced the throbbing of a new hope, and far-off exiles gathered themselves together to take ship for their old homes, bringing with them the leaven of the Genevan theology. More anticipations were indulged than could ever be realised. The picture of the time has all the light and darkness of a work of Rembrandt. The Protestants were strong in the large towns and the seaports, but, in the north, the ennobled families were nearly all Catholics, though the common people had espoused the cause of England against the encroachments of Rome. Many churches were closed, and there were hundreds of parishes without incumbents, devoting the Sunday to sports and licentiousness. The windows of the sacred edifices were broken, the doors were unhinged, the walls in decay, the very roofs stripped of their lead. Armed men met in the churchyard, and wrangled, or shot pigeons with hand-guns. Pedlars sold their wares in the church porches during service. Morrice-dancers excited inattention and wantonness by their presence in costume, so as to be ready for the frolics which generally followed prayers. In the city of York, according to Drake, the Reformation "went so far as almost to put an end to religion. But the work of reform was extremely gradual. Until a month after her accession, Elizabeth did not interfere. Camden has pithily described the successive steps: The 24th of June, by the authority of that which concerned the uniformity of public prayers and the administration of the Sacrament, the Sacrifice of the Mass was abolished, and the Liturgy in the English tongue more and more established. In the month of July the Oath of Allegiance was proposed to the Bishops and other persons; and in August images were thrown out of the temples and churches, and broken or burnt. The proceedings in London are described as being "like the sacking of some hostile city. The Articles, revised and reduced from forty-two to thirty-nine, the changes in them being chiefly of a Lutheran character, were sanctioned and published in The dispossessed Catholics strove to regain their place and power by resorting to artifice and intrigue. Some remained in England sheltered in the houses of the nobles. Others fled the country, taking the pay of the monarchs who were hostile to England. She was fond of an imposing ritual. Though she had been persecuted for her faith, she still leaned more to Rome than to Geneva. She restored the Carnival. One of the matters which troubled her greatly was the marriage of the clergy. On her visit into Essex and Suffolk she found many of them had availed themselves of the altered law, and had given up celibacy. Accordingly she issued her injunction to Archbishop Parker against the marriages of deans and canons. Those among them who had married broke up into their separate houses, where, in spite of Elizabeth, they maintained their families. The organ-pipes were melted into dishes for their kitchens; the organ-frames were carved into bedsteads, where the wives reposed beside their reverend lords; while the copes and vestments were coveted for their gilded embroidery, and were slit into gowns and bodices. Having children to provide for, and only a life-interest in their revenues, the chapter, like the bishops, cut down their woods, and worked their fines, their leases, their escheats and wardships, for the benefit of their own generation. It was considered disorderly for any State affairs to be mentioned from the pulpit. Subservient archbishops and bishops were instructed to admonish any clerks daring enough to discuss ecclesiastical changes and necessities. When Dean Nowell was preaching before Elizabeth at St. The Queen got excited, and cried out from her seat, "To your text, Mr. Leave that; we have heard enough of that! The Queen and De Silva, the Spanish Ambassador, left in a hurry, and some of the Protestants present burst into tears. In the southern churches the Protestant clergy held informal meetings for a service, in which preaching was the prominent

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feature. These meetings were known as "prophesyings," and afterwards as "Grindalings," because Archbishop Grindal had encouraged them in the north, and, when promoted to Canterbury, had addressed a remonstrance to the Queen on the subject, against her wish to cut down the number of preachers. For his freedom Grindal was sequestered. Generally the graduates of the Universities are only admitted to be preachers, unless it be some few which have excellent gifts of knowledge in the Scriptures, joined with good utterance and godly persuasion. Modern statesmen would have judged it prudent to leave them liberty to weary out their hearers and themselves. But, as it was, when the preacher turned his hour-glass, saying, "one glass more," the people murmured their delight, such was the eagerness of many of them to receive spiritual edification. There were objections, however, and worldly-wise Selden states them. It was at this house that Richard Hooker asked the lady to find him a wife, and Mrs. Churchman successfully recommended her daughter Joan, whose peculiarities afterwards tortured the "judicious" mind of her husband, without preventing him from writing his exposition of ecclesiastical polity. The services in the church were indeed uniform in certain externals, but they varied greatly, according to the amount of Protestantism in the bishop of the diocese, or the incumbent of the parish. Congregational singing was one of the conspicuous changes made by the reform-movement. Psalm-singing and heresy were both supposed to be of foreign origin. Free living and free thinking were common in Italy, and hence to be "Italianate," or "Italinated," was equivalent to being styled an atheist, a republican, or a worldling. To sing psalms was to be strongly Lutheran, but not Puritanic. According to Neale, the Puritans allowed congregational singing in a plain tune, but not of "tossing the psalms from one side to another, with intermingling of organs. The Puritans drawled their tunes and psalms, Geneva-fashion; the Protestants sang them in a lively and tossing style. Besides the references just given two others may be quoted, if single passages mean anything. She replies - "I care not. It is an heretic that makes the fire, Not she which burns in it. They were then stuck about immediately under the pulpit, or anywhere, as may still be seen in some out-of-the-way village churches. The pews were of oak, and they were built in the first instance by the families sitting in them. Puritanism, to his poetic mind, was simply the ideal religion invested with the grace of chivalry, and informed with a tender Platonism. It is not for us to write the history of this great movement. It welled up, like a fine spring, and ran its rippling way in many directions, not always as pure as its source, or to be recognised as coming from its original impulse. Earnest and intense religion could hardly be bright and cheerful when gaiety of heart was associated with fine clothing and loose manners. Hence it became poor in dress, plain in ceremony, austere in temper, and Calvinistic in theology. It was a revolt against luxury and a certain intellectual effeminacy - preaching duty against pleasure, and the attractions of a life beyond the grave to compensate men for what they were required to surrender in sublunary things. It branched out in many forms. With the intellectual few it was purely philosophic. With the many it ran into Presbyterianism, Congregationalism, and other non-conforming varieties. Meetings were held in private houses. Wealthy persons sheltered its notable leaders, and endowed chapels and charities. The growing middle classes were charmed by it. It was healthy, vigorous, and pronounced. The Protestantism of Elizabeth was at best a compromise. The Puritans wanted a discernible change, an earnest ritual, powerful preaching, a New Testament Church. They were ready to suffer for their faith, and when James succeeded Elizabeth, they were haled to prison with painful care. Bishops grew bold and judges were severe. Closely connected with religion was the new Poor Law. Settlement dates back, as Professor Stubbs shows, to the Statute of Labourers, and the Acts by which it was confirmed and amended. Henry VIII compelled the respective parishes to keep their own poor. Edward VI had beggars branded with the letter V, and Elizabeth was severe as to "stalwart and valiant" mendicants, who flooded the country. No doubt the dissolution of the religious houses had made the question of pauperism more pressing. If the monks gave too little to the poor, still it was possible to say, as Selden did, that "now where XX. But her two most notable reforms were the Act of and the final Act of The first ordered corporate towns to deliver wool, flax, and iron, to the overseers of the poor, "so that, when poore and needy, persons, willing to work, may be set on work. Support was to be provided for the disabled poor, and work for the rest. Entries of flax in the parish books are, in many instances, the only records of this change; the

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Poor-House, or Workhouse, being of later date. Apparently, there are only two allusions in Shakespeare to such things. The "working-house of thought," in the chorus to the fifth act of Henry V is doubtful, because the play is usually dated before But the second is clear, and it has a touch of satire in it. Pericles was written after the "43rd of Elizabeth" that Carlyle so studiously reviles. The second fisherman drawing up his net in Act ii. The England of Shakespeare.

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Chapter 6 : Religious Belief and National Belonging in Central and Eastern Europe | Pew Research Center

Church attendance between and was an estimated 75 to 80 percent of the population. The Great Awakening swept the English-speaking world, as religious energy vibrated between England, Wales, Scotland and the American colonies in the s and s.

Karen Robinson The British have lost faith in religion much faster and more completely than they have lost faith in God. It may be that the English, especially, regard atheism as a kind of religion, or at least a manifestation of an unhealthy interest in religious questions. But I think that the explanation is more complex. British Christianity is in trouble because Britain itself is disappearing. But that is because it has an entirely different relationship to the surrounding culture. Religion comes in at least two sorts: The second kind is all about belief. People who are religious in a counter-cultural way know what they believe, and could argue it out with people who disagree. This kind can be extremely strong, and it also draws strength from being in a minority. Someone whose beliefs, and still more clothes or habits cuts them off from wider society can often find their identity intensified and their belief more fervent as a result. The second sort is not about conscious belief at all, but about assumptions: The American worship of their own constitution is another excellent example. For the past two or three hundred years, at least since the civil war, most British Christianity has been like that. Then, in the last 50 years, it fell off a cliff. In the last 30 years alone attendance at mainstream churches has just about halved. The way this has happened is also important: The culture has changed and the Christianity which was so deeply rooted in the old culture has had its roots torn up. Seventy years ago people in England knew that this was a Christian country, and that really bad people went to hell while good ones went to heaven. Now they know that Christianity is as old-fashioned as empire and that religion is a false source of authority. This has nothing to do with intellectual argument. The intellectual challenge to Christian belief has not advanced an inch since around What has changed, at least in Europe, is the feeling that it all makes sense. The prosperous but increasingly powerless states of western Europe may have been uniquely vulnerable to this kind of secularisation. Churches no longer supply the social services that used to keep them going – a partial exception is faith schools in England. At the same time, the narrative of Christian nations within a Christian Europe was underpinned by a sense of national and continental superiority. Two world wars, the end of empire, and the occupation of the continent by the US and Russia stopped that looking like common sense. Counter-cultural religions will no doubt thrive. But it seems to be incredibly difficult to make the transition between cultural and countercultural forms. Institutionally, the Church of England is set up to be entirely embedded in the nation around it, from the parish system all the way up to the coronation service. The idea that it could somehow reinvent itself as a religion for outsiders and the marginal may be profoundly Christian, but it is sociologically incredible. The God that the English still more or less believe in is less and less likely to be found in churches, or at least in church services.

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Chapter 7 : Religion in America: U.S. Religious Data, Demographics and Statistics | Pew Research Center

Religion in the time of Jesus 30 November, James McPolin S.J examines the nature of religious life in the Holy Land at the time of Christ, specifically at the four groups which most feature in scripture: the Pharisees, the Saducees, the Essenes, and the Zealots.

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. The New World enslavement of diverse African peoples and the cultural encounter with Europeans and Native Americans produced distinctive religious perspectives that aided individuals and communities in persevering under the dehumanization of slavery and oppression. As African Americans embraced Christianity beginning in the 18th century, especially after , they gathered in independent church communities and created larger denominational structures such as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the National Baptist Convention. These churches and denominations became significant arenas for spiritual support, educational opportunity, economic development, and political activism. Black religious institutions served as contexts in which African Americans made meaning of the experience of enslavement, interpreted their relationship to Africa, and charted a vision for a collective future. The early 20th century saw the emergence of new religious opportunities as increasing numbers of African Americans turned to Holiness and Pentecostal churches, drawn by the focus on baptism in the Holy Spirit and enthusiastic worship that sometimes involved speaking in tongues. The Great Migration of southern blacks to southern and northern cities fostered the development of a variety of religious options outside of Christianity. Groups such as the Moorish Science Temple and the Nation of Islam, whose leaders taught that Islam was the true religion of people of African descent, and congregations of Ethiopian Hebrews promoting Judaism as the heritage of black people, were founded in this period. Earlyth-century African American religion was also marked by significant cultural developments as ministers, musicians, actors, and other performers turned to new media, such as radio, records, and film, to contribute to religious life. Black religious leaders emerged as prominent spokespeople for the cause and others as vocal critics of the goal of racial integration, as in the case of the Nation of Islam and religious advocates of Black Power. The second half of the 20th century and the early 21st-first century saw new religious diversity as a result of immigration and cultural transformations within African American Christianity with the rise of megachurches and televangelism. African American , African American religions , black churches , new religious movements , Civil Rights movement , women and religion , religion and politics Enslavement and Religious Transformation African American religious cultures were born in the crucible of American slavery, a system that not only ruptured direct connections to African history, culture, and religious community, but also set the context for the emergence of transformed and new religious systems. Africans brought forcibly to the Americas came from a variety of cultural, linguistic, and religious environments in West and West Central Africa. Most practiced ancient religious traditions focused on maintaining harmonious relationships with nature and supernatural beings, including gods, spirits, and ancestors. Some enslaved Africans in America, especially those from the Senegambia region, were Muslim while others, such as those from the West African kingdom of Kongo who had come into contact with the Portuguese, were Catholic. African traditional religions dominated among those pressed into New World slavery, however, and these worldviews would serve as the ground for the development of varied African diaspora religious cultures. The horrors of the Middle Passage in which more than 10 million Africans were transported to the Americas and consigned to chattel slavery made it impossible to perpetuate language, culture, and religion as they had existed in African contexts. The cultural and religious resources they brought with them proved resilient and adaptable, however, and would contribute to the worldviews and practices that emerged under American slavery. Change over time, regional differences, and religious context are important considerations for understanding how African American religious cultures took shape in antebellum America and why they differ in significant ways from other parts of the African diaspora. The large number of Africans

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transported to the Caribbean and Latin America and the longer duration of the trade in some regions meant that cultural and religious ties here were more vibrant than in the North American colonies, where only 5 percent of those transported from Africa arrived, primarily in the period from 1600 to 1700. In addition, the predominance of Catholicism in the French and Spanish colonies created a context in which enslaved Africans were able to combine their ritual work to maintain connections to gods and spirits with veneration of the Catholic saints. Africans in the North American colonies were most likely to be enslaved by Protestant Europeans, who were more resistant to such blended religious practices. Although enslaved Africans in North America did not reproduce the varied religious systems of West and West Central Africa, these worldviews were among the many resources on which they drew to produce distinctive African American cultures, identity, and forms of resistance. Invested economically in the institution of slavery and committed to the notion of the inferiority of Africans, many slaveholders worried that conversion would require manumission and disrupt racial hierarchy. Even with assurance from church and political leaders that conversion to Christianity did not mandate freedom for the enslaved, resistance among slaveholders remained strong, as white Anglican cleric Francis Le Jau found in his mission work in early 18th-century South Carolina, where the brutality of the slave system shocked him. Le Jau also faced discomfort in a range of forms by slaveholders to shared religious commitment with blacks, including the refusal of one man to take Communion when enslaved Africans were at the Holy Table and queries from a woman about whether she would be forced to see her slaves in heaven. Many European Americans could not imagine African Americans having the capacity to understand Christianity and also feared that extending baptism and Christian fellowship would convince the enslaved of their equality to whites. Consequently, the substance of Christian teaching that most missionaries and slaveholders conveyed focused not on liberation and equality but on divinely ordained racial hierarchy. It is not surprising that this sort of theological framework did not appeal to the majority of enslaved African Americans in colonial America. The ranks of the evangelical Baptists and Methodists grew through the spread of the revivals and, motivated by a commitment to spiritual equality, some white Baptists and Methodists questioned the moral grounds of slavery. Ultimately, the opposition to abolition of most southern white Christian slaveholders motivated these denominations to step back from their antislavery positions. Despite the turn away from an explicitly antislavery Christian posture, Baptists and Methodists supported the development of black Christian leadership, licensing African American men to preach and helping to foster the beginnings of institutional life among black Christians. The revivals of the Second Great Awakening of the late 18th and early 19th centuries extended the geographic reach of evangelicalism as the nation expanded into new territory and also drew increasing numbers of African Americans to Christianity. In enthusiastic and embodied communal worship they also sang spirituals that spoke of sorrow, joy, justice, salvation, and liberation, and they danced the ring shout in a counterclockwise circular movement meant to make the Holy Spirit present. Slave religion, then, served as a source of individual and communal comfort and the means to endure the brutality of slavery. Black abolitionists, such as lecturer and journalist Maria W. Stewart " , who grounded her claims for social justice in biblical exegesis, and David Walker " , whose Appeal to the Colored Citizens of the World warned of divine punishment on America for the sins of oppression, exemplified this approach. In other instances, religion fostered open rebellion against slavery, as with the planned revolt in Richmond, Virginia, that participants organized in religious meetings led by Gabriel Prosser " , the appeal to scripture and use of religious meetings to plan the aborted revolt of Denmark Vesey " in South Carolina in 1822, and the rebellion in Northampton, Virginia, organized by religious visionary and preacher Nat Turner " Even as the influence of religion on the men who led these rebellions against slavery is clear, evidence also exists that Christianity served to accommodate some enslaved African Americans to their status, as demonstrated in the address of enslaved poet and preacher Jupiter Hammon " in which he enjoined enslaved blacks to be the obedient servants he felt Christ called them to be and await their reward in heaven. Conjure, derived from West Central African ritual work to harness the power of the natural and spiritual world to protect, heal, and sometimes harm, was a feature of African American culture, as were other

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folk healing practices using roots and herbs. Islam was also part of the religious world of enslaved Africans in the antebellum American South, with the relatively small number of Muslims struggling to maintain their religious practices, create community, and preserve the Arabic language across generations. Muslims such as Omar ibn Said c. Taken together, this range of religious expressions provided resources for the development of culture in common, a sense of collective identity as African Americans, and affirmation of black humanity. Early independent black Baptist churches include the Silver Bluff, Georgia, church led in the s by David George c. The Baptist framework appealed to those in bondage because its structure of congregational autonomy supported local leadership and independence. Although these formerly enslaved men and their largely enslaved congregants faced monitoring and restrictions on religious practice, the institutions they founded became important sites promoting African American interpretations of Christianity that affirmed the humanity of black people. Free black Baptists in northern states, where slavery was abolished gradually following the American Revolution, also established important congregations. In many cases, black Methodists founded independent congregations in response to the racism they experienced in the predominantly white congregations to which they belonged. In Philadelphia, Richard Allen “, a former slave and licensed Methodist preacher, belonged to the predominantly white St. Allen, along with Absalom Jones “, another former slave and lay preacher, and other black congregants objected to the increasing discrimination they suffered in their home church, marked most clearly by the new policy relegating black members to the church balcony. Two congregations emerged from this movement, reflecting the varied theological and institutional interests among the former members of St. One contingent founded the African Episcopal Church of St. Thomas in with Absalom Jones, the first African American to be ordained an Episcopal priest, as its first rector, and the other formed Bethel African Methodist Episcopal Church in with Allen as its pastor. In Allen called together the leaders of a number of other black Methodist congregations in the region and they formed the African Methodist Episcopal AME Church, the first black denomination in America, with Allen as the first bishop. Conflicts between leaders of various contingents of African Methodists led Varick and Zion Church to organize a small group of independent black Methodist congregations in under the denominational umbrella of the African Methodist Episcopal Zion Church. Clergy and members of the AME and AME Zion Churches often became public voices on pressing issues, a role that highlights the significance of churches in fostering black leadership throughout African American history. African American denominations also contributed to black public life and culture throughout the 19th century by creating and supporting a range of economic enterprises, including publishing houses that produced journals and newspapers, including the AME Church Review, the Christian Recorder, and the Star of Zion, that covered religious and secular issues. By the end of the 19th century, black denominations also established a range of educational institutions. From their founding moments, then, independent African American denominations served as more than spiritual homes for black Christians; they also offered education, opportunity for economic development, a platform for political advocacy, and an environment that supported a collective sense of peoplehood. Black women preachers such as Jarena Lee b. Grounding their insistence on a right to leadership in both biblical interpretation and the claim to have experienced a direct call from God, Lee and other 19th-century preaching women in the AME and AME Zion Churches called their denominations to live up to their stated missions of proclaiming the equality of all under God. Facing resistance from the male leadership of their churches and from many male and female members, these women persisted in their work as itinerant evangelists and some published spiritual narratives to recount their experiences and promote their claims. Zion became the first black denomination to ordain women when Julia Foote “ was ordained a deacon in , a status women in the AME Church gained in Despite the limited access to formal leadership roles, women within these independent black church denominations, who constituted the majority of members, were active contributors to the life of the church, serving as fundraisers, evangelists, and missionaries, for example. Culture and class differences sometimes led to conflict, however, as AME Church leaders sought to restrain the enthusiasm of southern black worship and impose their own standards of respectability. The

Reconstruction period also saw the founding of the Colored now Christian Methodist Episcopal Church in Jackson, Tennessee, by former enslaved members of the white-controlled Methodist Episcopal Church, South. Drawing together independent black Baptist congregations and mission and educational societies, the NBC emerged at its founding moment in Atlanta under the leadership of former slave Elias C. In addition, black Baptist women in the 19th and early 20th centuries contributed to the life of the church as individual evangelists or as licensed preachers. Although the women of the WC and the NBC at large did not organize to press for ordination, black Baptist women nevertheless initiated significant public discussions within their denomination about religion, gender, and equality. Some African Americans found spiritual homes in predominantly white churches, including Methodist, Presbyterian, Congregationalist, and Episcopal denominations, drawn by family ties, theological appeal, or style of worship. For many who had been enslaved in regions with large Roman Catholic populations, Catholicism was the dominant culture that shaped their religious lives. As with other predominantly white denominations, access to leadership in Roman Catholicism was often restricted and African American men found it difficult to gain admission to the priesthood. A few prominent black priests made their mark on 19th-century black Catholic life, however, including former Missouri slave August Tolton , who was ordained in Rome in , and Charles Randolph Uncles of Baltimore, who became the first African American ordained in the United States. In a number of important instances, black women were successful in founding religious orders through which they could pursue their religious vocations. Although the orders remained small, black Catholic sisters were visible figures in 19th-century African American Catholic life. African American lay Catholics organized at the end of the 19th century to represent their interests as a group to the church at large and, despite experiences of racism and exclusion, to promote Catholicism among black Protestants as a universal and inclusive tradition. Former slave and Ohio journalist Daniel A. Rudd founded The American Catholic Tribune in to promote black Catholic interests, and he stood at the forefront of the Colored Catholic Congress movement that called black Catholics together from to to discuss their status within the church and to strategize to oppose racism in church and society. Christian Mission at Home and Abroad In the late 19th century, African American denominations turned their attention to Africa as a mission site and, in some instances, as a place to settle and pursue black self-governance. While black missionaries had worked through white mission societies earlier in the century, the support of black-led denominational structures made additional connections to Africa possible and allowed African Americans to frame their work in ways that spoke directly to their concerns. Where the biblical story of the Exodus had provided a map of meaning and a ground for hope for many enslaved and free African Americans in the antebellum period, after the end of slavery African American Christians looked to the Bible for other sources of inspiration and knowledge about their future. Some interpreted Psalm The American Colonization Society ACS , founded in by northern and southern whites concerned about growing numbers of free people of color in the United States, advocated transporting free blacks to Africa and, to achieve that goal, established a settlement that would eventually become part of Liberia. The ACS encouraged free blacks to emigrate and secured funds to purchase the freedom of enslaved people on the condition that they agree to be transported to Africa. Some individuals, such as founding member Daniel Coker , argued that prospects for free blacks would be better in Africa given restricted opportunities in the United States. Most AME leaders opposed colonization, however, holding that as Americans they should not have to leave the country of their birth to secure liberty and rights. Moreover, many argued, it would be devastating to the cause of abolition for free blacks, who could serve as advocates for the enslaved to leave. The denomination formally condemned the colonization scheme; nevertheless, some members continued to find the idea appealing. In Coker joined with the ACS to embark on missionary work in Sierra Leone, traveling aboard the Elizabeth with eighty-five other colonists in a largely unsuccessful venture. In the s AME clergy and church members constituted part of the Liberian Exodus movement in which a number of groups, most famously the company of people aboard the Azor that sailed from Charleston to Monrovia in , gave up on the possibility of safety and prosperity in America and sought to build lives and communities elsewhere. Black Methodists, such as internationally

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recognized traveling evangelist Amanda Berry Smith , also engaged in independent missionary work, largely without institutional support. In AME bishop Henry McNeal Turner traveled to West Africa and southern Africa to incorporate into the denomination the churches that earlier missionaries had established. In Levi J. In Carey traveled to Sierra Leone as a missionary, accompanied by his wife, two children, and twenty members of his congregation. The group settled in Liberia the following year and Carey founded Providence Baptist Church in Monrovia, which he pastored until his death in . Later black Baptists saw Carey as a model for their work, establishing the Lott Carey Foreign Mission Convention in , which, along with state mission boards, supported Baptist missions. African American members of predominantly white denominations also engaged in missionary work in Africa, including Virginia native and ordained Presbyterian minister William H. Incorporating Africans into their biblical interpretations of the divine plan for black Christianity to lead the way to human redemption, missionaries and colonists rejected African traditional religions and worked to transform African societies according to the standards of Western Christian civilization. Even many of those who learned indigenous languages and attended to the social, economic, and medical needs of Africans in the regions of their missionary work still viewed indigenous religious and cultural systems as heathen and in need of reform.

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Chapter 8 : Religion in African American History - Oxford Research Encyclopedia of American History

Religion (from the Latin Religio, meaning 'restraint,' or Relegere, according to Cicero, meaning 'to repeat, to read again,' or, most likely, Religionem, 'to show respect for what is sacred') is an organized system of beliefs and practices revolving around, or leading to, a transcendent spiritual experience.

The name Vietnam originated in when envoys from the newly founded Nguyen dynasty traveled to Beijing to establish diplomatic relations with the Chinese court. The new emperor had chosen the name Nam Viet for his kingdom. The word Viet he derived from the traditional name for the Vietnamese imperial domain and its people in what is now northern and central Vietnam. The Chinese objected to this new name because it was the same as an ancient state that had rebelled against Chinese rule. They therefore changed it to Viet Nam. Vietnamese officials resented the change and it did not attain public acceptance until the late s. As the usage of Viet indicates, the Vietnamese have for centuries had a sense of the distinctiveness of their society and culture. However, as the inclusion of Nam shows, the land they inhabit has expanded over time, and also has its own internal divisions into northern, central, and southern regions. Additionally, as evidenced by the name change, their history has been profoundly influenced by their contact with other, often more powerful, groups. Vietnam today stands at a crossroads. Some have been positive, such as a general rise in the standard of living, but others have not, such as increased corruption, social inequality, regional tensions, and an HIV-AIDS epidemic. The Communist Party still exercises exclusive control over political life, but the question of whether Vietnam will continue its socio-economic development in a climate of peace and stability remains uncertain at the beginning of the twenty-first century. Vietnam occupies approximately , square miles , square kilometers , an area roughly equivalent to New Mexico, and is situated between 8 and 24 degrees latitude and and degrees longitude. It borders China in the north, Laos in the northeast and center, and Cambodia in the southwest. Its 2, miles 3, kilometers of coastline run from its border with Cambodia on the Gulf of Thailand along the South China Sea to its border with China. Recent progress has been made settling land border disputes with China and Cambodia. Vietnam contains a wide-variety of agro-economic zones. Both deltas feature irrigated rice agriculture that depends on the annual monsoons and river water that is distributed through immense and complicated irrigation systems. Many of these groups have their own individual adaptations to their environments. Their practices include hunting and gathering, slash and burn agriculture, and some irrigated rice agriculture. The combination of warfare, land shortages, population surpluses, illegal logging, and the migration of lowlanders to highland areas has resulted in deforestation and environmental degradation in many mountainous areas. The country is largely lush and tropical, though the temperature in the northern mountains can cool to near freezing in the winter and the central regions often experience droughts. The current population is approximately seventy-seven million composed almost exclusively of indigenous peoples. The largest group is the ethnic Vietnamese Kinh , who comprise over 85 percent of the population. Other significant ethnic groups include the Cham, Chinese, Hmong, Khmer, Muong, and Tai, though none of these groups has a population over one million. Expatriates of many nationalities reside in urban areas. Vietnamese is the dominant language, spoken by an estimated It is a tonal Mon-Khmer language with strong Chinese lexical influences. Dialectical differences often serve as important symbols of regional identity in social life. As the official language, Vietnamese is taught in schools throughout the country. Since the s, Vietnamese governments have made great progress in raising literacy rates and approximately 90 percent of the adult population is literate. Linguists estimate that approximately eighty-five other languages from the Austro-Asiatic, Austronesian, Daic, Miao-Yiao, and Sino-Tibetan language families are indigenous to the country. Many minority group members are bilingual, though not necessarily with Vietnamese as their second language. The Vietnamese government extensively employs a number of symbols to represent the nation. These include the flag, with its red background and centered, five-pointed gold star; a variety of red and gold stars; the image of Ho Chi Minh; and representations of workers and soldiers. Images and statues of the latter,

wearing green pith helmets and carrying weapons, are common in public places. Images of Ho are ubiquitous, adorning everything from currency to posters on buildings to the portraits of him commonly found hanging in northern Vietnamese homes. Ho was a strong advocate of national unity and referred to all Vietnamese as "children of one house. These drums, manufactured by early residents of northern Vietnam in the first and second millennia B. Since Vietnam began developing its tourist industry in the late s, a number of other images have become commonplace, such as farmers in conical hats, young boys playing flutes while riding on the back of buffalo, and women in ao dai , the long-flowing tunic that is regarded as the national dress. History and Ethnic Relations Emergence of the Nation. Many Vietnamese archeologists and historians assert that the origins of the Vietnamese people can be reliably traced back to at least the fifth or sixth millennium B. A seminal event in the solidification of Vietnamese identity occurred in 42 B. China would rule the region for almost one thousand years, thereby laying the foundation for the caution and ambivalence that Vietnamese have felt for centuries toward their giant northern neighbor. The Vietnamese reestablished their independence in These dynasties, though heavily influenced by China in terms of political philosophy and organizational structure, participated in the articulation of the uniqueness of Vietnamese society, culture, and history. This period also saw the commencement of the "Movement South" Nam Tien in which the Vietnamese moved south from their Red River delta homeland and gradually conquered southern and central Vietnam. In the process, they displaced two previously dominant groups, the Cham and Khmer. The modern Vietnamese nation was created from French colonialism. France used the pretext of the harassment of missionaries to begin assuming control over Vietnam in the s. By it had set up the colony of Cochinchina in southern Vietnam. In it invaded northern Vietnam and forced the Vietnamese Emperor to accept the establishment of a French protectorate over central and northern Vietnam in This effectively brought all of Vietnam under French control. The French colonial regime was distinguished by its brutality and relentless exploitation of the Vietnamese people. Resistance to colonial rule was intense in the early years, but weakened after the late s. The situation began to change dramatically in the late s as a number of nationalist movements, such as the Indochinese Communist Party formed in and the Vietnam Nationalist Party formed in , became more sophisticated in terms of organization and ability. Such groups grew in strength during the turmoil of World War II. On 19 August an uprising occurred in which Vietnamese nationalists overthrew the Japanese administration then controlling Vietnam. The French attempted to reassert control over Vietnam by invading the country in December This launched an eight-year war in which the Vietnamese nationalist forces, led primarily by the Vietnamese Communists, ultimately forced the French from the country in late Vietnam was divided into North and South Vietnam for the next twenty-one years. During this period the North experienced a socialist revolution. In North Vietnam began implementing its policy to forcibly reunify the country, which led to outbreak of the American War in Vietnam in the early s. This concluded on 30 April when North Vietnamese soldiers captured the city of Saigon and forced the surrender of the South Vietnamese government. On 1 January the Vietnamese National Assembly declared the establishment of the Socialist Republic of Vietnam, thereby completing the reunification of the Vietnamese nation. National identity is a complex and contentious issue. One of the most basic components is the Vietnamese language. Many Vietnamese are tremendously proud of their language and its complexities. People particularly enjoy the rich opportunities for plays on words that come from its tonal nature and value the ability to appropriately use the countless number of adages and proverbs enshrined in the language. Vietnamese also have an attachment to their natural world. The expression "Vietnamese land" dat Viet , with its defining metaphors of mountains and rivers, encapsulates the notion that Vietnamese society and culture have an organic relationship to their environment. Another important component of national identity is the set of distinctive customs such as weddings, funerals, and ancestor worship that Vietnamese perform. These are subject to a great deal of regional and historical variation, but there is a perceived core that many regard as uniquely Vietnamese, especially the worship of patrilineal ancestors by families. Vietnamese food, with its ingredients and styles of preparation distinct from both China and other Southeast Asian nations, also defines the country and its

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people. Prior to this, the northern sense of national identity was defined through its commitment to socialism and the creation of a new, revolutionary society. This identity had its own official history that celebrated such heroes as Ho Chi Minh and others who fought against colonialism, but rejected many historical figures associated with the colonial regime, the Nguyen dynasty, and what it regarded as the prerevolutionary feudal order. After unification, the government suppressed this history and its heroes. The northern definition of national identity dominates, but there remains alternate understandings among many residents in the southern and central regions. Vietnam is home to fifty-four official ethnic groups, the majority of which live in highland areas, although some large groups such the Cham or Chinese live in lowland or urban areas. Since the mids, relations between ethnic groups have generally been good, but conflict has been present. The most frequent problem is competition for resources, either between different highland groups or between highland groups and lowland groups that have settled in the midlands and highlands. Some minority group members also feel discriminated against and resent governmental intrusion in their lives. The government, which at one level supports and celebrates ethnic diversity, has had complicated relations with groups it fears might become involved in anti-government activities. The city of Hue, capital of the Nguyen dynasty, features the Citadel and other imperial structures, such as the mausolea of former emperors. The French left behind an impressive legacy of colonial architecture, particularly in Hanoi, Hue, and Saigon. Colonial authorities meticulously planned these cities, creating wide, tree-covered avenues that were lined with impressive public buildings and private homes. Many of these structures still serve as government offices and private residences. The s brought an array of new architectural styles in the cities as people tore down houses that had for years been neglected and constructed new ones, normally of brick and mortar. New construction has removed some of the colonial flavor of the major cities. City residents often congregate to sit and relax at all hours of the day in parks, cafes, or on the street side. The busiest locations during the day are the markets where people buy fresh meat, produce, and other essentials. Religious structures such as Christian churches, Buddhist temples, and spirit shrines are often crowded to capacity on worship days. Almost all lowland communities have structures dedicated to the war and revolution. These range in size from a large monument for war dead in Hanoi to the numerous cemeteries and cenotaphs for the war dead in towns and villages across the nation. These sites only commemorate those who fought for the victorious north, leaving those who served the south officially uncommemorated. Vietnamese rural villages feature a variety of architectural styles. Village residents in lowland river deltas usually live in family compounds that Traditional thatched-roof homes on piles in a village outside Sapa. These homes are more common among poorer, rural families. Compounds often have large open areas on the ground for drying rice.

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Chapter 9 : Analyses - Wahhabism | PBS - Saudi Time Bomb? | FRONTLINE | PBS

2. *For ISIS followers, France is at war with Islam. The statement portrays France (and its allies) as Crusaders, literally "the holders of the Cross," portraying the war in purely religious terms.*

The Indian Subcontinent has experienced many religions over the centuries and is one of the oldest cradles of human civilization on earth. The river valleys of India are a petri dish of religion and cultural diversity in practices and beliefs. India has seen times of peace and hegemony, while also experiencing war and conflict with millions perishing in ethno-religious conflicts. Islam and Hinduism have been the two most prominent religions in India. Throughout its history the region has seen both times of cohesion and times of strife and conflict. The Mughal Empire was a time period of peaceful religious and cultural flourishing between the Hindus and Muslims of India, culminating in a golden age of Islamic-Hindu cross cultural pollination. Central Asian tribes invaded India some time around B. The Subcontinent was transformed through successive rulers and mighty empires, before the arrival of Muslims in the 8th Century. The first Muslim contact with India and the attempted conquest was not an assimilative effort on the part of the Muslim generals coming out of the Central Asian dynasties. Unlike the rapid Arab conquest of large portions of the Middle East and Northern Africa, the conquest of India was slow and fragmented, perpetrated over many years by many different people. Many advances and inroads were made into Indian territory, by the Pashtun armies of Central Asia, but footholds were not easily gained. The establishment of Muslim empires in India was a tedious process. The establishment of a Muslim dominated realm in the area stretching from the Western borders of the old Persian Empire to the area around Delhi was attempted by many Muslim generals. Various campaigns, beginning in C. Finally in C. The sultanate was a break-away province of an older Muslim Empire in the Punjab and Afghanistan border regions of India. This Persian lineage can be seen clearly, the sultanate incorporating many Persian and Central Asian traditions, into Muslim and Hindu cultures that were already present. The northern and eastern sultanates provided the first experiments with the fusion of the two cultures and religions into one, allowing for future development of the successor state the Mughal Empire. Later in the history of the subcontinent, the establishment of large Muslim populations on two sides of a large Hindu majority became a problem in the future when the British partitioned India along religious lines, creating Western Pakistan and Eastern Pakistan, as a single nation, which quickly experienced civil war and eventually split itself in two. It was a general from the Delhi Sultanate that defeated the Mongol invaders and drove them from Delhi preventing prolonged Mongol hording and domination of India. As the Mughal Empire emerged in the surrounding areas it eventually absorbed the Sultanate in C. This establishment of a patchwork of majority religions led to large scale interaction between both the pedestrian higher echelons of society. These interactions and cohabitation between the two communities predominated social interactions for centuries. Cultural diffusion and acceptance became the hallmark of the Mughal Empire, creating a diverse population with many similar and compatibilizing traditions. Prior to the establishment of the Mughal Empire "from around the 8th to the 14th century- was a period of continuous warfare between Muslim and Hindus "as well as between Hindus and Hindus. There were times of cooperation and cohesiveness within and amongst these fleeting sultanates and principalities. The Muslim rulers of Kabul and the princes from the southern Decca Plateau, successfully governed huge swaths of territory in Northern India with diverse populations for many years. At times even sharing responsibility for the regions general defense. It appears, however, that Muslims and Hindus fought over most things except for religion. Territory and wealth seem to be the dominant motivators for the Muslim conquest of India. Many people attribute religious dimensions to the violence based on the fact that the opposing groups in the conflict merely had different religions. This is not to say that faith was never a motivating factor or a cause of conflict but seem to have not been a primary motivator for it. I find this to be true in almost every case in India during this period. This is different from most other expansions in Islamic history. The migration of Uthman was the first expansion of Islam, but it was

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undertaken in order to preserve the religion. The Mogul Empire, for its time in the history of Islam, was a huge exception to precedent regarding religious diversity and tolerance. The Mughal Empire ruled areas where the majority of the population was non-Muslim, which was quite and unusual thing for contemporary standards. After the Muslim conquest, elsewhere "with the exception of Spain" the inhabitation of the conquered land where almost entirely converted to Islam. This exceptional diversity can be explained by the well-established pre-existing cultures in India. An exceptionally large population of Hindus made it a daunting task to try to convert, the many millions of what would be presumably, unwilling participants. There was a vast geographical distance, from Baghdad, Cairo, Mecca and Medina, the centers of religious thought and piety. This does not mean that the Muslims of India were any less pious than their Arab brethren but they did make many exceptions and interpret many precedents of Islam to fit their specific situation. They infused many Hindu traditions and ideas into the empire, creating a unique subculture to the civilization of the Arab world. Babur was the founder of the Mughal Empire, and subsequently its first ruler. He invaded India from Central Asia with only twelve thousand men, and defeated many larger armies eventually forming the Mughal Empire. Babur was a Turkic-Persian military commander from Central Asia who is credited in advancing the Persian influx of ideas and culture into India. His descendants continued and expanded this tradition, eventually creating a unique cultural period in India, known for its art, architecture, literature, philosophy and mathematics. With the help of his half brother, the ruler of Kabul and Punjab, and Persian advisors Humayun regained his empire and even expanded to the South and East. It is important to note here the Persian influence, the help of Persian and Central Asian advisors straightened what was to be a long lasting cultural impact from the subcontinent's western neighbors. Later during his reign the presence of Persian advisors was a constant feature of his court. Both Humayun and Babur introduced Persian and central Asian styles architecture to India creating a fusion style, notable for its domes and intricate decoration. The Emperor Akbar the Great, who ruled the Mughal Empire from 1556 to 1605, was one of the most important Mughal rulers for fostering religious cohesion amongst Muslims and Hindus. Abul Fazl wrote a lot about the interactions and policies that the Muslim government established in response to the Hindu majority. This is important to note, it shows the tolerance of the Muslim leadership toward another religion in order to keep power peacefully. The text even speaks of the similarities in the religions. The tolerance and acceptance shown to the Hindus by the Muslim rulers of the time was, put simply, a politically savvy move. Ruling an empire where the majority of the population did not have the same religious views as the ruling class, presented many obstacles, and required the Mughal rulers to practice religious sensitivity, in order to maintain power. This repeal of policies would play a key role in the demise of the Empire. In the text, Fazl tackles many of the issues in regards to the Hindus that the Muslim elite may have a problem with, including but not limited to Hindu: He also maintains that Hindus do not practice idol worship, saying: Instead they are praying to the Supreme Being who has transformed into the element of which the idol is made of, and they are directly praying to the Supreme Being and not the idol itself. This is very important to the argument of Abul Fazl. Idol worship is an extremely taboo thing in the Muslim religion, Fazl felt that he has justified and exonerated the Hindus from this charge of idol worship. In the Akbarnama, Fazl explains the caste system in a way that would not be disagreeable to many Muslims. He does leave the way that people are categorized within it perhaps on purpose. When the caste system was established the separate groups were defined by their skin color, with the lightest fairest skinned people on top of the social order. As well birth becomes a deciding factor in your place in society, socio-economically. The first man in Mecca to call to prayer after the prophet Muhammad captured the city was a black African Muslim not an Arab. Akbar took the cohesion a step further by creating his own religion, called Din-i-Ilahi, or Faith of God. The religion never gained many followers, but it was an important indicator in understanding the true level of cohesion amongst the religions in the Mughal Empire. Akbar took his ideas for the religion from Hinduism and Islam, but Christianity, Jainism, and Zoroastrianism also played a contributing roles. This idea of a new religion based on Islam clashed with the ulama, escalates until his own half brother issued a fatawa against him, instructing Muslims to rise up, against what he considered to be

religious heresy. Akbar crushed this revolt using his Hindu lieutenants. Akbar many have created the new religion to stifle orthodox critiques and opponents about his lax policy about letting non-Muslims gain high ranking positions in government. Akbar promoted a cohesive culture through many other policies and actions, appointing many Hindus to high-ranking administrative positions within his government in conjunction with other policies. At times, these Hindus rose to the governorships of major provinces. These provinces were ruled by Muslim military commanders and it was the job of the Hindu governor to report abuses to the Emperor. This showed the trust that Akbar had in the Hindus he put into power. Giving the religious majority a check on the religious minority. It is said that he even had the Portuguese march all the way from Goa to perform a Christian ceremony in Agra for him. Akbar close to the end of his reign abolished the taxes on non-Muslims, which was a major source of contention between the religious groups. Akbar himself settled disputes with regions of unhappy non-placated Hindus by marrying the daughters of many, of the more, powerful Hindu families. By the time of his death Akbar may have had over 4, wives of varying religions. I feel though that it must be taken into account that Abul Fazl was trying with this text to maintain support from the Muslim elite of the empire, still the text still showed genuine good feelings and tolerance toward the Hindus. Akbar the Great, as he was known, truly deserves of his name; in terms of running a successful government, operated by both Hindus and Muslims. Akbar created a complex system of government and bureaucracy in his empire. Akbar gave Hindus power to check the abuse of the military and placed many Hindus high in government in order to gain input from a larger portion of the population. He divided the empire into separately run independent municipalities, and he successfully ruled over million people as an adherent of the minority religion. Akbar created a long period of regional stability and power, and was at the pinnacle of Mughal religious, military and cultural dominance in India. His development of a new religion showed how devoted he was to the fusion of the two religions and the creation of a Mughal population, combining Muslims and Hindus. Seeking the best of both religions, Akbar tried to fuse two faiths. Jahangir, the son of Akbar, was born in , of his Muslim father and Hindu mother. He ascended to the throne in , and reigned until his death in . He was educated in science, history, arithmetic and geography in his childhood. Before the emperors addiction to alcohol and opium, he was a very effective leader that followed many of the same policies as his father, he extended Muslim rule throughout large portions of Hindu India. Jahangir, like his father, contributed to the empires literary heritage with his autobiographical memoirs, with subjects ranging from poetry about his greatness to his policies toward Hindus. In his memoirs he also, like Abul Fazl, caters to the contemporary Muslim elite that would read it, legitimizing his claim to the throne. He makes comparisons to himself to the former kings of Persia, a culture from whom earlier Muslim sultanates and earlier Mughal Emperors also borrowed. Here, Jahangir gives examples of his greatness, linking himself to the ancient kings of Persia, legitimizing his power in Muslim thought.