

Hi students and welcome back again to this course of religion and society. I'm here to take you to this unit to and to talk about a very interesting topic. Once again we are on the theories of religion and I'm with one of my most favorite's. Theorists of sociology. That's Emile Durkheim and I would be presenting to you about the elementary forms of religious life. Myself. I'm Dr. Sachin Moraes from Parvatibai Chowgule College . So what's in store? My presentation will be I'll introduce you to this study. I will tell you why Durkheim undertook this study. Will look at some key conceptual contribution towards sociology of religion. And will quickly summarize what can you expect to learn today. You will be able to justify the need for study of religion by the time you will be able to explain the idea of religion. As for him and you will be able to evaluate the impact of this elementary forms of religious life in the sociology of religion.

So this takes us to this introduction as to why elementary forms of religious life, this work of his was one of the last pioneering works of is published in 1912. So when we look at Durkheim's works he always believed in the collective ideas that shape social practices and vice versa, which means that the society or the social shaped collective ideas at the same point of time. The collective ideas shaped the social. Now the study what we talk about the elementary forms of religious life. The aim was to address how individuals internalize social structures. All social facts. The main central concept of social facts is what drives his different studies. His different studies on society because it is the social facts that provides with us the idea of the subject matter. With the kind put forth and thus the social facts do impact individuals.

Now religion was one of such social facts. Now he proposed the theory of ritual efference that address the link between social facts and human consciousness, thereby contributing in the sociology of religion as a discipline later on. So this takes us to the question why elementary forms of religious life, and this is because he was interested in something very primitive rather than something very modern. As he wanted to understand the fundamental human thought of religion and its origin. Now for this he reviewed the different world religions and he found out that in this different world religions whether it was Christianity, whether it was Islam, whether it was Jainism, Buddhism. All these religions when we talk about somehow the origins of these religions are traced to their founders and it limits to that. But if you wanted to know the idea of how religion started, then you had to go to the most primitive form of religion and thus he wanted to gain insight into the essential nature of religion in a primitive culture as it was less developed. Then those in modern religions, Durkheim studied primitive religion only in order to shed light on the religion in modern society. So this was like a link, a bridge to take you from how religion started to something to how it has become so complex. So how did this he studied the clan based Australian tribe and their religion of Totemism? So what's this is more about? We're going to look in the slides from now.

So the major contributions that came through this work of elementary forms of religious life is a contribution towards the sociology of religion. He was first able to make a demarcation between the sacred and the profane as a central in the evolution of religion. You also spoke about the significance of beliefs, rituals, and the church, and he spoke about this specific religion of the other tribe called S Dot Amazon. As a religion that emerged out of the collective conscience, cause as we're going to see further that Totemism was something that came because of the clan itself. Going further, the demarcation of the sacred and the profane. You see that according to Durkheim, believes was central in anything. Believes is what drives us towards considering something as very sacred. Holy in Konkani we call it as Pavitra. An

profane is something that we do every day so going further it is this belief in the divine. The belief in the supernatural, the belief in the what we call it as the gods and goddesses or the different types. Of gods and goddesses, sometimes in the form of things. Or objects drives us towards this idea of sacred so the demarcation of the sacred and profane is central in the Times work of elementary forms of religious life, and the sacred as you see here is what is set apart from everyday form, and it forms their sense of religion. Sacred is created to rituals that transform moral power of society into religious symbols that bind individuals to a group. So it is this symbols that bind people to the group. When you see the symbol of home when you see the symbol of Om or when you see or swastika or when you see the symbol of a cross. When you see the symbol of a Crescent moon. These are religious symbols and people associated with them and they bind people together into a group. The sacred brings an attitude of reverence and awe and obligation. To cite one example here as to how we give this reference. When we enter the temple anytime, first thing that we do is we remove our footwear. Why don't we remove footwear when we are going for a party? You know we go for a function somewhere. We don't remove footwear, but when it comes to a temple will take out of footwear. This is because we give reverence. To the divine that is there that we believe is there in the temple. So the temple becomes a sacred place. This brings us to something that is superior, a moral power that inspires the believers. But it's actually the society and not God. In fact, this is what Durkheim talks about. So it is to the collective conscience of the sacred societies transfigured and symbolically express in various forms. Sometimes we see like. During a Zatra you have something called as the pulling of the rath and this rath is pulled by thousands of people. They suffer so much of pain at times, but they do it and they do it together and this is what they are creating. The idea of the divine. Where is the profane is different? Is different from the sacred. It is everything that that does not relate to the sacred. So this demarcation is very important according to the time and the time.

Durkheim talks about the significance of beliefs, rituals and church. Believes they are the representation which express the nature of sacred things and relations with sustained rituals are the rules of conduct. That prescribe how we should conduct ourselves in the presence of the sacred and the church is the collective conscience. Is the community OK? So this takes us to that definition of religion, Durkheim says religion is a unified system of beliefs and practices which unite into one single model community called as a church and all those who are there to them. So this is a very comprehensive definition that the crime comes with an in a way. It gives us a clear idea as to what is religion. This was possible because of his study that he undertook in the in the tribe of Totemism and he relates it to this idea of the collective conscience. Totemism is as simple as most primitive form of religion associated with simple form of social organization. The clan in Goa. We also have clans. We call them as one Vangodd. Vangodd is what makes up a given social Organization so Durkheim argued that the totem is nothing but the representation of a clan itself. I can cite one fantastic classical example here of Goa. I belong to a place called Cuncolim and we have usually this Sontreo Fest, which we call them. And this Sontreos are nothing. But they're like a totem. They characterize the 12 Vangodd or Clans, this 12 come together is what You will see in the sontreo fest that they tried to do it is somewhat similar to the totem, but more than that we have the Devi of the village, Shanta, Durga Kunkolekarin who is the greatest. The totems are the material representations of nonmaterial force that is at their base and the non-material forces none other than society. So indirectly Vodacom comes through this study is that he's proposing that what we do to the divine is actually society doing to itself. And that's a very fantastic point. So totemism more

generally is a religion that is derived from the collective morality and it becomes impersonal forces. They're not simply a series of mythical. Animals when we talk about what we say, a cow is a holy animal not simply because it's a myth because people believe when we talk about the plants like Tulsi it is sacred because people believe when we talk about personalities, whether it is Jesus Christ, over there is somebody like what we call Shiva. These are not simple personalities but they are divine and we also have our own spirits in the villages. All gods, so this is what the time came about and totemism does is a religious system which has certain things like totemic symbols like animals and plants and are come to be regarded as sacred as the emblems of the clan. To take you to a quick summary of what we learned today, the study of Durkheim demonstrate the social, logical, methodological and the primary need for the study of religion. The study presents the various elements of religion and analyzes a dialectical interplay between the divine and society and the study of elementary forms of religious life is a study that demonstrates the use of social logical method in the subject matter of sociology, such as social fact that is related to religion, to the collective conscience. I leave you with one simple question. Religion exists because society exists. Without society there is no religion. I want you to justify this. For further readings you can go to this references and with this I see a thank you to you all.