

# Origin of Other Universalizing Religions

- Sikhism and Bahá'í were founded more recently than the three large universalizing religions.
- The founder of Sikhism, Guru Nanak, traveled widely through South Asia around 500 years ago preaching his new faith, and many people became his Sikhs, which is the Hindi word for disciples.
- When it was established in Iran during the nineteenth century, Bahá'í provoked strong opposition from Shiite Muslims.
- The Báb was executed in 1850, as were 20,000 of his followers.

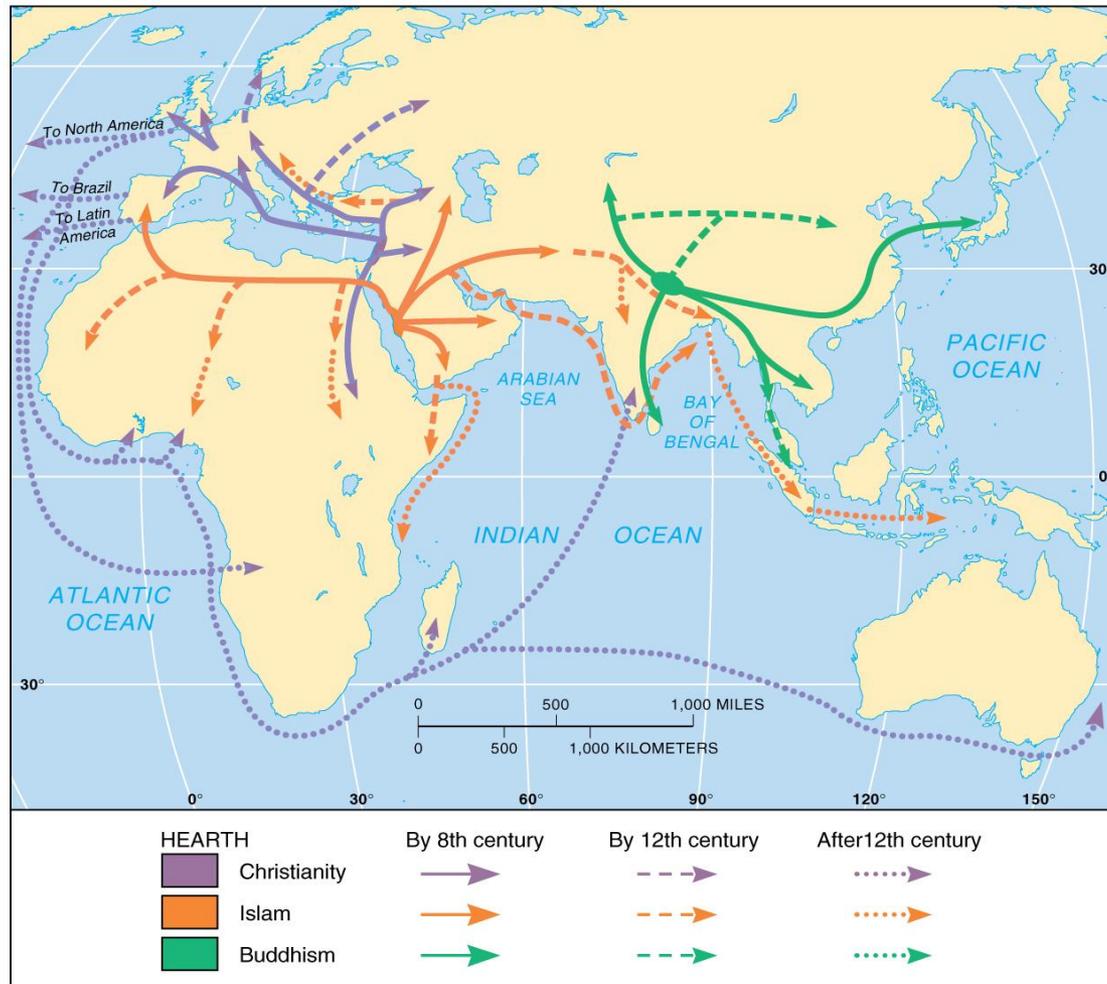


# Origin of Hinduism, an Ethnic Religion

- Unlike the universalizing religions, Hinduism did not originate with a specific founder.
- Hinduism existed prior to recorded history.
- Aryan tribes from Central Asia invaded India about 1400 B.C. and brought their religion.
- Centuries of intermingling with the Dravidians already living in the area modified their religious beliefs.



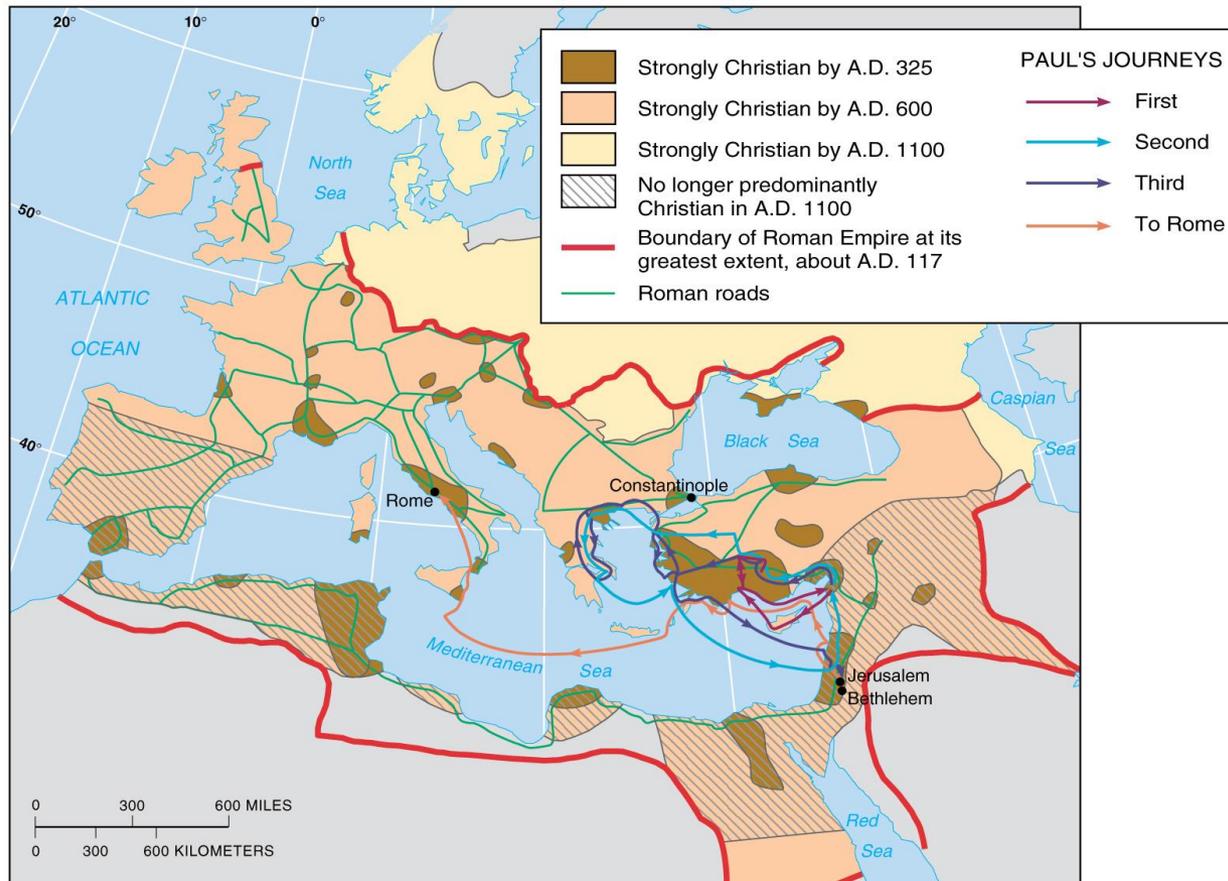
# Diffusion of Universalizing Religions



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Fig. 6-4: Each of the three main universalizing religions diffused widely from its hearth.

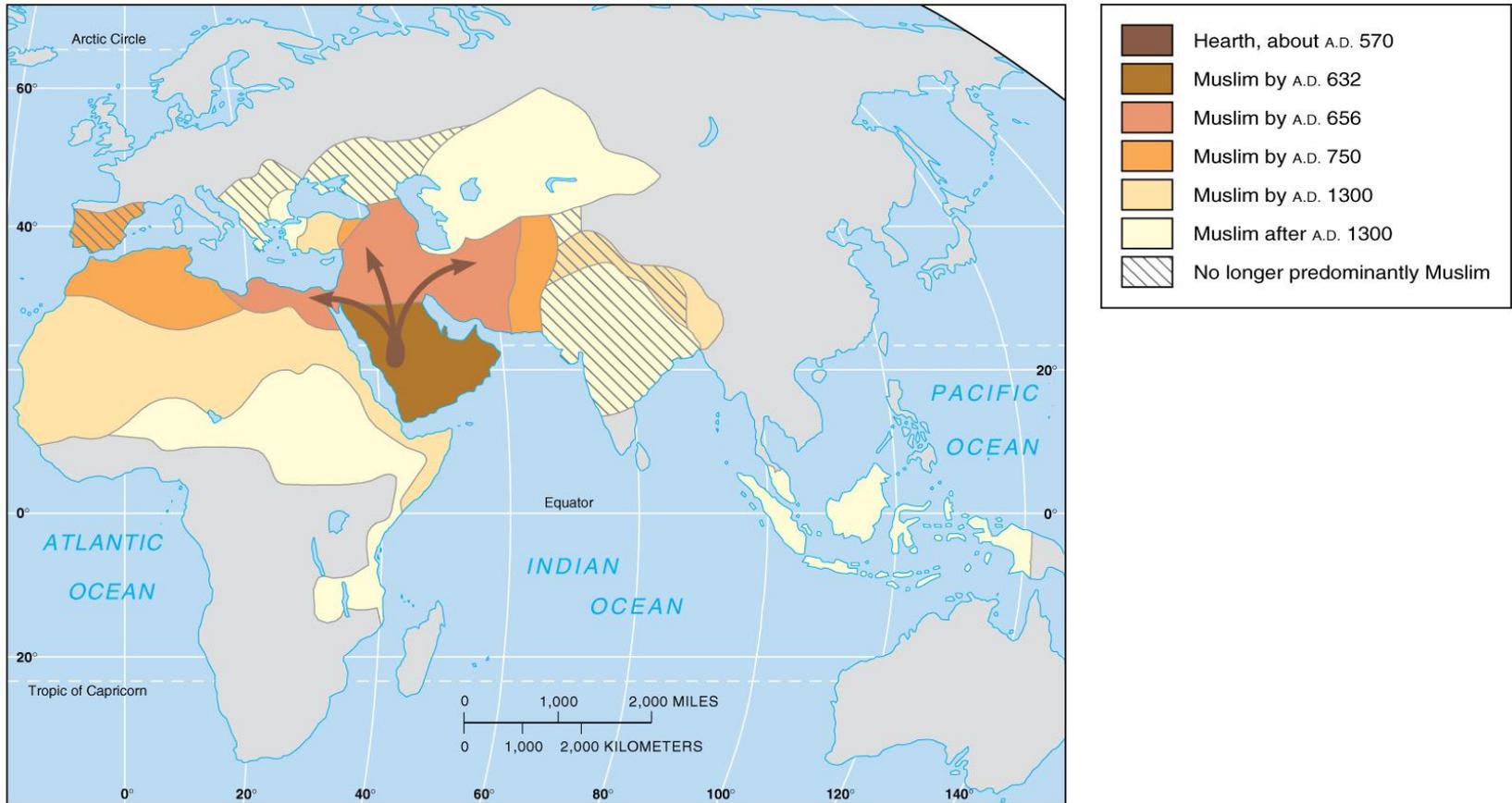
# Diffusion of Christianity



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Fig. 6-5: Christianity diffused from Palestine through the Roman Empire and continued diffusing through Europe after the fall of Rome. It was later replaced by Islam in much of the Mideast and North Africa.

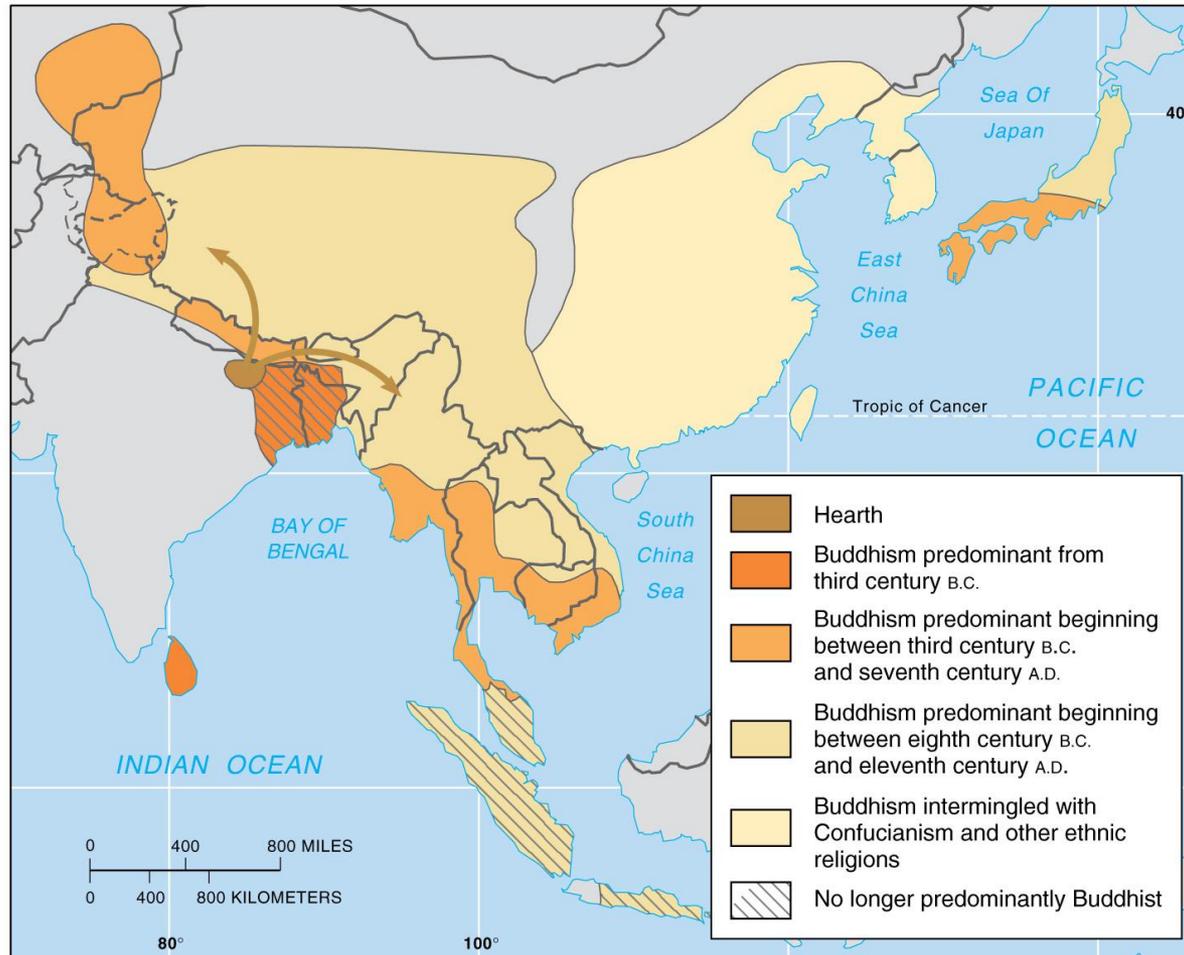
# Diffusion of Islam



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Fig. 6-6: Islam diffused rapidly and widely from its area of origin in Arabia. It eventually stretched from southeast Asia to West Africa.

# Diffusion of Buddhism

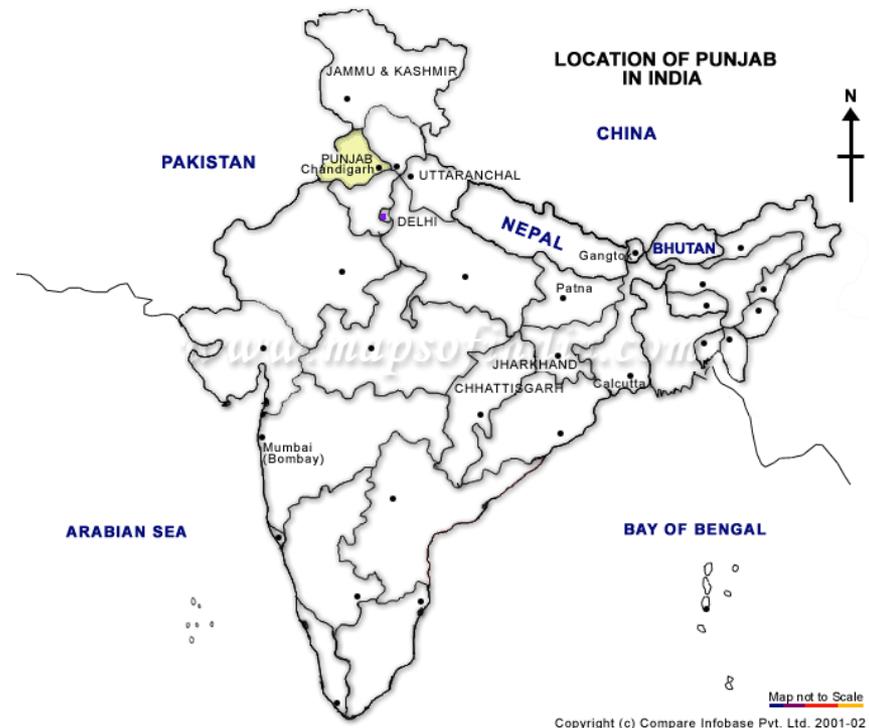


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Fig. 6-7: Buddhism diffused gradually from its origin in northeastern India to Sri Lanka, southeast Asia, and eventually China and Japan.

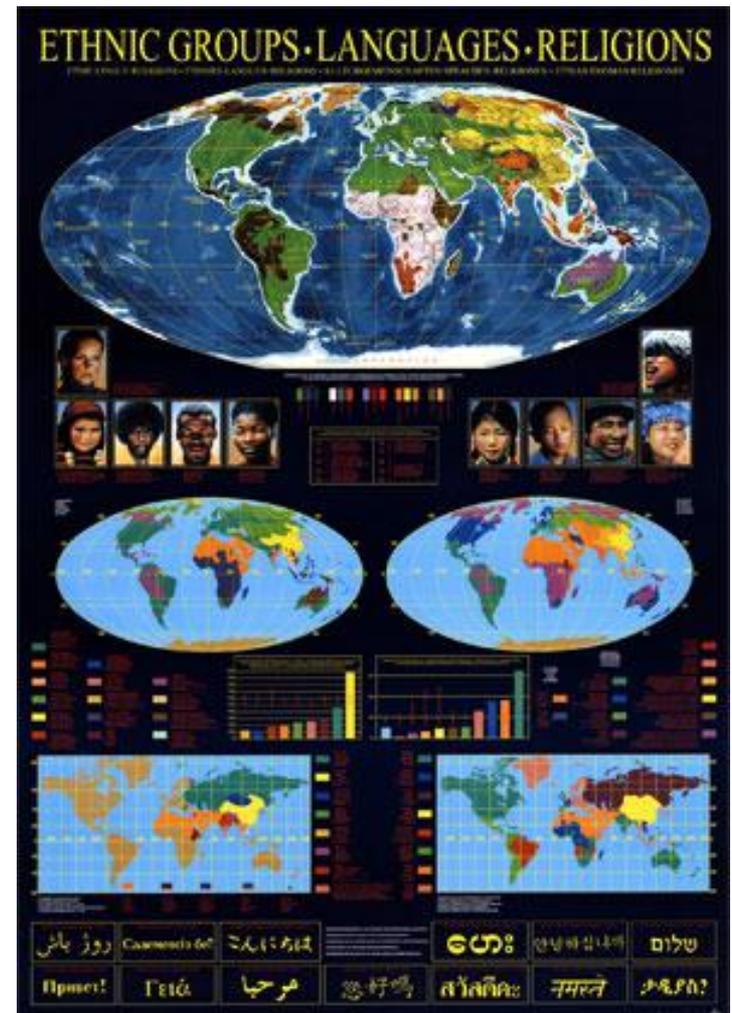
# Diffusion of Other Universalizing Religions

- The Bahá'í religion diffused to other regions in the late nineteenth and early twentieth centuries, (then) spread rapidly during the late twentieth century, when a temple was constructed in every continent.
- Sikhism remained relatively clustered in the Punjab, where the religion originated.
- In 1802 they created an independent state in the Punjab.
- But when the British government created the independent states of India and Pakistan in 1947, it divided the Punjab between the two instead of giving the Sikhs a separate country.



# Lack of Diffusion of Ethnic Religions

- Most ethnic religions have limited, if any, diffusion.
- These religions lack missionaries.
- Diffusion of universalizing religions, especially Christianity and Islam, typically comes at the expense of ethnic religions.

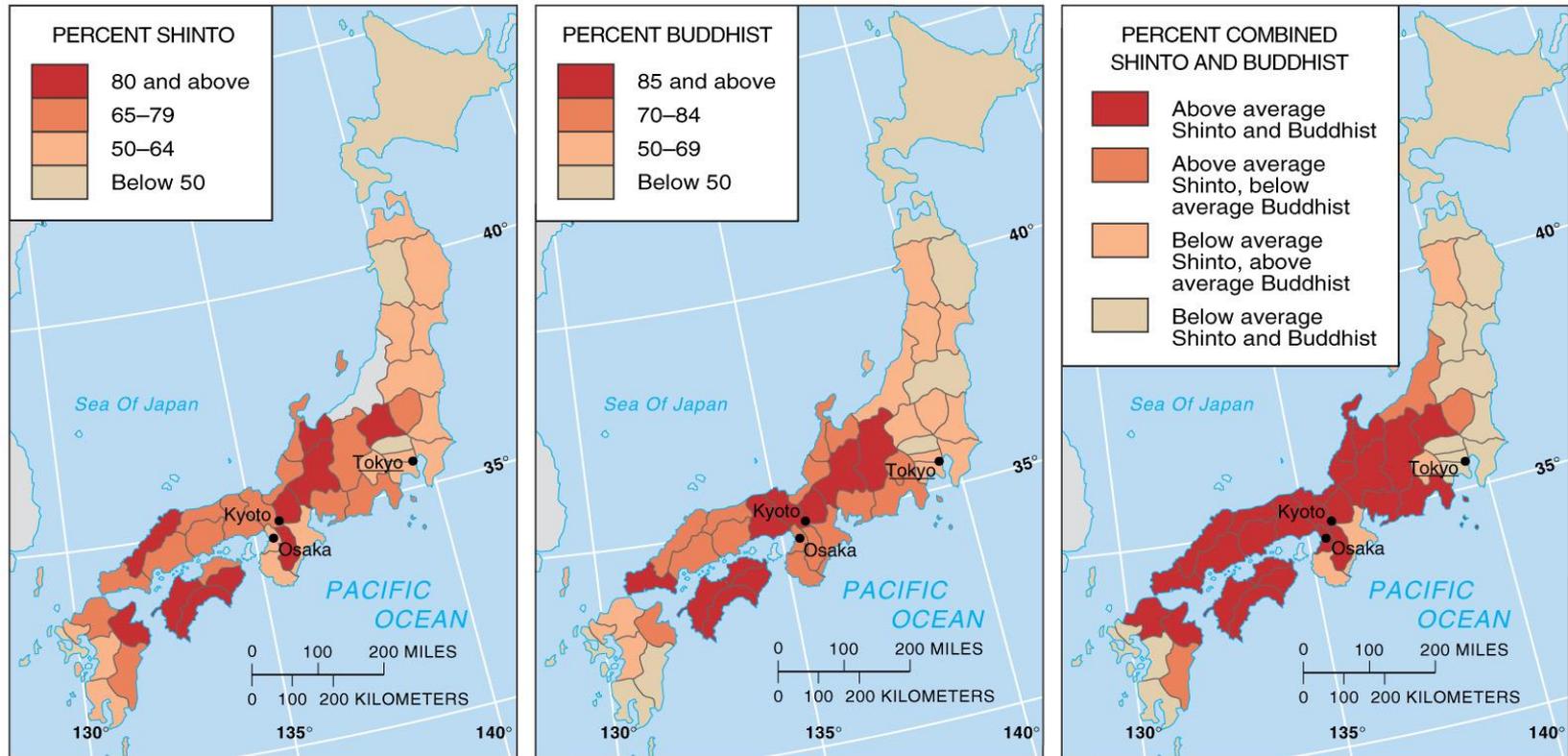


# Mingling of Ethnic and Universalizing Religions

- Universalizing religions may supplant ethnic religions or mingle with them.
- Equatorial Guinea, a former Spanish colony, is mostly Roman Catholic, whereas Namibia, a former German colony, is heavily Lutheran.
- Elsewhere, traditional African religious ideas and practices have been merged with Christianity.



# Shintoism and Buddhism in Japan



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Fig. 6-8: Since Japanese can be both Shinto and Buddhist, there are many areas in Japan where over two-thirds of the population are both Shinto and Buddhist.

# Judaism, an Exception

- Only since the creation of the state of Israel in 1948 has a significant percentage of the world's Jews lived in their Eastern Mediterranean homeland.
- The Romans forced the Jewish diaspora, (from the Greek word for dispersion) after crushing an attempt by the Jews to rebel against Roman rule.
- Jews lived among other nationalities, retaining separate religious practices but adopting other cultural characteristics of the host country, such as language.
- Other nationalities often persecuted the Jews living in their midst.
- Historically, the Jews of many European countries were forced to live in a ghetto, a city neighborhood set up by law to be inhabited only by Jews.
- During World War II the Nazis systematically rounded up European Jews and exterminated them.
- Many of the survivors migrated to Israel.
- Today about 10 percent of the world's 14 million Jews live in Europe, compared to 90 percent a century ago.



# Variations in Distribution of Religions (2)

- Holy places
  - Holy places in universalizing religions
  - Holy places in ethnic religions
- The calendar
  - The calendar in ethnic religions
  - The calendar in universalizing religions

# Holy Places

- Religions may elevate particular places to a holy position.
- (For) an ethnic religion holy places derive from the distinctive physical environment of its hearth, such as mountains, rivers, or rock formations.
- A universalizing religion endows with holiness cities and other places associated with the founder's life.
- Making a pilgrimage to these holy places is incorporated into the rituals of some universalizing and ethnic religions.



# Holy Sites in Buddhism



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Fig. 6-9: Most holy sites in Buddhism are locations of important events in Buddha's life and are clustered in northeastern India and southern Nepal.

# Mecca, *Islam's Holiest City*



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Fig. 6-10: Makkah (Mecca) is the holiest city in Islam and is the site of pilgrimage for millions of Muslims each year. There are numerous holy sites in the city.

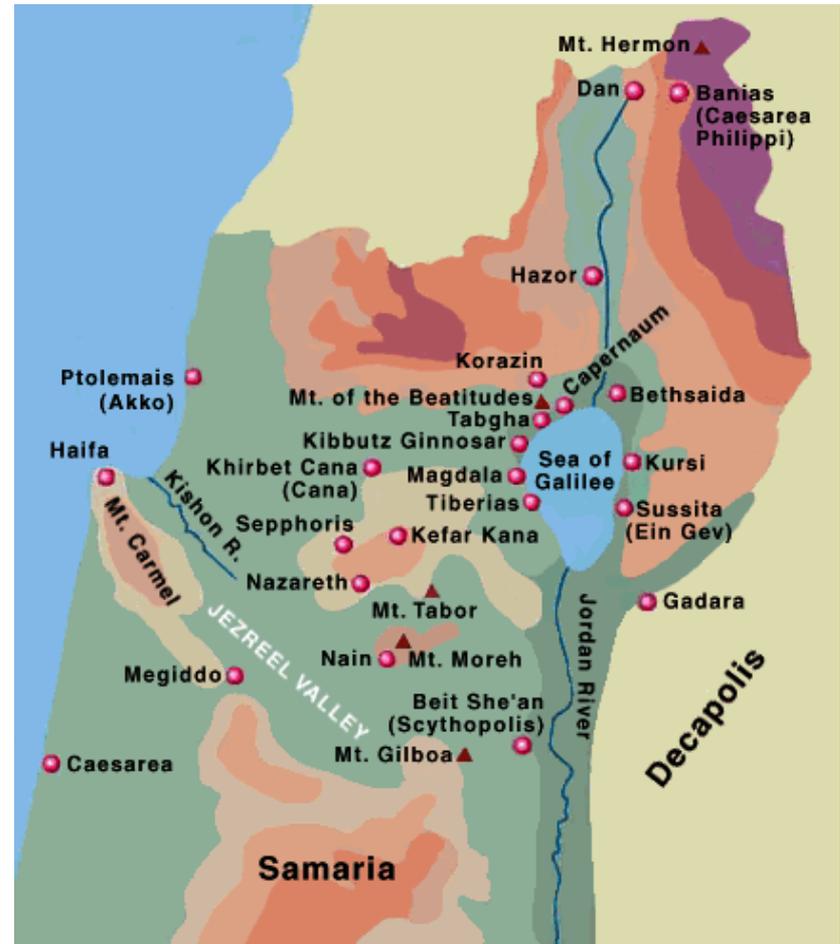
# Holy Places in Sikhism

- Sikhism's most holy structure, the Darbar Sahib, or Golden Temple, was built at Amritsar, during the seventh century.
- Militant Sikhs used the Golden Temple as a base for launching attacks in support of greater autonomy during the 1980s.

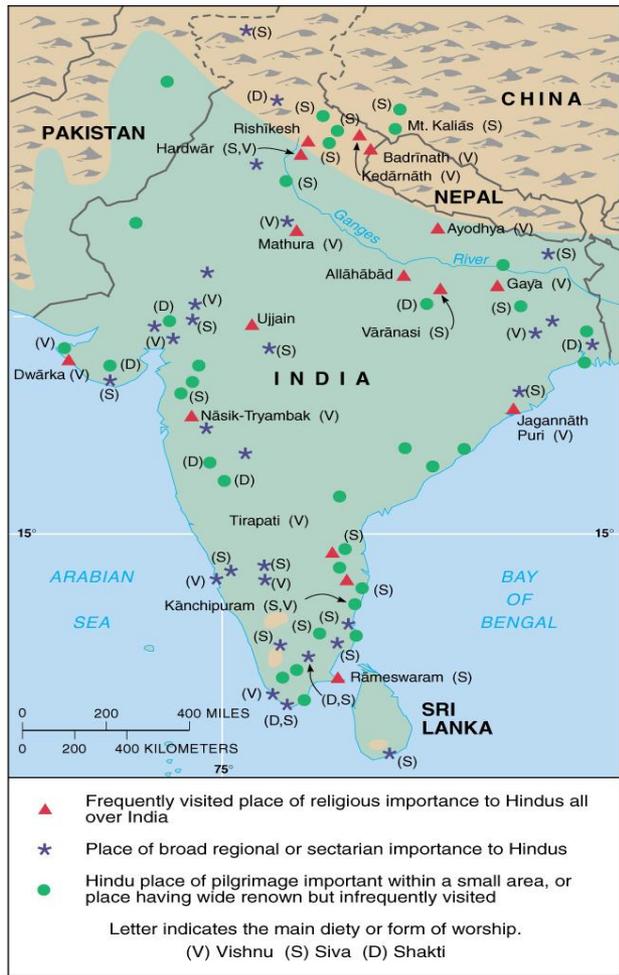


# Holy Places in Ethnic Religions

- Ethnic religions are closely tied to the physical geography of a particular place.
- Pilgrimages are undertaken to view these physical features.



# Hindu Holy Places



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Fig. 6-11: Hierarchy of Hindu holy places: Some sites are holy to Hindus throughout India; others have a regional or sectarian importance, or are important only locally.

# Cosmogony in Ethnic Religions

- Ethnic religions differ from universalizing religions in their understanding of relationships between human beings and nature.
- These differences derive from distinctive concepts of cosmogony, which is a set of religious beliefs concerning the origin of the universe.
- For example, Chinese ethnic religions, such as Confucianism and Daoism, believe that the universe is made up of two forces, yin and yang, which exist in everything.
- The universalizing religions that originated in Southwest Asia, notably Christianity and Islam, consider that God created the universe, including Earth's physical environment and human beings.
- A religious person can serve God by cultivating the land, draining wetlands, clearing forests, building new settlements, and otherwise making productive use of natural features that God created.



# Cosmic World Continued

- In the name of God, some people have sought mastery over nature, not merely independence from it.
- Large- scale development of remaining wilderness is advocated by some religious people as a way to serve God.
- Christians are more likely to consider natural disasters to be preventable and may take steps to overcome the problem by modifying the environment.
- However, some Christians regard natural disasters as punishment for human sins.
- Ethnic religions do not attempt to transform the environment to the same extent.
- Environmental hazards may be accepted as normal and unavoidable.



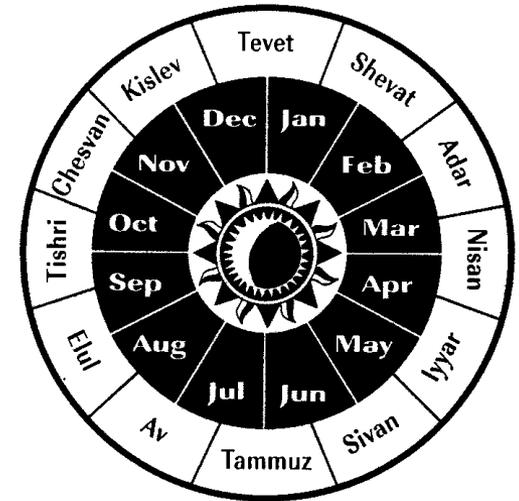
# The Calendar

- Universalizing and ethnic religions have different approaches to the calendar.
- An ethnic religion typically has holidays based on the distinctive physical geography of the homeland.
- In universalizing religions, major holidays relate to events in the life of the founder rather than to the changing seasons of one particular place.
- A prominent feature of ethnic religions is celebration of the seasons.
- Rituals are performed to pray for favorable environmental conditions or to give thanks for past success.

★1427★ SHAWWAL						
						
Bamiyan Masjid, Afghanistan						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
(2006)	Oct. 23	Oct. 24	Oct. 25	Oct. 26	Oct. 27	Oct. 28
<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>
Oct. 29	Oct. 30	Oct. 31	Nov. 1	Nov. 2	Nov. 3	Nov. 4
<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>
Nov. 5	Nov. 6	Nov. 7	Nov. 8	Nov. 9	Nov. 10	Nov. 11
<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>
Nov. 12	Nov. 13	Nov. 14	Nov. 15	Nov. 16	Nov. 17	Nov. 18
<b>28</b>	<b>29</b>	<b>30</b>				
Nov. 19	Nov. 20	Nov. 21				

# The Jewish Calendar

- Judaism is classified as an ethnic, religion in part because its major holidays are based on events in the agricultural calendar of the religion's homeland in present-day Israel.
- The reinterpretation of natural holidays in the light of historical events has been especially important for Jews in the United States, Western Europe, and other regions who are unfamiliar with the agricultural calendar of the Middle East.
- Israel uses a lunar rather than a solar calendar.
- The appearance of the new Moon marks the new month in Judaism and Islam and is a holiday for both religions.
- The lunar month is only about 29 days long, so a lunar year of about 350 days quickly becomes out of step with the agricultural seasons.
- The Jewish calendar solves the problem by adding an extra month 7 out of every 19 years.



# The Solstice

- The solstice has special significance in some ethnic religions.
- A major holiday in some pagan religions is the winter solstice, the shortest day and longest night of the year.
- Stonehenge is a prominent remnant of a pagan structure apparently aligned so the Sun rises between two stones on the solstice.





# Christian, Buddhist, and Sikh Holidays

- Christians commemorate the resurrection of Jesus on Easter, observed on the first Sunday after the first full Moon following the spring equinox in late March.
- But not all Christians observe Easter on the same day, because Eastern Orthodox churches use the Julian calendar.
- Christians may relate Easter to the agricultural cycle, but that relationship differs with where they live.
- Northern Europeans and North Americans associate Christmas, the birthday of Jesus, with winter conditions.
- But for Christians in the Southern Hemisphere, December 25 is the height of the summer, with warm days and abundant sunlight.
- All Buddhists celebrate as major holidays Buddha's birth, Enlightenment, and death.
- However, Buddhists do not all observe them on the same days.
- The major holidays in Sikhism are the births and deaths of the religion's 10 gurus.
- Commemorating historical events distinguishes Sikhism as a universalizing religion, in contrast to India's ethnic religion, Hinduism, which glorifies the physical geography of India.

# Issue 3: Organization of Space

- Places of worship
  - Christian worship
  - Places of worship in other religions
- Sacred space
  - Disposing of the dead
  - Religious settlements
  - Religious place names
- Administration of space
  - Hierarchical religions
  - Locally autonomous religions

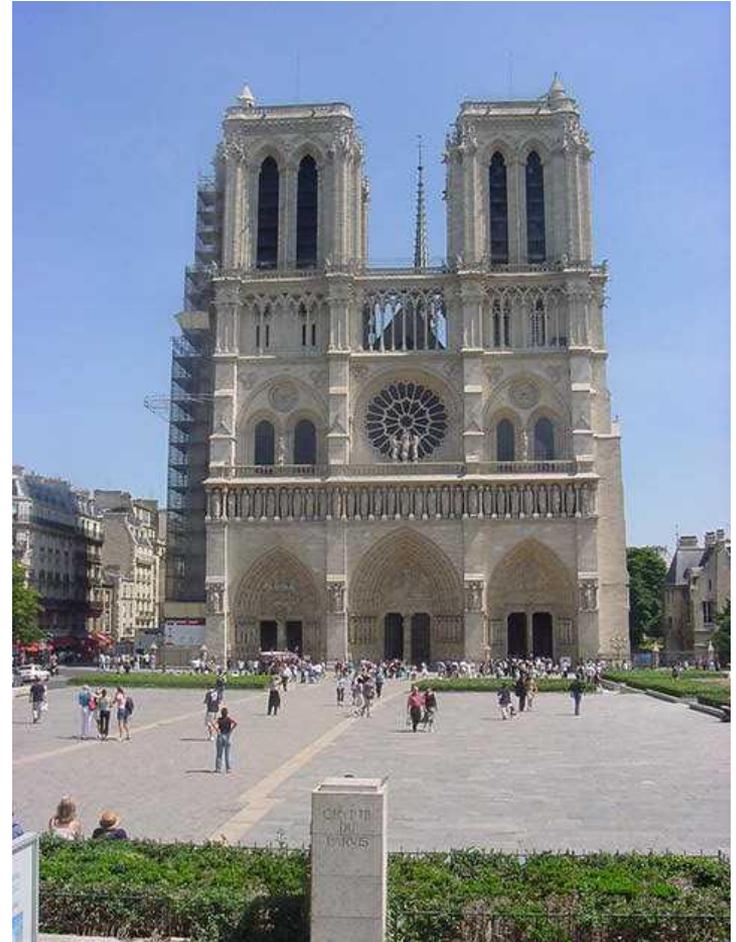
# Places of Worship

- Church, basilica, mosque, temple, pagoda, and synagogue are familiar names that identify places of worship in various religions.
- Some religions require a relatively large number of elaborate structures, whereas others have more modest needs.



# Christian Churches

- The Christian landscape is dominated by a high density of churches.
- The word church derives from a Greek term meaning lord, master, and power.
- Church also refers to a gathering of believers, as well as the building where the gathering occurs.
- The church building plays a more critical role in Christianity than in other religions, in part because the structure is an expression of religious principles, an environment in the image of God (and) because attendance at a collective service of worship is considered extremely important.
- The prominence of churches on the landscape also stems from their style of construction and location.



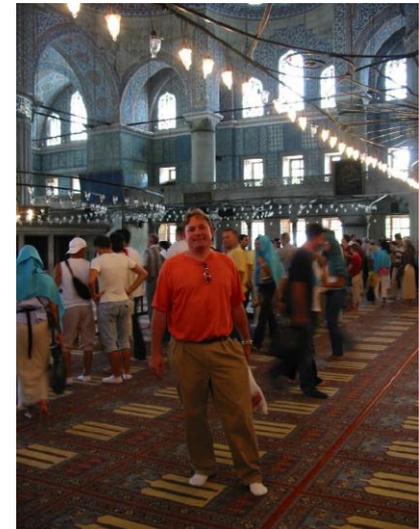
# Church Architecture

- Early churches were modeled after Roman buildings for public assembly, known as basilicas.
- Churches built during the Gothic period, between the twelfth and fourteenth- centuries, had a floor plan in the form of the cross.
- Since Christianity split into many denominations, no single style of church construction has dominated.
- Unlike Christianity, other major religions do not consider their important buildings a sanctified place of worship.



# Muslim Mosques

- In contrast to a church, however, a mosque is not viewed as a sanctified place but rather as a location for the community to gather together for worship.
- The mosque is organized around a central courtyard although it may be enclosed in harsher climates.
- A distinctive feature of the mosque is the minaret, a tower where a man known as a muzzan summons people to worship.



# Hindu Temples

- In Asian ethnic and universalizing religions, important religious functions are likely to take place at home within the family.
- The Hindu temple serves as a home to one or more gods, although a particular god may have more than one temple.
- Because congregational worship is not part of Hinduism, the temple does not need a large closed interior space filled with seats.
- The site of the temple. . . may also contain a pool for ritual baths.



# Buddhist and Shintoist Pagodas

- The pagoda is a prominent and visually attractive element of the Buddhist and Shintoist landscapes.
- Pagodas contain relics that Buddhists believe to be a portion of Buddha's body or clothing.
- Pagodas are not designed for congregational worship.



# Bahá'í Houses of Worship

- Bahá'ís built seven Houses of Worship dispersed to different continents to dramatize Bahá'í as a universalizing religion, open to adherents of all religions.
- Services include reciting the scriptures of various religions.



# Sacred Space

- The impact of religion is clearly seen at several scales.
- How each religion distributes its elements on the landscape depends on its beliefs.
- A prominent example of religiously inspired arrangement of land at a smaller scale is burial practices.

