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IDEOLOGY and PREJUDICES **exploring the roots of religion.**

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Abstract

The role of religion in our secularized world has been studied by countless scholars. However its nature still remains underexplored. The present essay is aimed at debating the pervasive relationship between religion, power and social prejudices. Our thesis is that the inception of sovereignty and territory emerge from the need of forecasting and reducing the contingency. The adequacy of the instruments people use for doing these tasks depends on each culture and society. However, on all them, religion may be very well considered as a key factor to comprehend what is uncompressible. The death of children or relative is an archaic feeling that predisposes societies to religion. The power and religion seem to be two side of the same coin. The former re-signifies the attachment of humanity with territory and time. Once of the things that concern persons are not the possibility to die, but also such an event was unexpected and possible to happen again. The power and legitimacy work as efficient mechanisms capable to bestow certain stability in the life of citizenship. Leaderships upsurges in moments of uncertainty or shortage.

Key Words: Uncertainty, Religion, Fears, Children, Prejudices

Introduction

The present short piece is aimed at discussing the relationship between religion and political power. After the effects of Second World War, many scholars devoted particular attention to the study of prejudice and discrimination. In the following work, we will try to synthesize how religion contributes for the conformation of ideology, social depiction and consequently to prejudices. In the last years, the world has witnessed how the resurgence of religion emerged and positioned in the agenda of international politics. Even if the secularization theory at the beginning of the century precluded that industrialism would have contributed to the declination of religion, things appeared certainly to be a much deep-seated issue than originally expected. Not only religion did not disappear but also it has been expanded to the roots of politic life and ideology. This essay provides with a comprehensive account to understand the relationship between power, stereotypes, politics and religion. Even though one might see in religion a vehicle for understanding the society as a whole, the moot point here is that little attention was given to the presence of death in such a process. The convergence between power and death seems to be unquestionable whether we take an all-encompassed insight. Most likely, the secularization theory looses the sight in the differentiation between religiosity and religion. Therefore, whereas religiosity can be defined as a part of all human beings enrooted in the need of transcendence, religion seems to be a more complex phenomenon which merits to be debated.

Initial Discussion

Starting from the premise that power works as an instrument of control in circumstances of uncertainty and complexity, much of the recent sociological debate explores around the idea that conflict does not work disruptively. A comprehensive account of power can be found in the book of Steven Lukes (2005) entitled *Power: A Radical View* wherein he discusses to what extent the power might be addressed as a social construction or not. Following Lorenzini (for Lukes), power

“sketches three conceptual maps which reveal the distinguishing features of three views ... the pluralist view (which he calls the one dimensional view), the view of critics of pluralism (which he calls the two dimensional view), and a third view of power” (Lorenzini, 2006).

Under such a context, we emphasize on the importance of ideology in the conformation of identity and prejudice against out-group members; next, a revision is done over previous literature about hegemony and nationalism (even postcolonial theory). It is important to mention that although there is an abundance of specialized literature in the research of the bridge between politics and religion, we opted not to include all them because spaces and times limitations. Next, we analyze the influence of leisure class theory on the inception of divinity. In consequence, last two sections of this piece are intended to explain how mortality and material deprivations in the society converges in the conformation of political regimes. No less correct was G. Balandier (2005) when argued that *political power (authority) never lies fully desacralized from archaic or modern societies*. Superficially or not, the power is based on the search of transcendence and divinity.

Order and Distinction

In a work that has been broadly commented in the sociological review, Norbert Elias explains initially how ideology and religion determine the social life in a British little town -called Winston Parva-. Both territory and residence time are vindicated as a criterion of superiority (Eliás, 1998:83). In fact, two antagonistic groups enter in competition for local resources constantly excluding and discrediting each other. The so-called “Old families” directed their apathy toward newer families which were more recent accommodated in Winston Parva by the manipulation and articulation of prejudices and discrimination. As a result of this, new families adopt these negative stereotypes internalizing a supposed inferiority in respect to old families. Again and again throughout the book, Elias demonstrates how gossip regulates specific taboos regarding foods, hygiene and other customs oriented with the end of imposing the previous established hierarchy. The climate of insecurity (victimization) not only is one of more extended pretexts of discrimination but also the preliminary steps in founding a religious order. It is interesting to note that there have not been any distinctive features of two involved groups. The old and new families equaled in nationality, education, and ethnic or class similarities.

The manner as to how a “dominant families” set up the lines of membership was under the figure of stigmatization and sacrifice; whether stigmatization would be the threshold of discrimination, also the sacrifice would be an expiatory pretext by reminding to everyone the reasons why privileged group ostentate the power. The acceptance or refusal will determine the potential strategies of subjects. In Winston Parva, members of old families valorize their observance of rules while new families are catalogued as anomic, unduly and dangerous. If the latter would be deemed as anomic and disintegrated, the former ones will exacerbate their spirit of community assuming contrasting values related to work, virtue and sacrifice. With the benefits of the hindsight, the avoidance in street or public spaces work as a mechanism aimed at reinforcing the line among both involved groups.

Prejudices, Stereotypes and Ideology

Prejudices, stereotypes and discrimination should be accompanied with an ideological discourse which replicates them through education and other socialization channels. Even though prejudice has been widely studied in last five decades, there is not a homogenous body of research about the reasons and causes behind this phenomenon. One of the first scholars who concerned about the relationship of prejudice with religion was Gordon W. Allport who argued that religious parishioners have more propensities to experience dogmatic thoughts and prejudice against otherness than agnostic ones. Even, Allport’s findings pointed out that Protestants showed more prejudices against who does not share their faith than Catholics. stereotypes have the function to

save mental energy in remembering all time the same past events. Somehow, they become in prejudices when people incur in an irrational as well as unjustified categorization which are more profound as much as contradictory evidence has been presented. However, this is a surface manifestation of a much deep-seated issue. Allport argues convincingly that a prejudice comprise three elements: a) *stereotypes* bestow upon a stick depiction about something or somebody, *involvement* as a mechanism capable to create a bridge between ego and environment, and c) categorization emerge whenever subject associates certain individual feature collectively to all group. Furthermore, Allport explains that prejudices should work as an abstract instrument in minds and are occulted in many occasions; but in others it is manifested externally generating discrimination and racism. If we part of basis on prejudice belongs to the World of ideas, also discrimination is part of day-to-day practices (Allport, 1977). However, how can interact prejudices with ideology and religion is a point that Allport does not assess in his texts.

Rather, Theodor Adorno, an ex refugee of Nazi's Regime, was concerned to study the psychological circumstances racism needs to expand in societies. With basis on psychoanalytic theories that emphasized on personality is early socialized according to ideology, he developed a Scale to detect fascist and totalitarian personalities. Ideology paved the pathways to understanding the events bestowing significance to the others. The upshot for Adorno was that prejudices lived in seemingly-minded persons who showed certain character traits. People who characterized to have pro-fascist tendencies understood the life as hostile and dangerous (Adorno and Horkheimer, 1966). Unlike Allport, Adorno suffered himself the discrimination for what he had to exile in United States. Perhaps this contributed so that he does not realize that prejudices are not innate of Fascist movements, they remains in the both poles of ideology and politics. Limitations of Adorno's methods were examined by Tajfel and Turner who demonstrated how in moments of risk, danger and shortage, individuals embrace totalitarian and demagogic leaders. Whenever the social identity is fragmented or threatened by some perceived-risk, people develops substitute mechanisms to regulate anxiety and fears. The main thesis is that social identity is formed by the consecution of conflict and aggression against out-group members. From such a point of view, not only the prejudice is necessary in societies but also works as a vehicle to forge social cohesion (Tajfel and Turner, 1986). Foreigners or outlanders are often assumed as a threat of own cohesion. The self-hood as well as ethnocentrism allows persons gaining more trusts in their own possibilities to face problems.

As the previous argument given, Ricoeur focuses his study on the action of ideology and utopia like social factors capable to reconstitute social imaginary. He defines ideology as "*any process of distortions and pretexts with the end of hiding ourselves as society... ideology is assimilated and simplifies environment like an illusion of protection*" (Ricoeur, 2000:349). Rather, the utopia should be understood as a mechanism of evasion functional to resolve the troubles ideology originates. No need to say that these types of actions are usually applied specifically in a political atmosphere. Our French philosopher proposes a theoretical model for interpreting ideology that may be divided in three: a) ideology must be understood under a distortion / incentive dynamic whose function is to alter the world's image, b) ideology works as dominance guide (genuineness) continuing material concerns of subjects and finally c) ideology should be taken as an integration process wherein authority and legitimacy reproduce previous practices and customs. The function of ideology seems to be self-oriented to retrieve the social imaginary reviving and remodeling the facts with the founding myths. That way, the society can apprehend and comprehend how the environment evolves. Paving the pathway towards the construal of politics fields, ideology works as a bubble that protects the in-group but exclude to out-group members.

For instance, Eric Wolf realizes that politics are composed for three basic aspects: a) individualism and ambition for some persons over others, b) an ability for a psychological ego to impose the proper desires to "an external alter" unidirectionally, c) an outstanding capacity in centralizing

specific strategies (Wolf, 2004:3). In addition, a fourth factor would be included in that review: communication. In fact, ideology is constructed continuously as a result of social class interaction as well as economic production order. Communication is not only a provider of linguistic codes for people but also helps coordinating potential course of actions. Linguistic codes and Power are highly interrelated since both are used ambiguously as a double edged sword where discrimination and assimilation dynamics coexist circumstantially. The language plays a crucial role in determining the sufficient differences of groups. Once this process is successfully achieved, a national sentiment resurfacing is only question of time. In general terms, this happens because in analog with drugs, ideology alleviates the anxiety in moments of instability or at once of the own cultural values are jeopardized. Consuming ideology which is often present everywhere can be seen as a mechanism towards social alienation. Following the contributions of Derrida, Nation-States are based on the continuous exclusion of foreigners; nowadays hospitality is granted only over the strangers (as tourists) that have a patrimony to respond by their own duties in host society. By contrast, other type of strangers who lack of richness and patrimony are often pursued, jailed or exiled accordingly. The patrimony works only as a metaphor that Derrida recur to symbolize modern consumer purchasing power. Whereas international travelers are welcomed during their stay under the figure of conditional hospitality, migrants are deprived of such benefits (Derrida, 2006).

The convergence between Religion and Politics

In previous sections, we have certainly addressed the linkage of prejudices, stereotypes, privations and ideology, however, little attention was given to the convergence between religion and Politics. To what extent we can argue that religion promotes stereotypes in social imaginary seems to be a moot point which for the instance was not successfully analyzed. For Horowitz the importance of State stems from the religious consciousness. In turn, both are part of same institution, society. In terms of the author: "*The dualism between State and religion, no less than science and religion, that we have inherited fails us when we try to understand real events, because they occur as rebellion against modernity as such*" (Horowitz, 1984: 8).

The main thesis here is that feudalism tried to spiritualize the material basis of production whereas capitalism sought to make a spiritual impulse outside of material culture. For that reason, the advent of nation-state was accompanied with the dichotomization between State and Religion. This is the contents emphasizes the secularization theory. Dualism between both elements is understood as a variety of a same theme: the relationship between life and death. With this background in mind, Horowitz acknowledges that political anthropology should be considered in the study of religion because three main reasons: 1) political anthropology looks carefully into real events, 2) thinking in terms of symbolic categories of a much more all-encompassed model to understand the reality and finally 3) anthropology set be free of metaphysical presumption derived from ancient disciplines as theology or philosophy. Following this argument, Aronoff delves into the roots of politics in religion considering these dimension as human life as one of more important factors that determine the construction of cosmology. From his stand-point, every political regimes of the World are based on religious beliefs. Simplistic distinctions that characterized the approaches of XIXth intellectuals demonstrated the inadequacy to explain political issues in religion (Aronoff, 1984)

In a book of great caliber, the author emphasizes on the religious tolerance and democracy. From his point of view, norms of religion should be aimed at reinforcing understanding, pluralism and cooperation. With some exception as Iran, religions in the world do not go in declination as Marxian scholars forecasted but they are creating a bridge among beliefs and practices enhancing the degree of tolerance. One might think that religions are resources of humans which allow converging ethical and legal dimensions into a more coherent way of perceiving the world. For other hand, author sees the law often incorporates certain values that predispose and replicate the implicitness of societies. Not only, the law provides a reason but also a way to live. Embodiment of religion takes an

institutionalized form: the Church which is no other thing than a couple of people who decide to share the same cosmology and doctrine. Specifically to nationalism, Smart writes that “nationalism has given shape decisively to the modern world, because its popularity in part seems from the way in which assembling peoples into states has helped with the processes of industrialization and modern bureaucratic organization. Countries such as Britain, France, The United States, Germany and Italy pioneered the industrial revolution ...ethnic identity was sometimes demarcated by language and therefore cultural heritage, sometimes by religion, sometimes by both and sometimes by shared history... the nation-state has many of appurtenances of a religion. First of all ... there are rituals of nationhood, speaking the language itself; the national anathema, the flying and perhaps saluting of the flag; republic and memorial days; the appearance of the Head of State at solemn occasions; military march-pasts; and so on” (Smart, 1998: 23).

To put the previous words of Smart in brutally, it is not surprising to see that religion did not really disappear but nationalism neither too, certainly both somehow seems to be merged. Returning to Durkheim's accounts, it is strongly interesting to note that societies are formed in two kinds of solidarities; mechanic and organic. The former characterizes by a low degree of labor differentiation as well as the application of repressive rights whereas the latter refers to much broader complex organic forms of association which give as a result a high degree of specialization at work (professionalism). Durkheim devoted considerable attention to this issue because he believed the advent of industrialism might impinge on the solidarity to the extent to bring social pathologies such as identity fragmentation, alienation, abuse of drugs, etc. From his perspective, the declination of religion was imminent and unfortunately irreversible. The state and other wider secularized forms of life will gradually tarnish the influence of religious institutions on families. However, religion would not have disappeared completely in terms of Durkheim. One might speculate that she would merge in others more completed forms: the nationalism (Durkheim, 1987a; 1987b, 1992).

Nationalism provided to citizens the necessary ontological security in modern times than religion gave to farmers in Middle Age. Needless to say that for Durkheim and structuralism, religion and nationalism were unabated forms of symbolizing and projecting the own social shared frustrations and expectances of a better conditions of live are possible. Of course, phenomenologists may in fact counterattack arguing that the thesis of Durkheim was incorrect because the following reasons. First of all, Durkheim confuses on forms of Australian totemism with religious aspects of a more archaic institution applicable to European folks. Secondly, with basis on eugenicists who considered the European societies as a more evolved form derived from other primitive communities, Durkheim was strongly criticized due to the lack of scientific evidence of his theory. Influenced notably by Fustel de Coulanges, the division of work was for Durkheim the main variable to distinguish the degree of civilization a society had.

Respecting to the previous discussed idea, Gellner said “*Malinowski explained religion and science in terms of his functionalist theory of human needs. In a late work, he listed seven spheres within which society must satisfy basic human needs: metabolism, reproduction, bodily comforts, safety, movement, growth, and health. Religion, he argued, served to provide psychological support in the face of death. He thought that Durkheim's theory was overdone, but he admitted that religion also often served to bind a community together*” (Gellner, 2006: 17). Nevertheless, as professor Prades has realized in his valuable book, the core of durkhemian thesis was never destroyed; oddly secularization process as well as a progress of industrialism erodes the roots of solidarity and social cohesion giving as a result a much more deep-seated institution: the Nation-State as a sacred politic form (Prades, 1998).

Nation-State and Violence

One of others more important contributions of E. Wolf reminds us that ethnic, religious and national

conflicts are frequently associated to material privations. Besides, this hypothesis was already suggested by other anthropologist Evans Pritchard who emphasized on the bondage between territory, economy and kinship. For this author, geographical proximity increases the likelihood of common resource conflicts. In this moot point, religion plays an important role played in the phenomenological world. Conflict as well as discrimination is only a little part of a broader productive system. The role of ideology and patriotism in religion is a difficult concept to grasp. One of pioneer scholars in the research of linkage between nationalism and religion was N. Smart who displayed a list of diverse dimension of religion (doctrine, experience, ethical, legal, ritual, myth etc). Through an complete examination of almost religion of world, this scholar argues *“finally, we may ask, even if there is not a unity in regard to religion, could there be some kind of world worldview; perhaps at some higher level?. I would argue that a global society, such as we are now developing, needs some guidelines as to how religions and ideologies are to treat one another”* (Smart, 1998: 591).

In South African postcolonial process, Comaroff and Comaroff outline that Modern State Nations in Africa, are trying to be reconstructed under postmodern conditions with evident contradictions. For one hand, these kinds of projects find a Black underclass youths who embody that contradiction most notably than white residents. Under these contexts, the witchcraft creates consciousness and expressing discontent before to certain situation. In 1995, the commission of Inquiry into Witchcraft Violence and Ritual Murders in South Africa was disposed in responding to mounting sense of emergency in this country. This inquiry was formed by Government and ethnography and had unprecedented efforts to regain the control over cultural and runaway world. Chaired by professor Ralushai this troublesome report confirmed the presence of two streams in postmodern times: a) civic rationalism understood as a call for liberation in means with pacific method such as a rational and civilized education, b) an assertative cultural relativism associated to magic and esoteric issues. No need to say that these dynamic coexist contradictorily in whole Africa like in other countries of the World (even the First World) (Comaroff and Comaroff, 1999).

As T. Veblen many years back put it, religion paved the pathway toward domination by emulating a conspicuous consumption and social distinction. To be more exact, societies are divided in classes and linked inextricably to economic production. By the way, there are many types of productions that may be classified in two opposed groups: technique-productive and leisure class. For Veblen, religion was an unquestionable expression of conspicuous consumption combined with leisure and hedonism. With basis on criteria like upper, low, high, evil or good, the Church as an expression of leisure class runs controls to economic performance by appliance of social work division. In recognition to this, Veblen admits that syntactic and grammar rules are not only an important part of language but also a code for domination. He argues that hegemony created around excellence of writing and diction is often associated to the logic of leisure class. Scholarship is distinguished in the art of dominating the language orally and in writing. In ancient times, warlocks occupied a well-ranking position in society expressing the wishes of Gods or intervening between kings and rest of community. These abilities have been valorized gradually because of their knowledge about witchcraft and divination, but at the time societies started to grow intermediaries were professionalized in founding truthfully political circle known as The Church. This institution promptly entered in dispute with Crone. Their power resided in the vision of future. Since warriors were characterized by their devotion to their glory and honor, priests were appraised in maintaining the bridge between profane and divine world. At once of celebrating peace or war, warriors recurred usually to priests in consulting the desires of gods in quest of approval.

With the previous background in mind, communities seem to take part of broader recursive dialectic where humanity creates stability and order is interrelated. Underpinned by the proposition that religions help humankind to remain authority giving force to social order, Peter Berger assumed that politics is based on the necessity of prediction and security. Religion plays a pivotal role in the

configuration of social life subordinating all other spheres as politics, economy and anthropology (Berger, 1971). In support to Berger, M. McGuire (1997:9) acknowledges the religion should be deemed as a supra-structure with the end of controlling and limiting the negative consequences of power, and above all of shortage.

In a short but insight paper, Matthew Evans examined the concepts of sacred and proposes a model with 4 different types: personal sacred, spiritual sacred, civil sacred and religious sacred. The first typology refers to individual significations that not necessarily involved certain groups; for example personal effects of our ancestors. The symbolism of these things is subject to a univocal interpretation. On contrary, "the spiritual sacred" is an idea enrooted in the belief that territories take an emotional signification for certain community. This is associated to other concepts such as the Attachment to places. The third type, "the civil sacred", a notion which is self-explanatory, is frequently linked to national flags with allusion to sports spectacles or rock and roll bands. Ultimately, the "religious sacred" connotes the collective religiosity which indentify to a group with certain cosmology. The function of religiosity is to give cohesion and avoid the fragmentation of the involved group (Evans, 2003). Even if the social conflicts are present in every one of these dimensions, they predominate in civil and religious sacred sub-types.

Religion can be contemplated as an instrument of indoctrination or salvation depending on the lens of involving seers. E. Clark argues that the construction of society is associated to notion of grouping people under a similar collectivity, fashion or sentiment of brother-hood. The imaginary lines these type of groups build around those who are not part of the collectivity are real borders which juxtaposes the own identity with an external point of reference. Far-away of considering these limits as rigid, Cold war reminds us how permeable can be the relationship between Catholics and Protestants against a common-foe: the communist. In addition, both parts saw together in fight with a secularized enemy embodied in the figure of evil. Since one of the goals of communism was to eradicate religion from the core of societies, years of mutual discrimination between Catholic and Protestant in United States seemed to be blurred overnight (Clark, 2009)

Poverty, Shortage, Religion and Nationalism

In XIX century, L. Feuerbach said that religion and Gods are whatever human beings desire but lack. The philosophy of this scholar triggers a theological debate about Christianity which reassumes the contributions of Hegel. That way, the religion is not other thing than a projection of the spiritual and material deprivations that humans experience as long as their life. In words of Feuerbach "*religion is an act of reflection, a self reflection about the essence of humanity. God is for man the sublimation of their sensations and ideas as well as the reminder in their lived ones*" (Feuerbach, IV).

Enrooted in hermeneutic notion of reality as experienced by the subject, Connolly understands the religion can be defined as *any belief which involves the acceptance of sacred, trans-empirical realm and any behavior designed to affect a person's relationship with that realm* (Connolly, 2006, 6). In this sense, the approach of religion studies should be based on an open mind that not necessarily drive towards agnosticism. The perceptual filters are not a restrictive impediment to research issues interrelated with religion. To the best of his knowledge, anyway, the perspective each investigator follow with respecting to religion will determine the outcomes and how the information is processed afterwards the field-work.

For Susan Blackmore the humans are the only entities capable to create religion. Imitation (memetic) is one of main characteristic of "homo sapiens" which distinguishes from the rest of animals and permits the existence of religion. The argument of Blackmore emphasizes that "*Religions build theories about the world and then prevent them being tested. Religions provide nice, appealing and comforting ideas and cloak them in a mask of 'truth, beauty, and goodness'. The theories can then thrive despite being untrue, ugly, or cruel ... I do defend the idea that science,*

at its best, is more truthful than religion" (Blackmore, 2000: 202-3). However her position does not explain under what circumstances some cosmology (understanding of the world) takes more importance than others in the religious fields. Can we by chance assume that religion and nationalism come from the emergence of fright? Fear to what?

To respond these shortcomings it is strongly needed to examine the contributions of Z. Bauman who supports the idea that contrary to another alive organisms (that feel fear like kind of an impulse that the help toward the escape in threatening contexts) human beings have the chance to feel doubts, fears and sentiments of other nature. Under such a context, "*the fear is more terrible when it is diffuse, dispersed, not very clear, whenever floats freely elsewhere, without bonds, without anchors, without home neither a clear cause*" (Bauman, 2007:10).

In turn, death has historically been afraid in humankind because she is fully unknown. From all the things in our world which we really did not know, she was, will be and is almost the less known one. Key to the argument that the culture works as a mechanism that helps humanity to bear daily her presence, Bauman realizes that "original sin", "spiritual redemption" and consequent salvation are essential issues in our current religious cosmology. Beyond the recompense, the persons choose how living their own life. For instance, salvation as well as glory of our destiny requests an appropriate sacrifice. Unlike a hero, religions provide with the opportunity of transcendence whenever people do not achieve access to benefits of a individual immortality. Anecdotically, in the threshold of French Revolution, our author sustains France adopted the ancient roman formula *pro patria*. This means that modern State and its citizens created a bridge towards solidarity and reciprocity so that their own survival was granted. Whatever people dread is the presence of death, but she is very important in the life of human beings because she allows articulating a set of symbolical rituals with the end of remembering the worse can occur. Anthropologist who studies funeral rites in field work realizes that relative experience a sentiment of culprit and angst after death takes place. The anguish related to the lost of a relative or a son is potentially more terrible when involved persons have not certainness an event of such a caliber does not happen again. With the benefits of hindsight, the being of mourning works as a necessary requisite to maintain the world of deads pretty far-away but at the same time close-up. Death is the primeval acting of violence on what the culture erects. National sings, ancestors, leaders, and priests are part of the same symphony. Not only death is frightened because she suddenly comes up snatching everything in daily life is worth, life of our loved relatives but also she is the origin of politic fields. Secular or religious leaders are the personages on who lay-people deposits their expectances to improve the current conditions wherein they stand.

Taking his cue from Stark and Bainbridge, in his research the future of religions in Latin America, Professor Alejandro Frigerio (1999) outlines the importance of compensators in understanding how religion emerge and disappear. From his point of view, religious congregations offer a battery of services to their parishioners as a compensative response to daily economic deprivations. Secondly, the encounter between what people needs and religion may offer will evolve temporarily in accordance to the players at hand (in analogy of the trademark). Like in Medicine, Diagnosis became in an important instrument to find the reasons behind illness and afflictions. That way, the theory of compensators may describe scientifically the linkage between religious community and parionisher's concerns. Of course, this theory explains that people usually move with the expectance of maximalizing their utility minimalizing their costs; but sometimes these goals cannot be reached increasing the possibilities of frustration. Unwittingly, certain beliefs are organized in form of substituted compensations that became in an act of faith. Whereas formal religion focuses in serious promising of a new redemption in entering to a best life beyond this world (*general compensator*), popular religiosity as well as *specific compensator* emphasizes in individual and material goals that congregation pursues (less important than the promise in a better life in heaven). Furthermore, Frigerio points out that offers of witchcraft and religion would not be conceived

separately in binomial devout / belief. Even in magic, there is a diversity of devices intended to negotiate with divinity the position of men on earth.

The upshot for Frigerio is that not only religion and magic merge but also they appear to be a side of same coin. Following his own field work with umbanda practitioners, Frigerio clearly explains as to how a person changes its cult whenever feels its needs are not successfully satisfied by "specific compensator". This process comprised two complementary stages; at first instance, an afflicted person receives the grace and cure directly from God as a good-will gesture; but secondly, such a gift requests an inevitable reciprocity expressed in a potential reconversion. In regards to this, unsatisfied quests are channelized by new religions giving to people a reason to live; when this happens, devotion, abeyance and sacrifice surface at time of personal problems are resolved. The appliance of compensator theory in religion studies allows understanding the origin of nationalisms. Since the charismatic logic not only receives a diverse demands and focus in only one supreme end (the superiority of nation) but also compensates the daily deprivation with emphasis in the "golden times", political regimes are founded pursuing the mythical glory of past or a supposed lost of cultural tradition and heritage. For other hand, material deprivations (resulted from economic crisis or events of another nature) generates the collapse of certain regimes (which are not capable of satisfy people's necessities) while others news inevitably come up. The devotion to specific political supra-structures can be put in comparison with religion issues. Both provide persons with specific compensators and a reason to living.

The Resurgence of Fear (The case of 11/09)

Studies of this nature are extremely interesting since helps understanding further how religion and politic in day-to-day life operate. This presumes that religion and politics also are born from the needs and shortage of in-group member. Sometimes, whenever these frustrations cannot be channeled towards certain practical solution, priest or officials name some scapegoats (which often are ethnic minorities) in order for them not to loose the existing political power or for enhancing their legitimacy. That way, prejudices, discrimination, politics and religion converge in a same arena. Of course, this does not mean that religions promote a lack of tolerance and discriminative practices, this entails inversely that religions as well as politics leaders can operate with prejudices and stereotypes to nourish a national discourse in lapses of uncertainty. This is the example of fundamentalism, 11/9 and the war against terrorism in United States and United Kingdom. The roots of the problem do not seem to be the religion, but the quest of power.

Richard Bernstein unravels the mystery of suffering contrasting omnipotence of God with the inception of evil. The question as to whether evil can born from a God who unconditionally loves his sons remains unresolved for an uttermost part of theologians and philosophers. Ones might think in evil as a negation of good, others see it as the fact that proves its own inexistence -or at least the pre-requisite for what his omnipotence should be placed under debate-. Taking as an example an interesting previous work of A. Arendt respecting to the figure of holocaust in Auschwitz, Berstein argues that evil can be defined as any intention of trivializing the essence and transcendence of human beings. Of course, this happens whether spontaneity and unpreparness are destroyed in the name of logic (totalitarianism). In other words, at the time methods are justified by goals.

Under totalitarian regimes, the extermination of corporate body is accompanied with destruction of individuality and spontaneity transforming human personality in a simple issue. The trial against Adolf Eichmann in Jerusalem not only reminds us that ordinary people with banal interests can often commit appalling crimes, but also it shows that responsibility and premeditation are dissociated conceptualizations. It is unfortunate that history of XX century has been witnessed the emergence of other genocides, but was not before than Sept-11 whenever Mass-Media put their efforts in disseminating a "face of evil", a depiction embodied in Osama Bin-Laden and Saddam Hussein as responsible of such a tragedy. Immediately, the world was simplified and cut in two:

Muslim villains who pursued the ruin of United States in opposition with American heroes who were hypothetically committed to fight against terror.

With regards to this last noted idea, R. Bernstein addresses how some corporate groups manipulate the roots of religion and politics looking for their own benefits. Although every religion traditionally created what we can consider the concepts of evil and good, beliefs are gradually shifted according to the needs and contexts of each society. Totalitarianism surfaces at the time a minority tries to impose a set of inflexible ideological prejudices as “moral absolutes” over the rest of community. For that reason, we are not experiencing a Clash of Civilization as Huntington erroneously argued, but an unpredictable Clash of Minds. Under this perspective, Bernstein admits that the goal of philosophy should be the criticism of particular point of views focusing on pragmatism. With this background in mind, our author examines the inception of Pragmatism in Dewey, James, Pierce and Holmes as a result of Civil War that whipped United States during 1861/1865. For these well-known scholars, metaphysic beliefs should not be divorced from social practices since ideas are self-oriented to be achieved in specific practices. Truthfully, in moments of uncertainty, anxiety and fear, people need imperiously of moral absolutes; however, this is the point wherein a critical philosophy might put a lot of resistance.

From an epistemological turn of mind, philosophy as discipline owes an immense gratitude to pragmatic philosophers who very well contributed to set free the knowledge from the slavery of Church, State and Market, even from existent philosophical academy's doctrine. To put this in brutally, the significance of democracy is circumscribed to pluralism of ideas and thoughts. That way, Bernstein's assessment points out that our realm, as we can perceive it, is an overt universe, in which case dwell the chance and contingency alternating luck with tragedy. This is because people live is that sadness, risks and illness are no less affordable than feats, prosperity, happiness, and stability. Both Civil and Cold War and this newer one against terrorism were characterized by a lack of flexibility by respecting to the building of otherness and diversity. These kinds of conflicts do not give rise to negotiation by involved parts. Not only in United States but also in Middle East, Mass-Media corporations replicate a sinister political discourse emphasizing on the triumph of good over evil. Both bands are convinced that God backs unconditionally their own cause. In consequence, discrepancies in regards to the correct direction are often interpreted as a form of weakness, doubt and sin (Bernstein, 2006: 86).

As a result of this, dichotomy between what seems to be good or wrong facilitates things in seemingly-minded followers at the time of reducing their anxiety and fright of uncertainty. The question why threats nowadays are deemed as more dangerous than other times works as an ideological mechanism that prevents a deeper cross-national dialogue and understanding. The manipulation of fears works as a political effective instrument to visualize an enemy that hides on the darkness. Most likely, a behavior of this nature does not re-solve the discrepancies at stake but simplifies things and helps reducing the anguished cries. Far away from being a patrimony of Middle East as popular wisdom valorizes, fundamentalism has born in the core of United States as a pre-milenarism movement in the end of XIX and XX centuries. This was a reaction of liberal Protestants who liked to readapt the most innovative ideas of biology and science with religion. Contrasting creationism with evolutionism, Fundamentalism was a response to the advent of Darwinism which defies the biblical classical belief that humanity had been created by God. As a frightful threat, Darwin's legacy constituted for fundamentalists a sinful influence for education of next generations. For that, in 1910, the brothers Milton and Lyman Stewart released a bunch of brochures entitled *The grounds: a testimony of truth*. These pamphlets disseminated within the tight Christian Circles vindicated the infallibility of Bible in conjunction with an authenticity of miracles, virginity of Maria and Christ's resurrection.

A couple of years later, milenarists as Curtis Lee-Lewis -a Baptist editor who- argued that fundamentalists not only were compromised with the Lord's word but also they declared in

conditions to fight looking the restoration of basic grounds in the faith. Nowadays, the linkage of Bush's administration with fundamentalist doctrine would be unquestionable, but this is not the point. Bernstein considers that the problem really rises whenever a group of persons (whatever the time may be) reserves for them-selves the rights to accomplish the divine plan. Of course, this is the kind of absolutism that corrupts not only the religion but also politics inside United State and beyond. When this happens, all who are in disagreement are catalogued as ambassadors of evil. It substantiates the declination of pragmatism, tolerance, negotiation and Fallibilism that public issues merits. This is only one case or example as to how religion/politics operates in the contextualization of modern aversion to otherness.

A masterful S. Zizek's work explains that the advent of Christianity meant the passage from the God-God to God-man binomial. From his perspective, Christianity has a pervasive core that upends the order of religious values not only in a form of a doctrine based on revolution but also the only cult encourages the treason as a prerequisite for redemption. Whereas in the utmost cults God need from the followers a loyalty, in Christianity, God (Christ) seeks to be betrayed. Even if he knows beforehand how the events will happen, he decided to die anyway. Whether for the rest of religions God dies whenever the humans abandon their habits and traditions (faith), for Christians God dies for him-self (in an act of egoism). In this conjuncture, Zizek emphasizes that doubt is the perverse core of Christianity which disseminated the sin and deviation through the World. His main thesis is that Christianity represents an old abduction of Judaic identity whereas their bondage takes place as a dream wherein converges "significant and signifié". Unlike the Christianity, Judaism still await for the advent of their Messiah. The fact seems to be that for Christians the "great event" has gone. As a result of this, they need to spend the time in a continuous betterness that helps them reducing the anxiety and pain. Conversely, Christians carries on a sorrow on their shoulders for two main reasons: not only the culprit not to have the faith enough but also for killing their own Messiah when he was human (Zizek, 2005). The intrepid argument of S. Zizek provides us with some insights to understand the reasons why Christianity has founded as a political institution as well as the role played in the core of industrialized societies. In a weberian sense, the different advances in technologies which contributed to the capitalism are associated to a broader religious cosmology coined in the doubt, culprit and pain. Possibly, the presence of death poses men in the world recalling an old dilemma enrooted in morality and ethic fields. Whether the belief in a better life can compensate the human resistance to disappear, death plays a crucial role in analyzing the religiosity inception. The point to be developed in the following ultimate lines will be ¿how?.

Conclusion

The question as to why religion and power converge is up to date unresolved. However, the theory of compensator shed light on an obscure issue specialized literature does not focus on. Uncertainty wakes up in human beings a set of different feelings which ranges from rage to fear. Even though, the feelings are determined by social constructions based on genre, age, or other else, the fact is that civilizations dread of their children death no matter the culture or time. Basically, when next youth generations are somehow jeopardized people seem to be terrified. The inception of sovereignty and territory emerge from the need of forecasting and reducing the contingency. The adequacy of the instruments people use for doing these tasks depends on each culture and society. However, on all them, religion may be very well considered as a key factor to comprehend what is uncompressible. The death of children or relative is an archaic feeling that predisposes societies to religion. As Bauman put it, human beings are the only entities in this world who fright the death.

The starting of the culture comes from an act of violence, to be precisely, the culture represents the first act of violence. From the term cultus, ethimologically speaking derives cult, culture and cultivate. Each one of these words symbolize a different aspects of cosmogony, cult is linked to the religion where the scapegoat is sacrificed, culture refers to the social process of identity whereas

finally, the verb cultivate denotes the relationship with economy. This means, religion, economy and identity share a same etymological origin. They are the key for understanding how the societies articulate their practices and beliefs.

The power and religion seem to be two side of the same coin. The former re-signifies the attachment of humanity with territory and time. Once of the things that concern persons are not the possibility to die, but also such an event was unexpected and possible to happen again. The power and legitimacy work as efficient mechanisms capable to bestow certain stability in the life of citizenship. In terms of Frigerio, leaderships upsurges in moments of uncertainty or shortage. Like The church which assures for parishioners a better being in the other, the politics looks to improve the conditions of live in this world. If this is correct, it is not surprising to note how historically priests and warriors occupied similar interests. Ultimately, the question of identity, of course, is pertaining to the needs of distinction from other out-groups. Here we are witness of how are articulated the self-esteem and charity. For instance, in an unexplainable disaster one of the aspects that trigger charity is the happiness for the misfortune of otherness. We are frequently glad for the sorrow of our brother because we have not been implicitly affected. This moves us to aid to others who are in problems. That way, societies construct a political discourse enrooted in ideology and religion in order to bring security to their citizens. The own image (self-hood) always presents to us safer than otherness. Whenever, human beings come across with events that impinge on their ontological sentiment of security and certainness, economy, religion and politics alternate different instruments for achieving the lost equilibrium, ideology, prejudices and religion are only part of these withdrawals.

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