

Concept of Belief and Causes of Religiosity

A T M Anisuzzaman

PhD Researcher, Bangladesh University of Professionals

ABSTRACT:

Every human civilization has got some form of a belief system which can be termed as religious belief. The belief systems have got some common features, characteristics, and elements. Humans instinctively develops belief in supernatural beings and there are many forms of belief in a supernatural being. These beliefs are expressed in some interestingly common ways. A human inherits the religious identity from their parents, and due to the early childhood indoctrination, they remain loyal to whatever belief system they are being raised into. The human belief system is a very intricate aspect of life. There is no civilization or human race that don't follow some form of religious or other belief systems. Belief in supernatural beings is ingrained into our very being and into our genetic design. Fear of death and afterlife has got tremendous influence on the formation of our faith.

KEYWORDS: Concept, Belife and Religiosity.

Date of Submission: 27-05-2021

Date of Acceptance: 19-08-2021

I. INTRODUCTION

Each human civilization we know of has some form of religious belief. Most of this evidence was obtained by archaeologists in the form of burial inscriptions or other artifacts. Why is it that every society has religious beliefs so important? Religious belief plays a social function in human communities, offering a shared identity and a perception of their origin and what their destination is after death. Anyone who has ever passed through the earth inevitably wondered, "What's my purpose in life? What or who's in heaven up there? In an often chaotic world filled with often senseless crime and unexpected catastrophes, religion can fill in the gap and provide meaning and a sense of comfort. If a baby dies suddenly, people just want answers. When drought threatens years together may be the fifth consecutive year's and ruin only food crop, people wish to believe and feel as if by participating in ritual sacrifices or dances they will change the course of nature. There are notable variances in religious forms, although almost all religions include the elements of a story of creation and a prediction on the end of the world and codes of ethical laws. An evolutionary religious organization theory from the 19th century proposed that societies gradually converted from animism into polytheism into monotheism, but more recent religious studies found that this transformation was not a hard and fast rule. Of course, there are many cultures of ancient times that believed in animism—the intrinsic importance and even nature of life in all-natural things, including trees and rocks, and monotheistic beliefs rule most modern societies—religions that advocate for one God's existence alone, but certain exceptions remain. Consider also Hinduism as either monotheistic, and one deity-or polytheistic, multiple gods can be claimed by religionist scholars [1].

Conceptual Construct: Universally, all the belief systems have got few common parameters. Across the world, the belief systems are manifested in a strikingly similar way. Through the evolutionary process, the human mind has inherited a system of belief. In the long process of spiritual development, humans develop the idea of totems. Humans found supernatural attributes everywhere in humans, animals in a living being, or even in nature. We can see the concept of animism, where it is considered that everything found in nature has got soul. In the primitive mind, the tendency of attributing human character to almost everything. Due to the inherent and genetic bias of spirituality, human civilization passed through an extensive process of transformation. It is evident that every human has got a spiritual feeling, and that is at the very core of human existence. The analysis of the belief system gives us an understanding of how human religiosity evolved over the course of a long time. It also provides us with the idea, why people behave so irrationally in the question of spirituality or religious behavior. The conceptual construct of this paper is outlined in Figure 1 below.

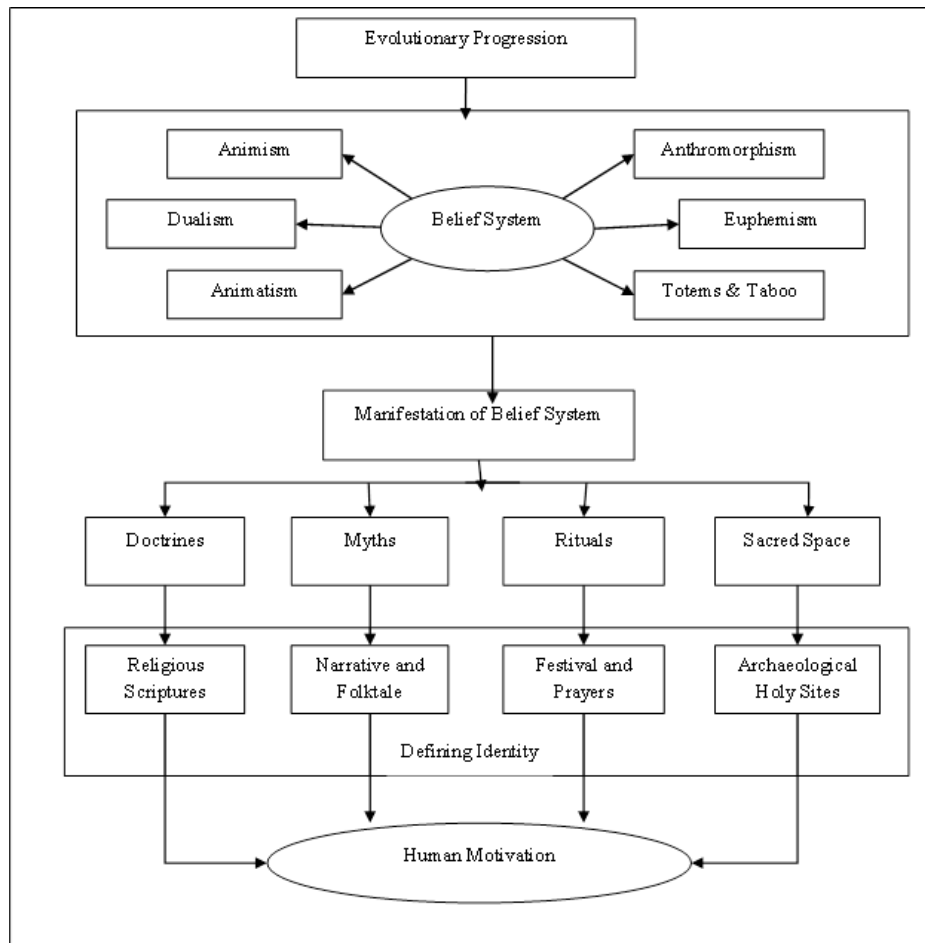


Figure 1: Belief System

Idea of Belief Systems: In beliefs we live, we move, and we are the beliefs constitute the base of our life, the land on which we live All our conduct, including the intellectual life, depends on the system of our authentic beliefs. In them lies latent, as implications of whatever specifically we do or we think the man, at heart, is believing or, which is equal, the deepest stratum of our life, the spirit that maintains and carries all the others, is formed by beliefs. It is clearly known to us that human beings are social animals, an understanding that is widely accepted as a common fact. In addition, human is described as a rational being. It is clear, and no one can argue that philosophy, arithmetic, psychology, science, and laws are included in human creations. All these are reasoning results or abstract thinking. However, human sociability goes far beyond animal herd sociability. Societies based on their beliefs have been formed, unified, established, degenerated and died. There can be no justification to prove its belief. Belief comes from experience. Experience needs to be assimilated with prior beliefs and grounds, and reason needs to be formed as beliefs require good reason. Beliefs, reason and knowledge are mutually dependent. The background is dynamic and built on faith, reason and experience. This is where reality lies. As comparative comprehension depends on our beliefs, thinking, and observations, it also depends on our contexts. Contexts are complex as they constantly change with new experiences and with new beliefs and mindsets.

It can be highly confusing to use the term 'belief system.' The term is used in entirely different directions by psychologists, political scientists and anthropologists. A network of concepts and proposals is established at different levels and certain processes are in place through which a person or a computer can access and manipulate this knowledge under ongoing circumstances and/or in the service of certain present purposes. Belief systems are interconnected standard structures and norms which mainly vary in their systemic extent. The interrelation between several creeds is structural in the belief system. What are the features of our common practice that may allow calling these intricate bodies of concepts as a belief system? What do we have? Belief systems are the stories we say to interpret our own perception of reality. Every human being has a belief system they use, and we make "sense" of the world around us through this mechanism. Perceived truth is created through sign systems, influenced and altered by belief systems. A subject can not understand a sign without talking about a system that is socially learned and which gives it meaning. Similarly, the classification of signs in closed types could be misleading because the status of the sign is strongly determined by the way the

sign is used in the system of belief. However, a sign can be iconic in a faith context and in another context symbolic. We can see from them that people can build all kinds of different beliefs by telling stories about how the world works. As people, our lives tend to be exposed to all of these systems of belief to varying degrees. We finally have to make sense of the world at a certain level. Consequently, the regions that are most contested in the sense of reality tend to be the areas where most conflicts occur. These are not rational signs, moreover. So-called belief systems have been developed in Homo Sapiens. These are collections of historically, religious and experiential beliefs and learning on how the world works along with cultural values, perceptions, political points of view, etc. Beliefs are often regarded as faith or religion, but as scientists, philosophical belief in the realm of daily life remains as well. If an incentive is received, the belief system can interpret it as something that the belief system could rationalize the recipient. In truth, a belief system needs no justification as long as ample explanations are given consistently. It requires us to define a person as a religious Homo.

Characteristics of Belief Systems: Every belief system has some intricate properties and social significance. Some characteristics of belief systems are:

- ✓ **Personal Commitment:** One of the most observable and attractive features of an ideology is personal engagement. If personal engagement is involved, belief structures can have no significant social implications, and the study of social systems is not of interest.
- ✓ **Independent Existence:** The believers do not comprise the belief system; that is to say, belief systems are independent of their adherents. In fact, it is not likely that an individual is aware of anything but a small part of it, and consciously or without understanding it, he will take the rest of the belief system in the structure of his faith. As such, the belief systems are autonomous and not dependent to individuals.
- ✓ **Psychological Mechanisms:** Psychological mechanisms, such as cognitive congruence, can contribute to explaining individual commitment, but not necessarily the connectedness of a system of faith to human society.
- ✓ **Life Span:** The life span of any belief system is potentially longer than the life span of believers.
- ✓ **Variation:** Belief systems vary almost infinitely in substantive content.
- ✓ **No Boundaries:** Belief systems generally do not have any perimeter but are not undefined always. Collections of beliefs do not necessarily have neat boundaries. It is more of generalized, and normally it adjusts itself with the changing environment.
- ✓ **Non-consensual:** The components of a belief system (concepts, proposals, rules...) are not mutually consensual. In other words, one system element could be quite different from the second element in the same domain of content. And a third system is not the same as both. Individual differences of this type are generally not typical of ordinary knowledge systems unless differences in capacity or complexity are desired. Belief systems can also differ in sophistication, but logical variability at a roughly comparable level of complexity is the most distinctive variance. A fascinating sidelight of the agreement issue is whether a belief system is in some manner "aware" of the probability of alternate construction. The point of this little debate for cognitive science is that non-consensuality should be utilized in a way that is not known but which is interesting in its own right. Belief systems often seem to have clear limits when there is a real distinction between social groups.
- ✓ **Conceptual Entities:** Belief systems contend in conjunction with 'existence or non-existence of some abstract objects or entities which are totally conceptual in nature. Definitions of such things include God the motherland, witchcraft and assassination conspiracies. This feature of the belief systems is essentially a special case for the lack of consensus. The belief that certain things exist implies that others who assume that they don't exist are conscious of them. In contrast, such entities are usually core classes of belief systems, and as such, can perform an uncommon function that cannot generally be contained on the principles of the basic structures of the knowledge system.
- ✓ **Representations of Alternative Worlds:** Belief systems often include descriptions of parallel universes, typically the universe in its present form as well as the future in its present form. This is especially true of progressive or egalitarian views. In order to achieve an idealized state, the world needs to be changed, and the discussions about this change need to examine how current reality works poorly and how political, economic and social (etc.) factors need to be manipulated to remove the deficits.
- ✓ **Evaluative and Affective Components:** Belief systems rely entirely on perception and affectivity. There are two facets—one 'cognitive;' another 'motivational.' Generally, the belief system contains broad classes of ideas that are described in one form or the next as 'positive' or 'evil,' as being good or bad. In ordinary structures of information, these polarities have a very complex network of connections that have a strong controlling effect over other constructs of the framework.
- ✓ **Chronology of Events:** Belief systems are expected to include a significant number of episodes from either personal experience, or from mythology (for cultural beliefs) or from propaganda (for political doctrines).
- ✓ **Open-end Contents:** In a belief system, the material is generally highly "accessible," so it is unknown where a line can be established around the belief system except in meaningless external terms. This applies especially if the episodic content in the process is significant. Imagine a parent values model on the modern

generation of young people, for instance, irresponsibility and ingratitude. Suppose, and this could be the case, that a variety of hurtful episodes involving the kids of the believers were fundamental to this process. In order to make these episodes intelligible, the system needs to include information on the children in question, their habits, development, friends, the places where the family lived at that time, etc. And a similar conceptual amplification would have to be made of the believer's "self."

- ✓ **Varying Degrees of Certainty in Regards to Belief:** The believer can commit himself with a passion to the point of view, or he can see the situation as more likely than not at the other extreme. This variance aspect is not present in the structures of the knowledge system. You wouldn't say you knew a fact very well. Many examples exist of efforts to modify the parameter confidence or "faith" of values and how these modifications rely on new information. The certainty of a single faith and the strength of attachment to an important system of belief should be distinguished.

Core Elements of Belief Systems: The following elements are mentioned according to which the first response to a belief system is logically necessary for comprehension.

- ✓ **Creation of Values:** Belief systems describe what is valuable or beneficial, indirectly or directly. Ideal qualities are typically theoretical summaries of the individual characteristics constructed after the fact that social network rewards. Social groups, though, conceive of themselves as a way for upholding their beliefs. Values are a priori conceived while, in reality, they are an afterthought. A social group may reverse the process by deriving a new course of action from its concept after having abstracted an objective quality from social experience. This is analogous to the logical thought of individual subjects at the aggregate level of social interaction, which offers a broad (or not) versatility for adaptation to circumstances. Concrete ideals frequently override tangible cultural events in a way that gives them an overwhelming theoretical moral meaning to the principles.
- ✓ **Substantive Beliefs:** These are the most important and fundamental concepts of a system of belief. Statements like: all the power for the people, God is there, Black is beautiful etc. include the actual content of the beliefs and can almost take all shape. It is the focus or concentration towards the content or substance of religious beliefs, such as the belief in God or the supernatural. For example, some philosophers define religion as a belief in the supernatural or the superior that can't be explained scientifically.
- ✓ **Orientation:** It may be that the claimant believes that a system of beliefs resides surrounding his feelings. It is illusory because he communicates his philosophy with other believers. Take almost any system of political and sociological values, for instance. Long after they were created, such a system developed very detailed and highly systematic doctrines, which gave rise to some rather specific, material creeds. Believers connect, exchange common ideology and name: Marxism, communism, Nazism, etc. The practitioners of this belief system then establish guidelines, reasoning, collections of justification standards, and so on.
- ✓ **Language to Express:** This is the rationale of a system of belief. A belief system's language is the theoretical rules that connect one significant belief to another within a belief system. In the form of a set of substantive convictions in the ways a set of beliefs is used, language has to be derived from regularities. The language is implicit and cannot be applied consistently. The argument is created by the sum of two features i.e., a physical and social fact. The axioms of the theory are concrete concepts, while many related theories are theorems of them.
- ✓ **Perspective:** The theoretical methods are a collection of viewpoints for a creed structure or its mental map. Most of the views rely on a description of where the belief system and/or social group are connected to other issues in relation to society, social events or other social groups. Were we equal? Are we equal? Enemies? Should you rule? Friends? A definition of the social environment and the role of each person within it is a summary of the social group itself. The perception can be defined as a fallacy. This illustrates that themes arise in terms of perfect values and not only who the issues were and how they were in mental terms. Meaning and personality, together with mental orientation, are given.
- ✓ **Prescriptions and Proscriptions:** This includes alternative action or policy guidelines and deontical behavioral standards. The Marx communist manifesto, what is achieved by Stalin or Hitler's Mein Kampf are the historical examples of the recommendations. Deontical norms are the cleanest bridge between the abstract idea and the realistic concept, as they apply to measurable behavior. The social group is directly responsible for the most sensitive conditions through the social reward and punishment mechanisms.
- ✓ **Ideological Technology:** Each belief system contains associated beliefs about how ideal values can be achieved. Such views contribute, in some instances, to the personal validity or suitability of importance, while in others only to the usefulness of several importance. Political activists, strategic organizations, and tactics, for example, are correctly called belief system technology. Ideological systems are the ideas and physical resources connected with them, which provide mechanisms for the specific or far-reaching aims of the system of beliefs. Philosophical innovation shall not be used to explain or endorse additional elements of the belief system, although there may be alternatives to concrete ideologies because of philosophical technologies. Ideological technology is less committed than the other elements by faithful people. Changes

in the logical elements previous to a belief system can result in a change in ideological technology (strategy). Ideological technology such as participation in the Structural Framework and getting a set of prescriptions may affect the living circumstances of believers, causing them to change their beliefs. Euro-communism gives a good historical example of Western Europe. Ideological technology can become symbolic and cause more basic differences in belief systems and thus a source of conflict. Confrontations between anarchists and socialists or Trotsky's and Stalin's theories in the USSR were reminders of it in the Spanish Civil War. There's been a lot of blood spilled between Muslims and Hindus because of their faiths' different nutritional restrictions (deontical prohibition).

Concepts of Supernatural Beings:

- ✓ **Animatism:** The tendency of belief in a supernatural power that is not actually a spiritual being or creature is an instinct. In this context, it is an illusion that all around you is mysterious and that anything could be a supernatural being. Individuals holding such views explain a formidable invisible power that can theoretically be detected all around us in people, animals, plants, and natural features such as volcanoes and the ocean, including Mother Earth (believing in the non-living). Animatism's philosophy does not grant a divine identity but rather believes in a single unified force that can be embodied as objects or obtained and regulated by certain individuals. The word was coined by the British anthropologist Robert Marett as "a belief in a generalized, impersonal power over which people have some measure of control" [2]. Animatism is the cause of conscious awareness and personality to natural phenomena such as thunderstorms and earthquakes, as well as to objects such as plants and stones. In the South Pacific Polynesian cultural understanding, the power of animatism is commonly identified as "Mana." According to them, it is an intrinsic force in every element, plant, and animal (including human beings) in different degrees. Many objects or individuals are more harmful than others and thus. Often a chief must always have a few with him. Dangerous places like volcanoes have high mana concentrations. The force descended in the popular Star Wars movies is much like this power of the impersonal. Mana is a mystical quality that has a supernatural root—a divine impersonal influence that exists in the world. Mana must therefore have influence, authority, and effectiveness—the ability to perform in a given situation. Mana, says Marett, is a distilled animistic energy that can be contained in any of these artifacts that impart control, endurance, and achievement. The Polynesians, for instance, assume Mana as an intrinsic power of all things. Mana is not limited to humans—mana can be present in individuals, states, locations and animated artifacts.
- ✓ **Euhemerism:** Euhemerism is a rationalizing form of thinking which was named after Euhemerus, the Greek mythologist. Euhemerism is the belief that a real person can become an eternal god or a divine being by constantly repeating and revealing his tales, contributing to the contradictions of the real story. For instance, many believe that Hercules was a real person but deified through the stories of his life, and the story was accepted after a while. Hercules was therefore resurrected as a god. Euhemerism is belief and faith in a mythical figure who is considered to be divine. Euhemerus believed that each Greek God was someone who lived long before and had a legend about his actions in creation. Euhemerus believed that the Greek Gods were indeed humanly conceived incarnations of historical figures who, through their advances to several areas of Greek society, had achieved a high reputation.
- ✓ **Animism:** Animism is the belief that the natural objects, natural phenomena and universe have all souls. From the Latin name anima, which means air or spirit, it is one of the oldest traditions of man that dates back to the Palaeolithic Period and is closely connected to the original peoples who do not have any written heritage. He found it to be a "simple description of the faith" and was one of the first Anthropologists to research animism. Tylor theorized that all the cultures widely recognized had certain elements of animism. Animism was first based on the need to describe natural phenomena like sleep, dreaming and death. Classical animism says that spirits are a separate entity from the body and cause human life through inanimate objects and corpses. The oldest examples of animism were created based on the psychological and unconscious, rather than religious rites and written words, as suggested by Robert Ranulph Marett, another anthropologist from Tylor's time. He claimed that the early animists were focused on inanimate objects which behave differently, which offer them the impression of existence as human beings, such as trees that fly in the wind [3]. Marett, unlike Tylor, thought animists did not separate the body from the soul, pretending they were one living and dying entity. Most animistic civilizations have worshiped plants for their elegance, power, and survival, like trees and plants. Everything, even animals, is thought to have a spirit. As such, totems are essential ceremonial mechanisms and the primary object of many ceremonies in many Native American societies. The coast of Salish India Tribe was known centuries ago as a feature of animistic culture for its faith in the spiritual transmutation between humans and animals. Once they resided in the Cowichan Valley, hundreds of totem poles were built at Vancouver Island to represent ghosts dwelling on the creatures represented on the totems and the trees from which totems themselves are crafted. Today, the remains of these totems can be found either in the museums or at their original locations in Duncan city, now called "Totem City," because of the animistic art that the Salish Indians leftover on the coast. Animism, as described, is closely linked to more primitive cultures. "Modern animism," however, is

still seen in many different cultures around the world as a more abstract and less concrete type of animism. This form of religion focuses on the numerous soul forms of people from all different cultures. The concepts in good interactions between human beings and with the natural world are more easily known. It should also be understood that everything is not really human, including humans, and part of animism differentiates between what is and what is truly human. The fundamental idea is that nature always has relationships with other soul-ridden creatures and that it is important for existence to display utmost respect for those relationships.

- ✓ **Dualism:** Two divine Gods like beings are accepted through dualism in the context of religion. Bitheism / Ditheism is two types concerning all deities. Bitheism entails the gods living in peace, and ditheism implies that conflict occurs. This means that a process of ditheism has one decent, one evil God, or one God who cares, supports, and disregards. The example is a god of life and a god of death. An example of a system of bitheism would be like one God is the sky and one of the wind. It is not always simple to distinguish between the two, like a heavenly God bringing storms and rain and an earthly God bringing fertility and tremors. The ancient Greek philosopher Plato was also associated in dualism but in the body and soul more. Christianity is, in a moral sense a dual religion with God's and Satan's opposition.
- ✓ **Anthropomorphic:** Anthropomorphism is the concept that a non-human entity is assigned with human characteristics or behavior. This can include pets, trees, and virtually all the other things that manifest like a human. Different religions view the anthropomorphism differently, but it is, in essence, to portray their Deity as something or another. The goal for Catholics is to attain our theological knowledge of God through drawings and other types of anthropomorphism. Anthropomorphic animals represent their Gods in Greek mythology. The primary use of Anthropomorphism in the anthropology of religion is to personify the supernatural in the human form. The Greeks understandings of God are not the same as our because they assign them the qualities of being 'immortal and old.' One example of Western culture, Judaism and Christianity, is that God gave human sensations of wrath, envy, and compassion. Throughout natural settings, where all these thoughts are all sensations which human beings experience and which we have not. All the human qualities granted by God are human beings. A pragmatic study of anthropomorphism indicates that it may be easier for people to respond to myths embraced by spirituality when the paranormal assumes a human form. The integration of human traits and other creatures is another use of anthropomorphism. The first chapter of Lewis Carroll's *Alice's Adventures in Wonderland*, which is a source of anthropomorphism in the context of the children's story, included John Tenniel's portrayal of the anthropomorphic bunny. *Goldilocks and The Three Bears* are another example of Western culture. Each bear talks and moves like people do. The two tales are more animal-like because they seem nice like us, like someone a kid wants to be friends with. They are like us. In western culture and many other cultures, this is a tradition of a long history in fables and myths. Although many people do not want to be seen as being compared to animals, primates in particular. And they want to be separated from animals.
- ✓ **Zoomorphic:** The attribution of animal qualities or features to a God is zoomorphism. It is the assigning of animal traits for objects that are not animals. It is often wrong to assume anthropomorphism, which applies to objects that are not people, human characteristics, or values. In many religions, the zoomorphic supernatural can be found, such as Hinduism with the Deity Ganesha, which is a classic example of the zoomorphic supernatural. Many sources include the depictions of ancient gods with antlers in places such as France, Australia, Canada, and China. Egyptian mythology with the Deity Anubis is also an example of zoomorphism. Throughout Egyptian mythology, Anubis was the Deity who protected the deceased and carried them to the afterlife before Osiris took over the role demoting Anubis to a gatekeeper of the dead. Death wasn't seen in Egyptian mythology as the final epoch of life, as the epoch when a person rested awaiting the revival of his soul. The Egyptians' burial method was very complicated and comprehensive because it was meant to protect the spirits from the various levels of good and evil. Anubis had the duty, during the Judge of the Heart, of supervising the mummification process, of guiding the souls in the afterlife and putting the hearts of the souls at the scales of justice, and of feeding the souls of evil people to Ammit. Anubis has a jackal face with a human's body his face is dark because black is the color related to death, decaying flesh and the Nile Valley black soil. The head of the jackal is important because in old times, jackals hunt near the necropolis and cemeteries at the edges of the desert and ravage the desert tombstones in all of Egypt. Not only was Anubis the Egyptian zoomorphic God. Horus was often drawn as a falcon on a ruler's shoulder and usually shown to have a falcon head when drawn alone. Often he was used to show the connection between the ruler and the gods. Hathor is often represented as a donkey and warrior goddess Sekhmet as a lioness in human form are other sources of Egyptian mythology. The use of zoomorphic deities shows civilizations related to animals.

II. TOTEMISM AND CREATION OF TABOO

Totemism is a religious doctrine in which a family has a close relationship with an animal or plant, a certain divine entity. The object or totem is intended to communicate with and function as its symbol or representation with a particular family group or individual. An animal of any kind, a power symbol or any other attribute can be associated with each Spirit. Often masks are also used to re-create the character. Normally seen in traditional societies of using totem poles especially with native American families. Although this is commonly seen in traditional Native American American cultures, it is done around the globe and is not identified solely with those communities. The phrase totem derives from the Ojibwa word *Ototeman*, meaning "one's sister-brother relatives." The grammatical source, *ote*, is a blood relation between siblings born from the same mother, those who cannot marry one another.

Both Durkheim and Levy-Bruhl presented a challenge to the ideas on the Religion of Tylor and Fraser. Durkheim's theory of religion was non-psychological; Freud's psychology of primitive religion was based on the idea of universality of psychic structures. Durkheim – (*Elementary Form of Religious Life* (1912)) Durkheim and Mauss considered that the way primitive minds classified was universal and related to ideas of space and time that were socially derived, that they were a form of collective representation but that they were not based on experience [4]. Civilized thought was also related to social categories. Durkheim examined the extent to which these categories of classification were based on religion in elementary forms of society in an attempt to identify the origin of religion. This was not an attempt to identify a historical starting point for religion but to identify the beginning of the basic character of religious belief. An origin that by its nature should be common to all. He looked at ethnographic evidence from most simple peoples in terms of organization and needs. He looked at Australian aborigines where beliefs were common too and associated with particular tribes. Religious belief is the distinction between the sacred and the profane. All religions, therefore, divide the world into two parts, sacred objects, rituals, and religious practices and the profane everyday actions and objects. Some objects, such as bread, have both sacred and profane elements. The Australian Aborigines adopt this distinction, and Durkheim made a link between their religious belief and religion in the form of totemism. The reverence is associated with a sacred object and its use in religious rituals, such as the sacrifice of the totem (animal) and its (occasional) consumption. Durkheim saw these rituals as a reaffirmation of the identity of the group, with the totem representing the solidarity of the group. William Robertson Smith, in his book *Religion of the Semites* (1889) had similarly suggested that the sacred animal represents god/the spirit/supernatural alongside the group and that the society sees itself as being representative of God in the sense that the society creates God, that the society and God are the same and that God represents society [5]. Religious belief and the way it classifies the world provide individuals with reasons to act. Such actions are the product of social categories in that they are social representations. Groups create their own solidarity and forms of group representation premised around sacred symbols and sites which become emblems of group identity in the form of collective representations. Freud published his book *Totem and Taboo* in 1913. It was an attempt to use some methods of explaining the conduct of neurotics to explain the conduct of savages - Psychoanalysis used to explain social relations in all societies. It was based on the idea of drives, instincts and desires which form part of the make-up of all humans and which are somatic (relating to the body as opposed to the mind) in character. Freud was not suggesting that these could be reduced to biological explanations. He considered them to be part of the psychic make-up; the relation of the human brain to the culture, experiences and environment of the individual, and as such he considered it important to investigate these drivers and instincts. In 1913 he proposed two theories of what these drives are 1. Sexual (The pleasure principle) and 2. Self-preservation. (Post 1920 he proposed a third – 3. The death instinct (beyond the pleasure principle)). In his early studies Freud focused on neurotics (particularly hysterics) in order to understand their delusions about the nature of the world. Contemporary ideas were that neuroses were the result of internal faults in the chemistry of the body – that they were organic problems. Freud was of the opinion that delusions were the sign of an event in the past of an individual, such as an abnormal event and that the cure was in the ability to recreate or discover this event. This led to his interest in dreams and slips in speech and action that might provide clues to these past events (*The Interpretation of Dreams* 1900), because they indicated signs of activity in the unconscious mind. For instance, the neurotics' inability to repress sexual desire found an outlet in the unconscious mind.

Freud's attitude to sexual energy (libido) was that infants had a diffuse libido. They had a desire for pleasure that was not concentrated on any particular object or body part but that this becomes channeled onto certain objects or body parts. The aim of human society is to channel infant sexuality along certain pathways – genitality – in order to encourage the need to reproduce. This becomes a cultural aspect of family life. In all human society, family life is the same, with sexuality as an object of reproduction and as a result of sexual activity with the opposite sex. As a result, there are elements of forbidden sex such as with /between the mother, sister, father, brother, and it is these exclusions that Freud says give rise to a universal idea of the incest taboo. The question is, why does this arise?

Freud argues that in early life, the infant develops an attachment for the mother (Oedipus complex). Pre-puberty, this desire is quashed by the father and gives rise to a castration complex within the child – the father (or father figure) is a symbol of authority that threatens the son, which results in the cessation of desire for the mother. (with girls, a similar relationship arises as a result of penis-envy and an attraction for the father) The excluded desire for the mother results in/is transferred to genital sexuality.

The primary concern of "Totem and Taboo" is about how the Oedipus complex and incest taboo came into being in human psychology and why they are present in all human societies. There are extensive social prohibitions on sexual relations; they are not always closely related and are not to do with eugenics. The incest taboo arises because of a desire for incest (otherwise, there would not be a need for a taboo). The main purpose concerning totemic animal is not for group solidarity but to re-enforce the taboo in respect of the tendency to incest. The totemic animal is not necessarily a symbol of God but rather a symbol of the father, and is an important part of religious development. It corresponds with Darwin's idea of the ancestors of human society living in groups dominated by a single male who prohibits sex between other males in the group and the females. Totemism originates from the memory of a real event in pre-history where the male group members, as a result of their intricate desire for the females, overthrow and eat the father figure. The resulting guilt they feel for their actions and from the loss of the father leads them to prohibit incest in a novel way. Hence totemism is a means of preventing incest and as a ritual reminder of the murder of the father. It is an important point that this is a universal explanation of sexual desire channeled through certain ritual actions and that all societies, including modern, adopt these rituals. They are designed to ensure that sexuality develops in prescribed ways. Totemism reveals unconscious desires and their repression.

Freud counters cultural reductions by arguing that these are not collective representations as described by Durkheim. It cannot be that simple. It is a question of how individual minds are structured and how social relations reflect and manage individual psychic make-up. Behaviour is a complex relationship between both biological and psychological functions and social relations. The modern approach is to look at group psychology and the ego in an attempt to discover the ties that bind groups together, and that instills a sense of belonging. There remains the idea of identification with a father figure/leader who is both feared and loved, and it is one reason why people follow charismatic individuals (1920s and 30's dictatorships were led by charismatic leaders). These ties are important in considering how groups are held together and their relationship to founding myths and symbols. Freud elaborately discussed this in "Civilization and its Discontents" along with his belief that civilization disappoints peoples since it undermines their desire for growth, freedom, prosperity and wealth. In order to work, civilization requires the repression of impulses and instincts, such as sexual, aggression, and the death instinct. People can be made to hold certain other beliefs and attitudes. A consequence of this is the development of religious institutions in order to control and help us abandon our desires. The absence of these controls and the recognition of desires and instincts is what makes individuals in primitive societies happier and ensures they remain primitive and not civilized.

III. BELIEFS AND THEIR EXPRESSION

Myth: The cultural myth can be defined as a guide to handling the critical problems faced by people as well as to explain things which the natural world does not understand. Myths communicate through the story itself through messages about the supernatural. Myths may involve a variety of things, including living intent, tragedy, violence, love and fertility, man versus divine nature, sorcery, power, fate, war, disaster, chance, creation, and the universe itself. Often people are taught how they relate to their place in the world and are sometimes used to justify certain relationships. The epic poem Aeneid by Virgil, can for instance, be considered as a justification for the Roman Empire. Many people might argue that myths have lost their position in industrialized societies and become merely fun tales as a means of distancing new and "civilized" culture from past civilizations. Nevertheless, most ideas that would fall into the "myth" class still remain in the modern world, including its various religions, urban legends, and even rumors about some of its public figures. The word "myth" still also applies to something made up of reality or not. Myths can also describe what is considered to be relevant for civilization and to be seen as the embodiment of obvious truths in modern society. For example, the US Declaration of Independence has mythological evidence in it because it is based on obvious truths ("all men are created equal"). Because myth is so broadly described and performed in some form in all recognized cultures, it could also be regarded as a social norm. One of the most popular myths are imaginative myths that describe how the world began and often how people fit into it. An example is the Haida, an indigenous nation on North America's Pacific Coast. In that myth, Shah-lana governed an empire, in the clouds that looked down into a large empty sea that spread in all directions, Sha-lana was thrown out of the Kingdom by the chief servant, the Raven, he was so disheartened that his wings were in distress. He was so confused. By doing this, he lifted the seas and formed stones. He made humans from shells and brought the sun and fire (which he took from heaven) into being. Other animal deities also had a hand in various creations; for example, the son of Coyote, who was given by Rattlesnake, was the first victim of death. Deities such as Raven

and Coyote are seen when it comes to knowing that North Americans claimed pets were the world's original inhabitants and were the same as men except that humans might take off and put on the fur (clothes).

Doctrine: The doctrines of religious-political, scientific, and philosophical communities describe the key values in the teaching in particular. The emphasis of this section is on religious teaching, which is the oral and written education of a religious group that this party recognizes in general. Doctrine is not only for wider rules, it also touches on daily moral codes such as proper dressing attire, or which social networks to participate in or withdraw from, and what type of communication is suitable between individuals. In order to shape faith and its values, there are various kinds of religious doctrines which play a central role. There are certain types: Roman Catholicism, Christianity, and First Baptist.

- ✓ Roman Catholic doctrine says that Christ has been sent to suffer for the sin of the earth and is the Son of God. Eternal life is conferred only on a human by recognition of Christ. Therefore, penance and communion, at least once a year, are required. The trinity is that of God the Father, Jesus the Son, and the Holy Spirit.
- ✓ The Muslim doctrine says that Allah is the only true God, and Mohammed is his prophet. The five principles of the religion must also be practiced by people who practice the Islamic faith. The foundations are Kalima, witness to faith; Salat, offering five times a day; Zakat, granting the alms; Sawm, fasting for the holy month of Ramadan.
- ✓ First Baptist doctrine affirms that God is the Father for those who willingly accept Jesus. God directly created the heavens and earth. The only condition of salvation is faith in Jesus. Also, Jesus will return in the world for all humankind.

Christina Toren, who is a professor at the University of St. Andrews, did a study of Christianity in Fiji. She found that even though the people have altered the principle that matches with Christianity to suit their requirements and values, but the basics are still there. Toren also infers by studying the participants that regular Christian observance was seen by adults as a vital indication of a person's belief in God. Although they still claim that a person can be saved, it is not the recognition of an individual by God but his engagement in God, which implies that one must look upon the Church praying or giving money. The Christians in Fiji could still obey their religious doctrines and adhere to their cultural values passed over for centuries. On the other side, the westernized religion claims that accepting God is what protects humanity, not attending Him. This means that the place of an individual in the heavens is not only saved or ensured by good works. While meditation and tithing are still stressed, Westernizing Christianity emphasizes the importance of doing so both at home and in private. Through religion, the Bible says that the position in which they live will be honored and noticed whenever two or more join together in meditation or worship. "I want men everywhere to lift up holy hands in prayer, without anger or to dispute" (1 Timothy 2:8 NIV). However, the Bible also emphasizes:

"When you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you" (Matthew 6:6 NIV).

The same holds true for tithing. The Bible states:

"Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:6-7 NIV).

It is thought that doing these things privately for God, rather than making good impressions on Earth, becomes a question of the heart. Although they are not the entire set of teachings for each type, they help to paint an image of each religion and its system of beliefs. To addition, it offers further insight into the internal dynamics of spirituality. Religious doctrines also provide further data for anthropologists as to why people think what they are doing and how it affects their lives.

Sacred Spaces: Sacred space is a site with particular importance for a community or a person and is typically associated with emotional, spiritual, or other cultural dogmas. Knowledge of these particular spots is frequently transmitted over generations of awe and reverence and plays an important role in the identity of a nation. Sacred spaces can help people to anchor them in cultural and religious traditions by providing a focus for divine and global intersection and ritual interaction. Holy places can be community prayer and pilgrimage areas as well as private ancestral worship areas or personal spiritual shelters. It may have been a spot where there was something of importance, the roots of a group of people, their graves, and even the ashes of human relatives. The place of birth or death, for instance, can be turned into a place of veneration for future generations for a person who is specially blessed by divinity. In a proper cultural context, also places that differ greatly from their climates, such as the clearing of a dense forest, a lake, or odd rock formations, can be seen as sacred. Everything can potentially be a hidden label sacred space can be as wide in North America in Laguna, NM as Tsoodzil— Blue Bead or Türkoise Mountain (Mount Taylor). Or it can be a small room set aside for contemplation. Ironically, most churches have been founded on the holy sites of older rituals in Europe, South America, and the Near East. The value of these spaces in cultural memory, however, shows that they override the religious significance, and therefore are usually absorbed into the new religious traditions that arrive and become established in an area, often intentionally. In this regard, many of the Catholic saints for whom the churches are named were originally

of pagan origin and those were gods and goddesses of the pagans of Europe, preceding Catholicism. Instead of attempting to exclude early Christian priests, they are and often would not be able to just detrude their old faith in modern and alien belief systems through local folklore and mythology.

Causes of Religiosity: The prime reason for a person's religion is the legacy of parent origin and local culture. Religion is mainly a result of childhood exposure. But what other secular, sociological, and psychological elements will make religion thrive? What about modern, strange, superstitious, anti-intellectual, and counter-cultural religious movements and spiritualities? A certain irrational and illogical trait is essential to all of them. What causes this belief? Several studies have been conducted on these subjects, and both subjective external and internal neuronal factors are discussed here. Sociologists caution against work being limited by the "cause" of faith. There are numerous reasons for religion and superstition since the word "religion" encompasses many faiths and practices, from dry scholarly ideas to rituals and cultural behavior. It is easy to see from all the reasons studied here that the conscientious deliberation on what claims are true is one of the least motivating factors. Religion is essentially a by-product and mistake of other psychological and social systems.

Inheritance of Religiosity: Children are indoctrinated to religion in the very early days of their life by fear of divine punishment by the parents to teach them some particular set of behavior and discipline. Reward and punishment are the main themes use to indoctrinate human children and instill discipline. The sense of divine punishment even in day to day good and bad actions are the basic behaviour patterns of elders to teach children. Fear of death is the earliest cognitive development in regards to religiosity. Since fear of death is a lifelong fear. So this feeling works as a carrier for religiosity and other associated feelings related to religion. The sense of supernatural phenomenon shapes the intricate behavior of humans, and a structure of mind is created in the very early days of childhood. In the latter days, all other peripheral inputs are taken in mind and in the intrinsic cognition and stored, creating a co-relation with the stored feeling. Human correlates all other day to day activities with sense which is developed in the very early childhood. The early childhood experience has got a profound impact in the subsequent growth of humans. In the pre-cognition stage, human children are exposed in various religious or socio-religious rituals where they are exposed to social functions, and a kind of deep-rooted feeling developed like say a four years child go to sleep before Christmas eve with a hope that the "Santa Clause" will come at night through the chimney with a lot of gifts. And in the morning they find that became true and a lot of gifts came beside the Christmas tree. Maybe in the afternoon relative will come with a lot of other gifts and festive events would take place. These memories create a lifelong impression in the mind of a child, which will have deep-rooted and unforgettable emotions. In the process of children's growth towards maturity, they develop a structure of mind which is predisposed with a religious outlook. This process creates a self-instigated "Compulsion of Adherence," which means that humans, due to the childhood indoctrination on some behavior pattern, are compelled to behave in a certain way. This is why the low caste people of Hinduism, like the *Namasudra*¹ and other *Dalit*² people, cannot change to other beliefs or faith. There are very intricate issues in the case of conversion to other faith. It is very difficult for anybody to change faith because, normally, religious families are strongly integrated entities. In the early days of individuals, they got indoctrinated; their emotion, happiness, and all other attributes of the individuals' character are connected to the family. Normally the families that are oppress or suppressed develop kind of inward-looking tendencies. In the day to day life, individuals see the difficulties of their loved ones, and they develop aspiration that he/she will be successful in his/her life and look after his/her loved ones. This is a very intense emotional aspect of the human mind. This is how individuals get tied down with the life and social dynamics where they can't think about changes because if he/she changes the faith, then it is likely that he/she may lose the family and may get outcaste from the community. This is like death to any human being. So time passes, and individuals get more tied down with the family and the inherited faith. This can be called "primordial social bondage". This is an inevitable phenomenon which is prevailing in all kind families those are strongly religious.

¹ Namasudras are low caste Hindus originating from southern and central Bengal who are from community of lower social status.

² Dalit is a name of people belonging to the lowest caste in India, who are considered untouchables.

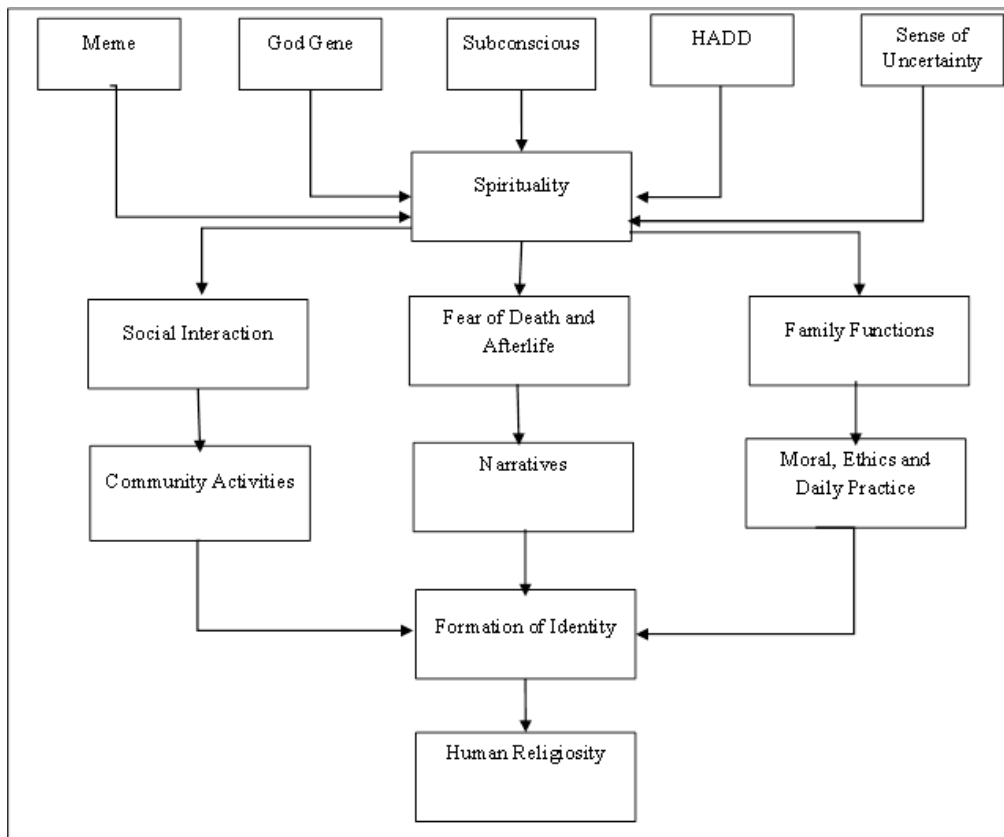


Figure 2: Inheritance of Religiosity

IV. CONCLUSION

The basic premise of the preceding analysis is to find what is the belief system all about and what are the causes of religiosity? Why human being follows a particular belief system? And why are people spiritual beings? We have seen even the atheists are also spiritual. Modern people who even do not follow any religion, are also having a kind of belief system. These belief systems are related to the religiosity of human beings, which are very intricately connected with the human identity system. The basic idea of this chapter is why belief systems are so compelling? The main effort of this chapter is to provide an understanding of the basic parameter and evolutionary scenario of belief systems, along with how belief systems are manifested. The behavioral and cognitive aspects of the belief system indicate that humans get perpetual motivation and intrinsically remain inclined towards their belief, and in the day to day life, they try to acquire strength out of it.

REFERENCES

- [1]. Yelnick J., What Is Religious Belief? Definition & Systems. Retrieved July 30, 2016, from Study.com: <http://study.com/academy/lesson/what-is-religious-belief-definition-systems-quiz.html>.
- [2]. Ferraro G., Cultural Anthropology: An Applied Perspective. Belmont, CA: Thomson Wadsworth, 2008.
- [3]. Marett R R., Anthropology. New York; London: Henry Holt and Company; Williams and Norgate, 1912.
- [4]. Durkheim E., The Elementary Forms of the Religious Life: A Study in Religious Sociology, 1912. London: G. Allen & Unwin; New York, Macmillan.
- [5]. Smith W R, Lectures on the Religion of the Semites, 1889, Port Chester, NY: Adegri Graphics LLC.

A T M Anisuzzaman. "Concept Of Belief And Causes Of Religiosity." *IOSR Journal of Humanities and Social Science (IOSR-JHSS)*, 26(08), 2021, pp. 31-41.