**Debating and Analyzing Religion**

1. The Difference Between Religious Belief and Belief

• Belief is a state in which I can believe that it is raining outside the house, but when I leave the house and it is not raining outside, it means that I was wrong, but I can update the state of my knowledge.

• Religious belief is a state in which I believe in a given state of affairs independently of scientific fact-checking and do not update my knowledge and beliefs in connection with empirical observation or sources of knowledge other than the source of belief.

Therefore, religious belief is a spiritual concept, so the material sphere and other spheres have no influence on this concept.

2. The laws and principles of the spiritual concept of religion are based on deontology - so the criterion for evaluating a given action is not what generates effects (utilitarianism, consequentialism) but whether a given action was taken in accordance with a valid duty and obligation (“the end does not justify the means”).

Therefore:

a) A person who is capable of religious conviction is unable to be persuaded to change his or her mind because his or her understanding of the world is partly based on deontological sources of knowledge, and thus the individual does not undertake to update his or her knowledge on the basis of non-religious sources of knowledge

b) An unbeliever is unlikely to be able to persuade religious people to another point of view, so actions and decisions taken by him may be and are considered by religions as immoral or evil acts (see deontology).

3. Some acts and activities performed by religious persons are performed because they are considered necessary, important or good from the point of view of a given religion - e. g. wearing a given religious attire, practicing a certain number of prayers. Failure to do these things is considered terrible and awful, and therefore insulting to religion.

Therefore, religion is not free, many things are obligatory and you cannot just renounce them when, for example, you are in danger of death or other bad things.

These persons are convinced that these activities are required because of existing general principles of morality and duty, and it is important for these persons that they be part of their daily religious expression.

This is important for such topics as banning religious symbols in public space, its wider secularization etc. because for religious people the spiritual life is at least as important as the temporal life.

4. Religion Is Changeable

Religious rites and practices vary greatly over the course of, say, 500 years within one denomination or one religion.

a) Questions of profession - well, in general, science and the state develop so religion adapts to them, for example, since in Judaism most religious people were farmers in antiquity, now agriculture is no longer so popular, whereas other professions have entered into everyday life, the practice of which is also recognized as religiously worthy.

b) The question of the existence of states and peoples - in connection with the development of the law and order of secular states, religion also adapts to these aspects and interacts with them. Although the spiritual sphere may be more important, it still co-ordinates with the temporal sphere. For example - the pope in the Middle Ages was the most important ruler of the Christian world and it was necessary his permission for coronation, for certain courts, etc. Over time some monarchs failed and the papacy and the Vatican authorities reacted to it. Therefore, religious laws can also be shaped by the secular actions of people and the state - but it must be shown that this change is probable.

c) Influence of other ideologies - religions derive from the development of e. g. philosophy and ideology, for example Christianity is largely based on Greek or Roman philosophy. For example, nationalism can also give a national character to a given religion, as it was, for example, in Spain or the Republic of Poland. These two issues often overlapped, for example through the legitimization of royal authority. So it is quite likely that if a given ideology responds to the needs of a given religion, it will be implemented into the moral principles of a given religion.

5. Who decides the form of religion?

Most often, the leaders and leaders of the clergy of these religions have more power, at least more than the “democratic majority of the faithful. ”

This is due to

a) Closer knowledge of religious texts and greater possibilities for interpreting texts and sources of faith

b) Forming doctrines of faith as shaping the word of God on earth (acting as divine representation on earth).

What is also important, the texts and sources of faith are very often old, very extensive and very diverse. Therefore, it is easy to interpret them in different ways, and so it is easy to make these interpretations dependent on a different ideology of the interpreter.

Different manifestations of such interpretations:

a) Main - probably created by the heads of a given church or religious group, affects most people, but probably quite general

b) Local - taking into account local needs and specificities

c) Mainstream - the general interpretation and view of the matter by the majority of the public

d) Sectarian - probably very accurate and exclusive

What's important?

A) The most probable changes in religion are when already in a given aspect and dimension in the past changes have been made (argumentation by analogy)

B) Characteristics of the incentives of people interpreting the sources of faith and why they are likely to change something

C) Scale of people affected by a given change - there is a difference between the sermon ex cathedra of the pope and speaking out by the London imam

6. The Variety of Religions

Every major religion has its factions - e. g. Christianity is divided into Catholic, Orthodox, Mormon, Evangelical, Anglican etc. And these denominations are also divided - Catholics have Roman Catholic, Armenian, Greek Catholic etc.

In general - the point is that within one religion there are different leaders and different levels of interdependence in terms of doctrine, religious practices, interpretation of sources of faith, etc.

In practice, this means the level of orthodoxy and the number of rules you have to follow as an individual.

How to argue these social groups?

For example:

a) Ultra-orthodox - the least susceptible to change, probably nothing will change

b) Orthodox - the question of how much change will take place in them, how easy it is to apply to them, how leaders of these groups affect these groups

c) Religious people but also close to the state - often appearing clash is the separation of the state and the public sphere from the church; the analysis of such a group is primarily to show where they can gain thanks to the split of the state and the church and where they can lose and which trade off is best for them

d) Religious liberals - well they are probably not affected somehow very, very often loosely approach to such changes or interpret the sources of faith on their own

Why the analysis?

The stratification of these groups is primarily intended to show which group is most likely to change and how the topic of debate affects those groups the most.

7. The reasons why religious persons consider the spiritual life at least as important as the temporal life:

a) The concept of heaven and hell - in most religions there is a place to which you will go after death and what gives you this place depends on the religious deeds which the person performed during life - e. g. if religiously moral is the absence of sexual relations outside the institution of religious marriage, then for observing it there is a greater chance that you will go to a good place, i. e. your soul will be saved - it is a source of meaning and happiness for that person

b) Relation to deceased ancestors - in most religions the will and opinion of the deceased remains undisputed and is given a spiritual meaning, since these persons are forever incorporated into the world of the dead and are believed to have been saved by their deeds, and thus gained eternal life. Therefore, it is very likely that a life similar to that of these people guarantees the same eternal life. Examples of this are multigenerational traditions or the lives of saints, which give a ready outline of how we should live in order to gain salvation.

c) Justice - in most religions moral codes explain that if an individual has access to injustice in earthly life, then all will be accounted for after death, e. g. in the Last Judgment in the Catholic religion. This means that even if bad things happen to you in the earthly life, even if it is the death of you or your loved ones, in the afterlife, in the spiritual life, you will be compensated, very often understood in proportion. Thus, temporal suffering is often proposed as a counterweight to the super-spiritual life.