FOUNDATION OF RELIGIOUS BELIEFS: A SCIENTIFIC AND TECHNOLOGICAL ANALYSIS

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Abstract---

Religion is a Natural-Sociological phenomenon. It based upon creeds or beliefs. Science and technology as an inseparable and organic part of society. Scientific and technological activities refers to the elucidation of unknown phenomena, and to the creation of new knowledge through the discovery of new natural laws and principles, and the new knowledge obtained is then utilized in the real society. The essence of this article is how science and technology contributes to society is the creation of new knowledge, and then utilization of that knowledge to boost the prosperity of human lives, and to solve the various issues facing society.

KEYWORDS---Religious Beliefs**,** Technological Society, Harvard Program, Electronic culture, Robot Kami.

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Intro--Over the past two decades, the Internet has evolved from the exclusive domain of technologies to a near ubiquitous aspect of everyday life. Religion and the media seem to be ever more connected as we move further into the twenty-first century" The study of religion describes, analyses and compares how certain human beings do in fact express their faith in terms of particular scriptures, religious figures, sacred rituals, community solidarity, etc. It also demonstrates how all these explicitly religious phenomena may relate to other aspects of people's lives. It also aspires to address the questions in a manner that is even- handed, objective and based on evidence that may be checked by any competent inquirer, and non-committal on claims to divine revelation and authority.

Religion is a word analogous to 'politics' or 'society'. It is not a 'thing' with uniform characteristics, but a collective term for a diverse range of beliefs, practices and institutions. By means of a range of different dimensions (including symbols, rituals, practices and forms of community), religions promise to bring people into relation with a dimension of life which is portrayed and perceived as more real, more powerful and more meaningful than everyday experience, and which provides a template for interpreting that experience and providing orientation within it. Although it is common to define religion in terms of belief in a supernatural being, such a definition is narrow, and excludes many forms of religious commitment worldwide.

Religion offers a framework for technology to develop in a particular direction. It was the dominant belief in the middle ages, which was inherited from Ptolemy that made scientist consider the world as earth centric. It was however the Religion/Philosophical outlook mainly that of Copernicus to consider a sun centered universe. It would take an invention, a practical artifact, to prove the 'correctness' of this latter theory. Religion also provides a metaphysical model for technology to be understood in. Religion, in its broad vision offers such an outlook. It offers a rich cosmological vision that encompasses all that is known, seen and unseen, believable and unbelievable. Some of these cosmological doctrines that religion offers are beyond question; if science does question the validity of such doctrines it could have a detrimental effect on inquiry in such issues. Galileo (1564-1642) questioned the earth centric view of the universe was branded a heretic and condemned after a long trial in 1633. In other parts of the world where earth-centric universe was not a core doctrine it was a non-issue. Scientific and technological

activities refers to the elucidation of unknown phenomena, and to the creation of new knowledge through the discovery of new natural laws and principles, and the new knowledge obtained is then utilized in the real society. The essence of how science and technology contributes to society is the creation of new knowledge, and then utilization of that knowledge to boost the prosperity of human lives, and to solve the various issues facing society.

Foundation of Religious Beliefs—The Humans are Social Beings. The species *Homo sapiens* developed so-called belief systems. These are sets of beliefs reinforced by culture, theology, and experience and training as to how the world works cultural values, stereotypes, political viewpoints, etc. Grammatically the verb "believes" is transitive, like "kicks" or "drives". We say "He believes it" just as we say "He kicks it," "He drives it." This circumstance could tempt one to think of belief as an activity, which we saw it is not. But it can still raise a philosophical question as to the nature of the objects of belief. Beliefs are often considered as convictions or as religious beliefs, but as scientists, there are also philosophical beliefs relating to the sphere of daily life. As humans, we tend to use all these belief systems to varying degrees to cope with events in our lives. Ultimately we need the world to make sense at some level. Therefore, those areas where that "sense of reality" is most challenged will tend to be the areas in which the most controversies exist. Reward and punishment is prevalent in Abrahamic religions as well as in some Eastern religions. According to the Wyclife Dictionary of Theology, it is plain from the Bible that sin will be punished. In Hinduism, a basic concept is that of Karma -the accumulated sum of one's good or bad deeds. More generally, in Buddhism and the Hindu traditions, the state in which one is reincarnated may depend on ones ethical behavior in the present life.

Most of the religions of the world are book dependent. For Hinduism, the Vedas are the fundamental source, Geeta, Smṛ ti, etc. Theravada Buddhism also has Astangik-Marga from Tripiṭ aka, and Christianity has the Bible, and Islam has the Quran. Each of these books determines the respective path as ultimate, leaving no place for reason or questioning. These systems are closed systems and hence there is not much room for reconciliation. The teachings and sayings consisting in these books consolidate and design the creeds and beliefs. Creed is interpreted to mean "religious creed" or "religion". It is defined as a professed system and confession of faith, including both beliefs and observances or worship. A belief in a God or gods, or a single Supreme Being or deity is not a requisite.

Belief system has the appropriate properties, and through them social significance. Some characteristics of belief systems are:

- Beliefs and symbols.
- Powerful experiences and emotions.
- Social identity and community.
- Texts and traditions.
- Orientating beliefs, values and commitments.
- Practices, including ritual practices.
- 'Supernatural' or 'super-social' relationships, in other words relationships with, for example, a God, gods, ancestors, spirits, and evil spirits.
- Personal commitment is one of most observable and interesting features of an ideology. If it were not for the fact of personal commitment, belief systems could not have strong social consequences, and it has not interesting the study of social systems.
- Belief systems have an existence that is independent of the believers who experienced the commitment. The believers do not contain the belief system; in fact, he is unlikely to be aware of more than a small part of it and, knowingly or unknowingly, he must take the rest of the belief system on faith.
- Psychological mechanisms such as cognitive congruence may help explain individual commitment, but they do not necessarily explain the connectedness of a belief system in human society.
- The life span of a belief system is potentially longer than the life span of believers.
- Belief systems vary almost infinitely in substantive content.
- System, and as such, they may play an unusual role which is not typically to be found in the concepts of straight knowledge systems.
- Belief systems often include representations of alternative worlds, typically the world as it is and the world as it should be. Revolutionary or Utopian belief systems especially have this character. The world must be changed in order to achieve an idealized state, and discussions of such change must elaborate how present reality operates deficiently, and what political, economic, social (etc.) factors must be manipulated in order to eliminate the deficiencies.

Some of these are more important in some religions than others. Attempts to single out which aspects 'really' count are always normative and often ethnocentric. The only reality we can know is the one that consists of the constructs we have created. Values, beliefs and experiences are all constructs – values are constructs that we hold as important; beliefs are constructs that we hold to be true; and experiences are constructs about reality. The way in which we see and experience the world–our world view–depends on how we interpret the outer world of nature, things and people, and also on our level of consciousness, which in turn depends on our value priorities. helps people make the transition from one world view to another.

Impact of Science and Technology on Religious Beliefs—Technology plays a distinctive role in our understanding of ourselves and our common histories. Technology was a thoroughly cultural phenomenon from the outset, acting as the expressions, creations of outlooks, and aspirations we pretend it merely demonstrates.

Technical activity is the most primitive activity of man. There is the technique of hunting, of fishing, of food gathering; and later of weapons, clothing, and building. And here we face a mystery. What is the origin of this activity? It is a phenomenon which ad- mits of no complete explanation. By patient research, one finds areas of imitation, transitions from one technical form to another, examples of penetration. But at the core there is a closed area- the phenomenon of invention. The East: passive, fatalist, contemptuous of life and action; the West: active, conquering, turning nature to profit. These contrasts, so dear to popular Sociology, are said to result from a difference in religion: Buddhism and Islam on the one hand; on the other, Christianity, which is credited with having forged the practical soul of the West. These ideas are hardly beyond the level of the rote repetitions found even in the works of serious historians. It is not for me to examine religious doctrines in themselves or as absolute if unrealized dogma, but rather to interpret them sociologically. There is a world of difference between dogma and its sociological application.

The West is making a prodigious advance in technique at the present, and the West is traditionally Christian. Nor can it be maintained that Christianity is a negligible factor in that advance. How- ever, there were several distinct historical periods in the West. The West was officially Christian until the fourteenth century; thereafter, Christianity became controversial and

was breached by other influences. What do we find, from a technical standpoint, in the so-called Christian era, the period from the fourth to the fourteenth centuries, the "*Sociological Moment*"?

Harvard Program on Science and Technology to take its expertise in the modern arts back along the chronological axis of history sufficiently far to get a perspective on the systems approach applied to technology itself. Technological change is not, however, a new phenomenon. Although the system hunts for stability and, if the feedback from the environment remains steady will tend toward a diminishing oscillation in technique as the tradition becomes set, the input from the environment is never completely free from change. Geology has seen to that, for the end of the glacial poch forced massive technological change and systems innovation on *Homo sapiens*, making him into the innovating animal. When his ecological niche changes, the feedback into his culture computer tells him something is out of balance, and he responds not only with change but also with a search for a new equilibrium adapted to the changed condition. In this way the stability of culture and the pressure for change brought about by a fluctuation in the environment (including the changes induced by the impinging human population itself) form a tension out of which comes adaptation.

Firstlly, Religious beliefs and science have sometimes contradiction between them. For example, in beginning it is believed that Sun is revolved around the Earth, but now it is believed that the Earth is revolves around the Sun. after long struggle it is patched-up and make this theory the Earth is revolves around the Sun and accepted by both, now it is a undoubtedly scientific and religious belief.

According to Triad theory of Hegel this world or any phenomena evolutes or developed in three phase; First is Negation of a thing, idea or existence; Second is affirmation of a thing, idea or existence; and Finally, evolution of a phenomena. Similarly in the beginning of religion strongly opposed the scientific revolution, as Science rejects the postulates of Religion. But after invention of printing press, the religious beliefs was aired then religion tie-up with the science and make no any further distinction. Now with the help of printing press religion reaches at the lowest level of society and makes strong mark.

Secondly, Entertainment media is a strong mode of consolidating of these beliefs. Firstly, religious beliefs are the subject of mock by these groups, and then by the means of economies

they become the tools of earnings. Every T.V. channel is ready to broadcast the program of these types. This process is known as Re-producing of older values. Through the television, an idea is widely spreads in no time over the world, this is why all the peoples of every religion is shares their common beliefs and value-system worldwide; either this is Christian of U.S.,Canada or Russia; or a Muslim of Gulf, Pakistan or Western World; and same for other religion. One more thing that is the repeation of same thing acts more psychological strong. In modern age of economic crash and rush, a house-hold has no sufficient time to read a scripture or know about religious personality; for this, T.V. serials are the best methods of knowledge. They can see at the time of dinner or breakfast.

Thirdly, creative technology makes religions more interesting. Human are the aesthetic creature. He likes more interesting and artistic work. He always tends towards new creative things. Adobe Photo Shop, CaDD, visual animation makes things more creative and attractive. Paintings, Animation of Gods and other deities, make an aesthetical mark in human's mind. Now small children very fond of these animated stories of hero's. Here, Religious Beliefs are fostering and enriching through the process of entertainment.

The growth of the Internet and the World Wide Web is one example of how electronic media provide new opportunities for communication. The Internet is being used to strengthen the faith, spiritual growth, and the faith of the members; to evangelize and perform missions in communities around the world; and to perform a variety of pious and practical everyday activities. E-mail serves as a binding element, flowing in all directions, communicating fellowship and faith activities, and reaching out to other faith communities.

Across the Internet, chat rooms and bulletin boards are providing new ways for seekers to understand old religion, and believers are re-examining ideas of faith, religion, and spirituality. As a result, "Every single religious group is having to reassess how to be whom they are in the new "*electronic culture*". Membership at Beliefnet.org entitles the user to access tools for building a Web site for the respective house of worship obtain a free e-mail address; shop for spiritual and religious merchandise; post thoughts and ideas on the message boards; create a prayer circle for someone in need; join small group dialogues and seminars; and celebrate a birth, wedding, or life passage with interactive celebration and memorial pages. Subpages for the site

include Community, Religions, Spirituality, Morality & Culture, Inspiration, Family & Life Events, Charity & Service, News, and Columnists.

In the U.S., many researchers' perspectives stem from a Christian tradition emphasizing the need to transcend human life through the coming of God's Kingdom and the immortalization of human souls in resurrected bodies purified of their earthly nature. According to American technology, Purpose and salvation are common aspects of American technology. Euro-American technology grew out of the mechanical arts studied in medieval monasteries, from which it absorbed theological tendencies. Recently innovation of sacred Robotics in Japan is revolutionary action in solidarity of faith and beliefs. Buddhism and Shinto afford sanctity to robots: robots are blessed, take part in cosmic salvation history, and are accordingly welcome in Japanese society. The sacred significance of the natural world in Shinto and the positive outlook on human life provided by Buddhism help explain the Japanese acceptance of robots in their midst and—especially—their quest to engineer humanoid machines. Shinto advocates the equality of gods, nature and human beings. The fundamental unit of the sacred in Shinto is the Kami. Kami can be the entities of mythology, the objects of shrine worship, aspects and objects of the natural world, and even human beings. All that which stands out, which inspires awe, is Kami. This is the rebuilding of faith. Sacralization of the natural world and human technology in Shinto and the positive spin given to human life in Shinto and Buddhism promote the development of robotic engineering and the glorification of the humanoid robot in Japan.

Here some scientific tools are given below which are very useful to enhancing the faith and beliefs of a religion or religious group---

Software Agents or "Bots."--- Bots are software tools for retrieving and managing information from remote sites on the network. A religious group has a number of projects already under way to exploit software agents. These tools can perform statistical analysis, resource discovery, network maintenance, and updating and can provide "mirroring" of information. More sophisticated bots can be self-configuring and can make decisions on how to refine searches based on their own search experience.

Data mining---Database applications that automatically search for new patterns or new relationships in a large amount of data offer possibilities for improved intelligence functions,

maintenance, personnel, and other activities. Combined with software agents, data mining would enhance and accelerate the tasking, processing, evaluation, and dissemination (TPEDS) process used in the intelligence community.

Collaborative virtual workspace---Group-to-group communications networks can bring people together in real time, regardless of their physical location, for large-scale distributed meetings, collaborative work sessions, and training, using large-format displays and "intelligent" meeting rooms.

The centerpiece of the revolution in religious affairs is the shift from Texts-centric missionarism to network-centric Publicity. Many efforts are under way to incorporate information technologies into religious operations. Future religious operations will involve extensive networks of sensors, databases, command, control, and analytical capabilities that provide information directly to the devotee or religious groups and to smart priest on an immediate, real-time basis. Computing and network innovations will allow for seamless, real-time connections between the authority and devotee. Data from sensor platforms such as remote sensing satellites or Google God automatically processed and referenced against existing databases located hundreds or thousands of miles away, could be communicated directly to the religious groups. The physical dispersal of authority need not degrade faith and devotion.

Conclusion---Accelerating technological change is not just the stuff of science fiction, nor is it relegated only to technology communities. Increasingly it is affecting every aspect of global civilization and every religious community. It will enable not only profoundly positive advancements for mankind but also new modes of harmony of religions and tools for malicious behavior. It may also have contradictory effects on the future security environment. For example, while it will likely flatten the world economically, socially, politically, and militarily, it could also increase wealth inequality and social stress. A religion cannot afford to be unprepared for its consequences. The successful religions, countries, organizations, and individuals of the future will be those that can continually sense and adapt to a constantly changing global landscape. For any religion to remain the world's preeminent binding force, it must redefine its culture and organizational processes to become more networked, nimble, and knowledge-based. It must view technological change not only as improvements in capabilities but also as the organic evolution of a new cross-domain environment whose influence will be pervasive.

We do know that Technology is necessary for human survival. Worst still, technology misused, it may well lead to total human destruction, if not total annihilation of the world that we inhabit. Strangely there are humans that using religion, doomsday seers, want to accomplish exactly that.

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