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Getting to grips with the sacred and the profane

I refer in my reflections to those traditions of research in the study of religion that were initiated by Max Weber. This does not mean, naturally, that I consider all of his generalisations and appraisals totally relevant. However, some of them at least are of interest to me, and provide inspiration for my research into religion and religiosity. What I recognise as particularly significant is Weber's treatment of different religions and different forms of religiosity as the kind of product of human activity which, firstly, was and is the collective product of numerous different social groups, that secondly it has adopted significantly different forms in different places and at different times, and thirdly that in western culture at least the leitmotif of this process was and continues to be the aspiration to achieve as great a rationality as possible.

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