



Why Ritual

Folklore Society (Great Britain)



Why Ritual:

Coping Rituals in Fearful Times Jeltje Gordon-Lennox, 2022-03-13 This collection of articles reveals ritual to be a unique and powerful asset in healing trauma and broken relationships Each contribution offers insights on how in the face of uncertainty threat and dislocation human beings feel compelled to do something usually with or for others to alleviate their anxiety fears and sense of powerlessness The editor and authors demonstrate how the imaginative processes at the heart of ritualmaking contribute to self and group regulation by healing and mitigating the negative impact of trauma on individuals collective groups and even global systems The authors are a group of remarkable scholars researchers and practitioners who represent a diverse range of disciplines and subfields including archaeology Chinese studies digital culture ecological science philosophy psychology psychotherapy the politics of memory and the preservation of cultural heritage in wartime ritual anthropology social research physics research on traumatic stress and peace studies Students and researchers across the social and behavioural sciences will find this volume useful

The Rituals Of Dinner Margaret Visser, 2012-06-26 This is the book on the way we eat Solidifying her standing as a preeminent observer and scholar of everyday life Margaret Visser takes on the sweeping history of table manners from the civilizations of ancient Greece and medieval Europe to the way that technology has altered and continues to alter our behaviour over dinner She writes of everything from cultural idiosyncrasies around preparation and consumption to the surprising origins of tableware forks took eight centuries to become common utensils the plate began as a four day old slice of bread Blending folklore history and humour this is a feast of fact and observation on one of our most primal rituals the meal

Why God Won't Go Away Andrew Newberg, M.D., Eugene G. D'Aquili, 2008-12-10 Why have we humans always longed to connect with something larger than ourselves Why does consciousness inevitably involve us in a spiritual quest Why in short won't God go away Theologians philosophers and psychologists have debated this question through the ages arriving at a range of contradictory and ultimately unprovable answers But in this brilliant groundbreaking new book researchers Andrew Newberg and Eugene d Aquili offer an explanation that is at once profoundly simple and scientifically precise the religious impulse is rooted in the biology of the brain Newberg and d Aquili base this revolutionary conclusion on a long term investigation of brain function and behavior as well as studies they conducted using high tech imaging techniques to examine the brains of meditating Buddhists and Franciscan nuns at prayer What they discovered was that intensely focused spiritual contemplation triggers an alteration in the activity of the brain that leads us to perceive transcendent religious experiences as solid and tangibly real In other words the sensation that Buddhists call oneness with the universe and the Franciscans attribute to the palpable presence of God is not a delusion or a manifestation of wishful thinking but rather a chain of neurological events that can be objectively observed recorded and actually photographed The inescapable conclusion is that God is hard wired into the human brain In Why God Won't Go Away Newberg and d Aquili document their pioneering explorations in the field of neurotheology an

emerging discipline dedicated to understanding the complex relationship between spirituality and the brain Along the way they delve into such essential questions as whether humans are biologically compelled to make myths what is the evolutionary connection between religious ecstasy and sexual orgasm what do Near Death Experiences reveal about the nature of spiritual phenomena and how does ritual create its own neurological environment As their journey unfolds Newberg and d Aquili realize that a single overarching question lies at the heart of their pursuit Is religion merely a product of biology or has the human brain been mysteriously endowed with the unique capacity to reach and know God Blending cutting edge science with illuminating insights into the nature of consciousness and spirituality Why God Won t Go Away bridges faith and reason mysticism and empirical data The neurological basis of how the brain identifies the real is nothing short of miraculous This fascinating eye opening book dares to explore both the miracle and the biology of our enduring relationship with God

Ritual and Symbol in Peacebuilding Lisa Schirch,2005 Annotation Schrich argues that examples of peacebuilding often center on the serious rational negotiations and formal problem solving efforts in conflict situations but that what truly bonds adversaries and helps achieve peace are the symbolic non verbal ritual Yet these are often overlooked as deliberate components of peace negotiations

Institutes of Canon Law Robert Owen,1884 Why Religions Matter John Bowker,2015-03-30 John Bowker demonstrates why we need to examine both negative and positive aspects of religion to understand religion in the modern world

The Bibliotheca Sacra ,1898 **Church Treasures: Five Sermons Preached at S. Barnabas, Oxford, Etc. [By Edward King and Others.]** ,1875 **The Masonic Review** ,1873 *Publications* Folklore Society (Great Britain),1925 **Ecclesiastical Reform. Eight essays by various writers. Edited by O. Shipley** Orby SHIPLEY,1873 **Bibliotheca sacra** ,1898 **The Catholic University Bulletin** ,1901 **Xhosa Beer Drinking Rituals** P. A. McAllister,2006 The consumption of indigenous beer is a widespread and long standing feature of many African societies a practice of both historical and contemporary significance Among the rural Xhosa speaking people of South Africa s Eastern Cape province maize beer became increasingly important in the context of early twentieth century colonialism and a range of new beer drinking rituals developed This coincided with state neglect of black rural areas and with economic and demographic changes that led to the emergence of co operative relations within neighbourhood groups as a vital element of homestead production With the entrenchment of the apartheid regime from the late 1940s onward the maintenance of a rural homestead agricultural practices and an agrarian lifestyle became one way to resist the injustices of apartheid and fuller incorporation into the wider society In this respect beer rituals became a crucial mechanism through which to develop and maintain rural social and economic relations to inculcate the values that supported these and to provide a viable though fragile view of the world that afforded an alternative to the disillusionment and suffering associated with black urban areas Using an anthropological analysis based on a combination of Bourdieu s practice theory with the anthropology of performance this book demonstrates the way beer drinking rituals worked towards these aims the various types of rituals

that developed and how they sought to instill a rural Xhosa habitus in the face of almost overwhelming odds This book is part of the Ritual Studies Monograph Series edited by Pamela J Stewart and Andrew Strathern Department of Anthropology University of Pittsburgh Named a 2006 Outstanding Academic Title by CHOICE Magazine This vivid comprehensive study of patterns and variations within a single society makes the subject come alive as few other studies have done CHOICE Magazine McAllister's focus on the community building role of beer drinking rituals in Xhosa society greatly contributes to the growing body of anthropological literature on alcohol This book is a must read for serious scholars of African anthropology colonial and postcolonial studies Journal of Anthropological Research This is a respectful book about beer drinking and this respect is inherent in the author's attitude toward research Patrick McAllister discovered while researching labour migration and ritual that he should be led by what Xhosa considered as ritual and not what the researcher defines as ritual From this new perspective the importance of beer drinking became obvious and this gives the book the hallmark of good anthropological work we get to know the logic of a society that is very different from our own Development and Change Overall the book interprets beer drinking rituals with anthropological acumen and it succeeds in revealing how these individual rituals adapt to and reflect broader historical changes Modern African Studies I came to this book expecting a useful monographic account of beer drinking and labour migration in the Shixini district in the Eastern Cape perhaps pulling together material previously scattered in several publications The book does indeed provide this but in fact delivers much more Despite my familiarity with much of the ethnographic material I found it fascinating reading Journal of Southern African Studies McAllister shows with a great deal of finesse how to take a small scale study and use it to cast light on a much broader set of topics McAllister provides a deep ethnography that builds upon the work of earlier ethnographers of Xhosa speakers including Philip Mayer and Monica Wilson Like that of his predecessors his work shows a profound respect and affection for rural culture and the people who practice it H SAfrica

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Table of Contents Why Ritual

1. Understanding the eBook Why Ritual
 - The Rise of Digital Reading Why Ritual
 - Advantages of eBooks Over Traditional Books
2. Identifying Why Ritual
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Why Ritual
 - User-Friendly Interface
4. Exploring eBook Recommendations from Why Ritual
 - Personalized Recommendations
 - Why Ritual User Reviews and Ratings
 - Why Ritual and Bestseller Lists
5. Accessing Why Ritual Free and Paid eBooks
 - Why Ritual Public Domain eBooks
 - Why Ritual eBook Subscription Services
 - Why Ritual Budget-Friendly Options
6. Navigating Why Ritual eBook Formats

- ePub, PDF, MOBI, and More
- Why Ritual Compatibility with Devices
- Why Ritual Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Why Ritual
 - Highlighting and Note-Taking Why Ritual
 - Interactive Elements Why Ritual
- 8. Staying Engaged with Why Ritual
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Why Ritual
- 9. Balancing eBooks and Physical Books Why Ritual
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Why Ritual
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Why Ritual
 - Setting Reading Goals Why Ritual
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Why Ritual
 - Fact-Checking eBook Content of Why Ritual
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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