

Mary Douglas Purity And Danger

Mary Douglas

Purity and Danger Mary Douglas, 2003 In this classic work Mary Douglas identifies the concern for purity as a key theme at the heart of every society. She reveals its wide-ranging impact on our attitudes to society, values, cosmology and knowledge.

Mary Douglas: Purity and danger Mary Douglas, 2003

An Analysis of Mary Douglas's Purity and Danger Pádraig Belton, 2018-02-21 Mary Douglas is an outstanding example of an evaluative thinker at work. In *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, she delves in great detail into existing arguments that portray traditional societies as “evolving” from “savage” beliefs in magic, to religion, to modern science, then explains why she believes those arguments are wrong. She also adeptly chaperones readers through a vast amount of data, from firsthand research in the Congo to close readings of the Old Testament, and analyzes it in depth to provide evidence that traditional and Western religions have more in common than the first comparative religion scholars and early anthropologists thought. First evaluating her scholarly predecessors by marshalling their arguments, Douglas identifies their main weakness: that they dismiss traditional societies and their religions by identifying their practices as “magic,” thereby creating a chasm between savages who believe in magic and sophisticates who practice religion.

Purity and Danger Now Robbie Duschinsky, Simone Schnall, Daniel Weiss, 2017-01-12 Mary Douglas's seminal work *Purity and Danger* (Routledge, 1966) continues to be indispensable reading for both students and scholars today. Marking the 50th anniversary of Douglas's classic, the present volume sheds fresh light upon themes raised by Douglas by drawing on recent developments in the social sciences and humanities, as well as current empirical research. In presenting new perspectives on the topic of purity and impurity, the volume integrates work in anthropology and sociology with contemporary ideas from religious studies, cognitive science and the arts. Containing contributions from both established and emerging scholars, including protégées of Douglas herself, *Purity and Danger Now* is an essential volume for those working on purity and impurity across the full spectrum of the social sciences and humanities.

Purity and Danger Mary Douglas, 1966

Purity and Danger Mary Douglas, 2002 In *Purity and Danger* Mary Douglas identifies the concern for purity as a key

theme at the heart of every society. She explains its relevance for every reader by revealing its wide-ranging impact on our attitudes to society, values, cosmology and knowledge.

Purity and Danger Professor Mary Douglas, 2003

Impurity and Sin in Ancient Judaism Jonathan Klawans, 2004 Jonathan Klawans shows how the link between moral impurity and physical defilement, as understood by the ancient Hebrews, can be followed through to St Paul and the Christian era when the need for ritual purity was finally rejected.

Mary Douglas's Purity and Danger Padraig Belton, 2018 Mary Douglas is an outstanding example of an evaluative thinker at work. In *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, she delves in great detail into existing arguments that portray traditional societies as 'evolving' from 'savage' beliefs in magic, to religion, to modern science, then explains why she believes those arguments are wrong. She also adeptly chaperones readers through a vast amount of data, from firsthand research in the Congo to close readings of the Old Testament, and analyzes it in depth to provide evidence that traditional and Western religions have more in common than the first comparative religion scholars and early anthropologists thought.

Natural Symbols Mary Douglas, 2003 First printed in 1970, *Natural Symbols* is Douglas' most controversial work. It represents a work of anthropology in its widest sense, exploring themes such as the social meaning of natural symbols and the image of the body in society. This work focuses on the ways in which cultures select natural symbols from the body and how every natural symbol carries a social meaning. She also introduces her grid/group theory, which she sees as a way of keeping together what the social sciences divide and separate. Bringing anthropology in to the realm of religion, Douglas enters into the ongoing debate in religious circles surrounding meaning and ritual. The book not only provides a clear explanation to four distinct attitudes to religion, but also defends hierarchical forms of religious organization and attempts to retain a balanced judgement between fundamentalism and established religion. Douglas has since extensively refined the grid/group theory and has applied it to consumer behaviour, labour movements and political parties.

Purity and Danger Mary Douglas, 1993

The Concept of 'Ruach Ra'ah' in Contemporary Rabbinic Responsa (1945-2000) Leon Mock, 2021-10-04 The concept of 'Ruach Ra'ah' (Evil Spirit), is extremely rare in the Tanach, but is found much more frequently in post-Biblical rabbinic literature and even more in publications by rabbis of the last two centuries. This study focuses on the quite neglected period of responsa literature after the Second World War until the present. This literature consists of answers given to questions about religious rules. The notion of the 'evil spirit' is strongly connected to the ritual of washing hands in the morning, but also before a meal, in connection with sexual relations and with visiting a graveyard. The washing of hands is supposed to be necessary to ward off bad influences. This ritual can be understood in between mysticism, gender studies, magic and

embodied religion. This book analyses the meaning and role of the 'Ruakh Ra'ah' in a corpus of almost 200 rabbinic orthodox response from 1945-2000. What happens to the term Ruakh Ra'ah in these modern responsa? Does the ritual persist without being associated with the Ruakh Ra'ah, or does the term continue to be linked to the ritual, but reinterpreted in cause of the possible tension between the traditional rabbinic paradigm and the modern scientific knowledge paradigm. The connection between this ritual and the stratification of the (ultra) orthodox society and cosmological representations offers a clue to the rationale of this practice. Questions of identity, gender and community boundaries that divide insiders from outsiders (Jewish and non-Jewish) seem to be related to the discourse in the corpus on this ritual. As the Ruakh Ra'ah stands at the intersection between magical perceptions, religion (ritual), and premodern science (medicine) it is suitable as a possible test case for the way in which modern rabbinic responsa deal with other archaic terms and concepts that are related or comparable to the Ruakh Raah. This book is relevant to the debate on the relation of religion to the modern world as it provides insights into the ways contemporary believers deal with the modern world, and the various mechanisms to deal with potential discrepancies.

The Song of Songs and the Fashioning of Identity in Early Latin Christianity Karl Shuve, 2016 In this work, Karl Shuve provides a new account of how the Song of Songs became one of the most popular biblical texts in medieval Western Christianity, through a close and detailed study of its interpretation by late antique Latin theologians. It has often been presumed that early Latin writers exercised little influence on the medieval interpretation of the poem, since there are so few extant commentaries from the period. But this is to overlook the hundreds of citations of and allusions to the Song in the writings of influential figures such as Cyprian, Ambrose, Jerome, and Augustine as well as the lesser-known theologian Gregory of Elvira. Through a comprehensive analysis of these citations and allusions, Shuve argues that contrary to the expectations of many modern scholars, the Song of Songs was not a problematic text for early Christian theologians, but was a resource that they mined as they debated the nature of the church and of the virtuous life. The first part of the volume considers the use of the Song in the churches of Roman Africa and Spain, where bishops and theologians focused on images of enclosure and purity invoked in the poem. In the second part, the focus is late fourth-century Italy, where a new ascetic interpretation, concerned particularly with women's piety, began to emerge. This erotic poem gradually became embedded in the discursive traditions of Latin Late Antiquity, which were bequeathed to the Christian communities of early medieval Europe.

The Rites of Passage Arnold van Gennep, 2019-05-24 This classic work of anthropology explores the transitional stages of an individual's life and the societal rituals involved. Arnold van Gennep's masterwork, *The Rites of Passage*, has been a staple of anthropological education for more than a century. First published in French in 1909, and translated into English by the University of Chicago Press in 1960, this landmark book explores how the life of an individual in any society can be understood as a succession of transitions: birth, puberty, marriage, parenthood, old age, and, finally, death. Van Gennep's

great insight was discerning a common structure in each of these seemingly different transitions, involving rituals of separation, liminality, and incorporation. With compelling precision, he set out the terms that would both define twentieth-century ritual theory and become a part of our everyday lexicon. This new edition of his work demonstrates how we can still make use of its enduring critical tools to understand our own social, religious, and political worlds, and even our personal and professional lives. In his new introduction, Pulitzer Prize-winning historian and anthropologist David I. Kertzer sheds new light on van Gennep, on the battles he fought, and on the huge impact the book has had since publication of the first English edition. With a new introduction by Pulitzer Prize-winner David I. Kertzer

Conspiracy U Scott A. Shay, 2021-10-05 In *Conspiracy U*, Shay presents a case study of his alma mater, Northwestern University, in order to challenge the proliferation of anti-Zionist conspiracy theories championed on college campuses by both the far right and far left. Shay tackles the thorny question of how otherwise brilliant minds willingly come to embrace and espouse such patent falsehoods. He explains why Zionism, the movement for Jewish national self-determination, has become the focal point for both far-right and far-left conspiracy theories. His keen analysis reveals why Jews serve as the canary in the coal mine. *Conspiracy U* delivers an urgent wake-up call for everyone who cares about the future of civil society and is concerned that universities today are failing at teaching students how to strive for truth but rather guiding students to blindly trust theories driven by ideology. The book provides a roadmap for reform based on universal moral and intellectual standards and offers a way out of the culture wars that are ripping America apart.

Nonviolent Story Robert R. Beck, 2009-03-01 What do the gospels contribute to our understanding of nonviolent versus violent means of conflict resolution? Many biblical scholars contend that the gospels have little to say on this subject. Others seek answers in ethical principles found in Jesus's teachings, which may or may not be interpreted as accepting or rejecting violence. In *Nonviolent Story* Robert Beck proposes a new way of reading the Gospel of Mark, one that points to a challenging message of nonviolent resistance as reflected in the story of Jesus's life and ministry. According to narrative analysis, the message of the Gospel is found in the structure of the story itself. Beck contends that the narrative form of Mark's gospel portrays Jesus as a protagonist who does not avoid conflict, but enters into it without himself resorting to violence. He thus serves as a model of the nonviolent resistance that inspired Gandhi and Martin Luther King, Jr. By using literary analysis to explore Mark's gospel, Beck opens up a counter-story that challenges the prevailing American cultural myth of constructive violence. Beck uses the Western tales of Louis L'Amour as the narrative essence of this pop mythology--and the total opposite of the story told by Mark.

The Sea Can Wash Away All Evils Kimberley Christine Patton, 2007 Kimberley Patton examines the environmental crises facing the world's oceans from the perspective of religious history. Much as the ancient Greeks believed, and Euripides

wrote, that the sea can wash away all evils, a wide range of cultures have sacralized the sea, trusting in its power to wash away what is dangerous, dirty, and morally contaminating. The sea makes life on land possible by keeping it pure. Patton sets out to learn whether the treatment of the world's oceans by industrialized nations arises from the same faith in their infinite and regenerative qualities. Indeed, the sea's natural characteristics, such as its vast size and depth, chronic motion and chaos, seeming biotic inexhaustibility, and unique composition of powerful purifiers-salt and water-support a view of the sea as a no place capable of swallowing limitless amounts of waste. And despite evidence to the contrary, the idea that the oceans could be harmed by wasteful and reckless practices has been slow to take hold. Patton believes that environmental scientists and ecological advocates ignore this relationship at great cost. She bases her argument on three influential stories: Euripides' tragedy *Iphigenia in Tauris*; an Inuit myth about the wild and angry sea spirit Sedna who lives on the ocean floor with hair dirtied by human transgression; and a disturbing medieval Hindu tale of a lethal underwater mare. She also studies narratives in which the sea spits back its contents-sins, corpses, evidence of guilt long sequestered-suggesting that there are limits to the ocean's vast, salty heart. In these stories, the sea is either an agent of destruction or a giver of life, yet it is also treated as a passive receptacle. Combining a history of this ambivalence toward the world's oceans with a serious scientific analysis of modern marine pollution, Patton writes a compelling, cross-disciplinary study that couldn't be more urgent or timely.

Miracle and Magic Andy Reimer, 2002-12-01 Miracle-workers and magicians are difficult characters for contemporary readers of Greco-Roman narratives to comprehend and to distinguish. Hindered both by our modern definitions of miracle and magic, we need to focus our attention on those ancient texts that deal with such characters and their differentiation. Two such texts, the Acts of the Apostles and Philostratus' *Life of Apollonius*, come from quite different religious backgrounds, but demonstrate remarkably similar subtle cultural scripts at play. A detailed investigation of the social interactions in these two narrative worlds brings these characters and their communities alive and reveals how legitimate miracle-workers were distinguished from illegitimate magicians by the Mediterranean population of the Greco-Roman world.

Vulnerability and Valour Jessica M. Keady, 2017-02-23 Jessica M. Keady uses insights from social science and gender theory to shed light on the Dead Sea Scrolls and the community at Qumran. Through her analysis Keady shows that it was not only women who could be viewed as an impure problem, but also that men shared these characteristics as well. The first framework adopted by Keady is masculinity studies, specifically Raewyn Connell's hegemonic masculinity, which Keady applies to the Rule of the Community (in its 1QS form) and the War Scroll (in its 1QM form), to demonstrate the vulnerable and uncontrollable aspects of ordinary male impurities. Secondly, the embodied and empowered aspects of impure women are revealed through an application of embodiment theories to selected passages from 4QD (4Q266 and 4Q272) and 4QTohorot A (4Q274). Thirdly, sociological insights from Susie Scott's understanding of the everyday - through the mundane,

the routine and the breaking of rules - reveal how impurity disrupts the constructions of daily life. Keady applies Scott's three conceptual features for understanding the everyday to the Temple Scroll (11QTa) and the Rule of the Congregation (1QSa) to demonstrate the changing dynamics between ordinary impure males and impure females. Underlying each of these three points is the premise that gender and purity in the Dead Sea Scrolls communities are performative, dynamic and constantly changing.

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