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this article challenges the dominant paradigm of ' inclusive syncretism ' in the study of thai religion. by taking the worship of multi-original deities in the popular spirit-medium cults in contemporary thailand as a case study, it argues that practitioners and specialists working on thai religious studies need to refresh and update their analytical paradigm to incorporate the concept of ' hybridization ' .

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Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand Pattana Kitiarsa This article challenges the dominant paradigm of ' inclusive syncretism ' in the study of Thai religion. By taking the worship of multi-original deities in the popular spirit-

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Since the 1990s, the hybridization of Thai popular religion has been both visible and subtle. It is visible because religiosity has expanded beyond its confined conventional spaces (temples) into the mass media and the marketplace, becoming 'prosperity religion' or 'commercialized religiosity' with symbolic and direct aims to bless the worldly desires guided by capitalist logic.

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Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand . By Kitiarsa, Pattana. Read preview. Article excerpt. Syncretism is a proven analytical model, particularly in studies of Thai Buddhism, but it is neither a perennial nor a flawless one. It cannot be denied that Thai religion by and large has maintained its complex ...

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Beyond Syncretism Hybridization Of Popular Beyond Syncretism: Hybridization of Popular Religion in Contemporary Thailand Pattana Kitiarsa This article challenges the dominant paradigm of 'inclusive syncretism' in the study of Thai religion. By taking the worship of multi-original deities in the popular spirit medium cults in contemporary

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Despite repeated calls for the removal of ' syncretism ' and other terms of mixture from the scholarly lexicon, they remain as widely used as ever, even enjoying a renaissance in fields like science and technology studies. The revivals of terms of mixture in adjacent fields offer potential new uses for the study of religion.

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1. the attempted reconciliation or union of different or opposing principles, practices, or parties, as in philosophy or religion. 2. the merging, as by historical change in a language, of two or more inflectional categories into one, as the use in nonstandard English of was with both singular and plural subjects.

Syncretists - definition of Syncretists by The Free Dictionary

Beyond syncretism: Hybridization of popular religion in contemporary Thailand. Journal of Southeast Asian Studies, 36(3), 461–487. CrossRef Google Scholar. Lee, D. (1972, January–February). ... (1992). Monks and mediums: Religious syncretism in Northern Thailand. Journal of the Siam Society, 80(2), 97–103. Google Scholar ...

Management, Food Preparation, and the Ethical Dimension at ...

Beyond syncretism: hybridization of popular religion in contemporary Thailand Religious groups in the country include Muslims, Christians, practitioners of traditional indigenous religions, syncretists that practice a mixture of Christian and indigenous religions, and others.

This book presents a rethink on the significance of Thai Buddhism in an increasingly complex and changing post-modern urban context, especially following the financial crisis of 1997. Defining the cultural nature of Thai ' urbanity ' ; the implications for local/global flows, interactions and emergent social formations, James Taylor opens up new possibilities in understanding the specificities of everyday urban life as this relates to perceptions, conceptions and lived experiences of religiosity. Changes in the centre are also reverberating in the remaining forests and the monastic tradition of forest-dwelling which has sourced most of the nation ' s modern saints. The text is based on ethnography taking into account the rich variety of everyday practices in a m é lange of the religious. In Thailand, Buddhism is so intimately interconnected with national identity and social, economic and ethno-political concerns as to be inseparable. Taylor argues here that in recent years there has been a marked reformulation of important conventional cosmologies through new and challenging Buddhist ideas and practices. These influences and changes are as much located outside as inside the Buddhist temples/monasteries.

A cutting-edge introduction to contemporary religious studies theory, connecting theory to data. This innovative coursebook introduces students to interdisciplinary theoretical tools for understanding contemporary religiously diverse societies—both Western and non-Western. Using a case-study model, the text considers: A wide and diverse array of contemporary issues, questions, and critical approaches to the study of religion relevant to students and scholars A variety of theoretical approaches, including decolonial, feminist, hermeneutical, poststructuralist, and phenomenological analyses Current debates on whether the term "religion" is meaningful Many key issues about the study of religion, including the insider-outsider debate, material religion, and lived religion Plural and religiously diverse societies, including the theological ideas of traditions and the political and social questions that arise for those living alongside adherents of other religions Understanding Religion is designed to provide a strong foundation for instructors to explore the ideas presented in each chapter in multiple ways, engage students in meaningful activities in the classroom, and integrate additional material into their lectures. Students will gain the tools to apply specific methods from a variety of disciplines to analyze the social, political, spiritual, and cultural aspects of religions. Its unique pedagogical design means it can be used from undergraduate- to postgraduate-level courses.

Demonstrates the inadequacy of the category 'religion' by focusing on the Paraiyars of South India, exploring the complexity of religious belief in marginalized indigenous communities.

Religious diversity is now a social fact in most countries of the world. While reports of the impact of religious diversity on Europe and North America are reasonably well-known, the ways in which Southeast Asia and Asia Pacific are religiously diverse and the ways this diversity has been managed are not. This book addresses this lack of information about one of the largest and most diverse regions of the world. It describes the religious diversity of 27 nations, as large and complex as Indonesia and as small as Tuvalu, outlining the current issues and the basic policy approaches to religious diversity. Southeast Asia and the Pacific Islands are portrayed as a living laboratory of various religious blends, with a wide variance of histories and many different approaches to managing religious diversity. While interesting in their own right, a study of these nations provides a wealth of case studies of diversity management – most of them stories of success and inclusion.

Ghost Movies in Southeast Asia and Beyond explores ghost movies, one of the most popular film genres in East and Southeast Asia, by focusing on movie narratives, the cultural contexts of their origins and audience reception.

A necessary task of missionaries in recent decades has been to help local Christians "inculturate" or "contextualize" their faith, although the criteria for doing so often came from outside the context in which new believers developed their understanding of Christianity. Highlighting the voices of non-Western scholars, this work recognizes the importance of ritual and ceremony in the life of communities that seek to worship God in ways that reflect culturally appropriate responses to Scripture. The contributors -- some of missiology's leading lights -- discuss rituals, beliefs, and practices of diverse peoples, supporting the conclusion that orthodox Christianity is hybrid Christianity.

What is the relationship between syncretism and diaspora? Caodaism is a large but almost unknown new religion that provides answers to this question. Born in Vietnam during the struggles of decolonization, shattered and spatially dispersed by cold war conflicts, it is now reshaping the goals of its four million followers. Colorful and strikingly eclectic, its " outrageous syncretism " incorporates Chinese, Buddhist, and Western religions as well as world figures like Victor Hugo, Jeanne d ' Arc, Vladimir Lenin, and (in the USA) Joseph Smith, the founder of Mormonism. The book looks at the connections between " the age of revelations " (1925-1934) in French Indochina and the " age of diaspora " (1975-present) when many Caodai leaders and followers went into exile. Structured in paired biographies to trace relations between masters and disciples, now separated by oceans, it focuses on five members of the founding generation and their followers or descendants in California, showing the continuing obligation to honor those who forged the initial vision to " bring the gods of the East and West together. " Diasporic congregations in California have interacted with New Age ideas and stereotypes of a " Walt Disney fantasia of the East, " at the same time that temples in Vietnam have re-opened their doors after decades of severe restrictions. Caodaism forces us to reconsider how anthropologists study religious mixtures in postcolonial settings. Its dynamics challenge the unconscious Eurocentrism of our notions of how religions are bounded and conceptualized.

Revitalization of religious and cultural traditions is taking place in nearly all contemporary Asian societies and beyond. This book provides a comparative analysis of the key features and aspirations of revitalization movements and assesses their scope for shaping the future.

Drawing on extensive ethnographic fieldwork in Cambodia, Erik W. Davis radically reorients approaches toward the nature of Southeast Asian Buddhism's interactions with local religious practice and, by extension, reorients our understanding of Buddhism itself. Through a vivid study of contemporary Cambodian Buddhist funeral rites, he reveals the powerfully integrative role monks play as they care for the dead and negotiate the interplay of non-Buddhist spirits and formal Buddhist customs. Buddhist monks perform funeral rituals rooted in the embodied practices of Khmer rice farmers and the social hierarchies of Khmer culture. The monks' realization of death underwrites key components of the Cambodian social imagination: the distinction between wild death and celibate life, the forest and the field, and moral and immoral forms of power. By connecting the performative aspects of Buddhist death rituals to Cambodian history and everyday life, Davis undermines the theory that Buddhism and rural belief systems necessarily oppose each other. Instead, he shows Cambodian Buddhism to be a robust tradition with ethical and popular components extending throughout Khmer society.

