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Valence Bond Theory, Hybrid Orbitals,  
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and Molecular Orbital Theory Beatriz  
Labate - Ayahuasca Shamanism in the  
Amazon and Beyond

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Max Weber Lecture by Peter J.  
Katzenstein (Cornell University), 9  
December 2015 **Chapter 1 Lesson**  
**ENV172**

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sp<sup>3</sup> Hybridization and Bond Angles in

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## Organic Chemistry Basics 2

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Bio 10.1 - Selective Breeding and  
Hybridization *Hybridization 4 - involving  
 $s, p$  and  $d$  orbitals - Chemical Bonding  
And Molecular Structure (Part 18)*

~~Linking War and Political Violence~~

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Lecture 14 -Homi Bhabha and the concept

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of Cultural Hybridity Hybrid Zones \u0026amp; Speciation

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this article challenges the dominant  
paradigm of 'inclusive syncretism' in the  
study of thai religion. by taking the

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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  
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Thailand Pattana Kitiarsa This article  
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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

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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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Thailand . By Kitiarsa, Pattana. Read  
preview. Article excerpt. Syncretism is a  
proven analytical model, particularly in  
studies of Thai Buddhism, but it is neither

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a perennial nor a flawless one. It cannot be denied that Thai religion by and large has maintained its complex ...

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Thailand: Authors: Kitiarsa, P. Issue Date:  
Oct-2005: Citation: Kitiarsa, P. (2005-10).

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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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Date 10/2005 Volume 36 Issue 3 Page

start 461 Page end 487 DOI

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Despite repeated calls for the removal of

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‘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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*Syncretism and Hybridization - Oxford  
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Thailand, it is without flaws. From the  
outside viewer Buddhism do look  
syncretic, a harmony between Theravada

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Thailand, 2005). Unlike magi c monks,  
spirit mediums do not have a formal  
public space where they can gather their

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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

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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*

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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 ...

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Beyond syncretism: hybridization of popular religion in contemporary Thailand  
Religious groups in the country include Muslims, Christians, practitioners of traditional indigenous religions, syncretists



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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-

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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

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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

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variety of everyday practices in a mélange 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

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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

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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

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Of Popular Religion In 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,

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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



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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.

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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

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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.

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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

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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

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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

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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

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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



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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

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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

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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.

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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

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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

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ethical and popular components extending  
throughout Khmer society.

Drawing on recent developments in the comparative study of religion, this book explores the trends of the past sixty years from a global perspective. Each of the ten chapters covers the study of religion in a

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different region of the world, from Europe and the Americas to Asia and the Far East. Topics covered include: local background to the study of religions formation of religious studies in the region important thinkers and writings institutions interregional diversity and interregional connections emerging issues. This book is

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a major contribution to the field of religious studies and a valuable reference for scholars, researchers and graduate students.

This book is a collection of selected papers that were presented at the First International Conference of the Asia-



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Pacific Society for Agricultural and Food  
Ethics (APSAFE 2013), which was held at  
Chulalongkorn University from November  
28 – 30, 2013. The papers are  
interdisciplinary, containing insights into  
food security and food ethics from a  
variety of perspectives, including, but not  
limited to, philosophy, sociology, law,

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sociology, economics, as well as the natural sciences. The theme of the conference was to consider the interplay and balance between food security and food ethics as the world approaches the middle part of the twenty-first century.

The Routledge Handbook of Religions in

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Asia provides a contemporary and  
comprehensive overview of religion in  
contemporary Asia. Compiled and  
introduced by Bryan S. Turner and Oscar  
Salemink, the Handbook contains  
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introduction discusses issues surrounding

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**Orientalism and the historical**  
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discusses the problem of world religions  
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a balance between offering basic information about religious cultures in Asia and addressing the complexity of employing a western terminology in societies with radically different traditions, this advanced level reference work will be essential reading for students, researchers and scholars of Asian Religions,

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