

1. Record Nr.	UNINA9910790320003321
Titolo	Ordinary lives and grand schemes [[electronic resource]] : an anthropology of everyday religion / / edited by Samuli Schielke and Liza Debevec
Pubbl/distr/stampa	New York, : Berghahn Books, 2012
ISBN	1-282-25421-9 9786613814869 0-85745-507-9
Descrizione fisica	1 online resource (174 p.)
Collana	EASA series ; ; 18
Classificazione	LC 29000
Altri autori (Persone)	SchielkeJoska Samuli DebevecLiza
Disciplina	204
Soggetti	Religious life
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Contents; Introduction; Chapter 1 - Divination and Islam: Existential Perspectives in the Study of Ritual and Religious Praxis in Senegal and Gambia; Chapter 2 - Postponing Piety in Urban Burkina Faso: Discussing Ideas on When to Start Acting as a Pious Muslim; Chapter 3 - Everyday Religion, Ambiguity and Homosocial Relationships in Manitoba, Canada from 1911 to 1949; Chapter 4 - 'Doing Things Properly': Religious Aspects in Everyday Sociality in Apiao, Chiloe; Chapter 5 - The Ordinary within the Extraordinary: Sainthood-Making and Everyday Religious Practice in Lesvos, Greece Chapter 6 - Say a Little Hallo to Padre Pio: Production and Consumption of Space in the Construction of the Sacred at the Shrine of Santa Maria delle Grazie Chapter 7 - Going to the Mulid: Street-smart Spirituality in Egypt; Chapter 8 - Capitalist Ethics and the Spirit of Islamization in Egypt; Afterword - Everyday Religion and the Contemporary World: The Un-Modern, Or What Was Supposed to Have Disappeared But Did Not; Contributors; Index
Sommario/riassunto	Everyday practice of religion is complex in its nature, ambivalent and at times contradictory. The task of an anthropology of religious practice is therefore precisely to see how people navigate and make sense of that

complexity, and what the significance of religious beliefs and practices in a given setting can be. Rather than putting everyday practice and normative doctrine on different analytical planes, the authors argue that the articulation of religious doctrine is also an everyday practice and must be understood as such.
