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Chapter 1 : Renaissance Medicine and the Increase of Anatomical Knowledge

*Methods Of Research Into The Prehistoric Manifestations Of Religion [Count Goblet D'Alviella] on www.nxgvision.com
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This is an open access article distributed under the Creative Commons Attribution License , which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. It is based on a systematic review of original data-based quantitative research published in peer-reviewed journals between and , including a few seminal articles published since First, I provide a brief historical background to set the stage. Finally, I discuss what health professionals should do in light of these research findings and make recommendations in this regard. Historical Background and Introduction Religion, medicine, and healthcare have been related in one way or another in all population groups since the beginning of recorded history [1]. Only in recent times have these systems of healing been separated, and this separation has occurred largely in highly developed nations; in many developing countries, there is little or no such separation. The history of religion, medicine, and healthcare in developed countries of the West, though, is a fascinating one. The first hospitals in the West for the care of the sick in the general population were built by religious organizations and staffed by religious orders. Throughout the Middle Ages and up through the French Revolution, physicians were often clergy. For hundreds of years, in fact, religious institutions were responsible for licensing physicians to practice medicine. In the American colonies, in particular, many of the clergy were also physiciansâ€”often as a second job that helped to supplement their meager income from church work. Care for those with mental health problems in the West also had its roots within monasteries and religious communities [2]. In , the Priory of St. Mary of Bethlehem was built in London on the Thames River [3]. In , however, St. Over the years, as secular authorities took control over the institution, the hospital became famous for its inhumane treatment of the mentally ill, who were often chained [5], dunked in water, or beaten as necessary to control them. In later years, an admission fee 2 pence was charged to the general public to observe the patients abusing themselves or other patients [4]. Not long after this, the Quakers brought moral treatment to America, where it became the dominant form of psychiatric care in that country [6]. Psychiatric hospitals that followed in the footsteps of Friends Asylum were the McLean Hospital established in in Boston, and now associated with Harvard , the Bloomingdale Asylum established in in New York , and the Hartford Retreat established in in Connecticut â€”all modeled after the York Retreat and implementing moral treatment as the dominant therapy. It was not until modern times that religion and psychiatry began to part paths. This separation was encouraged by the psychiatrist Sigmund Freud. These writings left a legacy that would influence the practice of psychiatryâ€”especially psychotherapyâ€”for the rest of the century and lead to a true schism between religion and mental health care. That schism was illustrated in by a systematic review of the religious content of DSM-III-R, which found nearly one-quarter of all cases of mental illness being described using religious illustrations [12]. The conflict has continued to the present day. Consider recent e-letters in response to two articles published in *The Psychiatrist* about this topic [13 , 14] and an even more recent debate about the role of prayer in psychiatric practice [15]. This conflict has manifested in the clinical work of many mental health professionals, who have generally ignored the religious resources of patients or viewed them as pathological. Even more concerning, however, is that the conflict has caused psychiatrists to avoid conducting research on religion and mental health. This explains why so little is known about the relationship between religious involvement and severe mental disorders see *Handbook of Religion and Health* [17]. Despite the negative views and opinions held by many mental health professionals, research examining religion, spirituality, and health has been rapidly expandingâ€”and most of it is occurring outside the field of psychiatry. This research is being published in journals from a wide range of disciplines, including those in medicine, nursing, physical and occupational therapy, social work, public health, sociology, psychology, religion, spirituality, pastoral care, chaplain, population studies, and even in economics and law

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journals. Most of these disciplines do not readily communicate with each another, and their journal audiences seldom overlap. The result is a massive research literature that is scattered throughout the medical, social, and behavioral sciences. To get a sense of how rapidly the research base is growing see Figure 1. The graphs plot the number of studies published in peer-reviewed journals during every noncumulative 3-year period from to Google Scholar presents a more comprehensive picture since it includes studies published in both Medline and non-Medline journals. Religion spirituality and health articles published per 3-year period noncumulative

Search terms: Definitions Before summarizing the research findings, it is first necessary to provide definitions of the words religion and spirituality that I am using. For an in depth discussion, including an exploration of contamination and confounding in the measurement of spirituality, I refer the reader to other sources [18 – 20]. Here are the definitions we provided in the Handbook. This often involves the mystical or supernatural. Religions usually have specific beliefs about life after death and rules about conduct within a social group. Religion is a multidimensional construct that includes beliefs, behaviors, rituals, and ceremonies that may be held or practiced in private or public settings, but are in some way derived from established traditions that developed over time within a community. Spirituality is intimately connected to the supernatural, the mystical, and to organized religion, although also extends beyond organized religion and begins before it. Spirituality includes both a search for the transcendent and the discovery of the transcendent and so involves traveling along the path that leads from nonconsideration to questioning to either staunch nonbelief or belief, and if belief, then ultimately to devotion and finally, surrender. Thus, our definition of spirituality is very similar to religion and there is clearly overlap. For the research review presented here, given the similarity in my definition of these terms and the fact that spirituality in the research has either been measured using questions assessing religion or by items assessing mental health thereby contaminating the construct and causing tautological results , I will be using religion and spirituality interchangeably i. The information presented here is based on a systematic review of peer-reviewed original data-based reports published though mid and summarized in two editions of the Handbook of Religion and Health [23 , 24]. How these systematic reviews were conducted, however, needs brief explanation. This is particularly true for ratings of study methodology that are used to summarize the findings below. The systematic review to identify the studies presented in the Handbooks and summarized in this paper was conducted as follows. We utilized a combination of strategies to identify the studies excluding most reviews or qualitative research. Second, we asked prominent researchers in the field to alert us to published research they knew about and to send us research that they themselves had conducted. Third, if there were studies cited in the reference lists of the studies located, we tracked down those as well. All of these studies are described in the appendices of the two editions of the Handbook. Bear in mind that many, many more qualitative studies have been published on the topic that were not included in this review. In order to assess the methodological quality of the studies, quality ratings were assigned as follows. Ratings of each of the more than 3, studies were made on a scale from 0 low to 10 high and were performed by a single examiner HGK to ensure rating consistency. Scores were determined according to the following eight criteria: Cooper emphasized the definition of variables, validity and reliability of measures, representativeness of the sample sample size, sampling method, and response rates , research methods quality of experimental manipulation and adequacy of control group for clinical trials , how well the execution of the study conformed to the design, appropriateness of statistical tests power, control variables , and the interpretation of results. Since scores of 7 or higher indicated higher quality studies, we also compared the scores between the two raters in terms of lower 0 – 6 versus higher 7 – 10 quality. This was done by dichotomizing scores into two categories 0 – 6 versus 7 – 10 and comparing the categories between the two examiners. I now summarize the results of the systematic review described above. In the present paper, I have chosen to cite original reports as examples of the most rigorous studies in each area based on ratings in the Handbooks i. Cited here are both positive and negative studies reporting significant relationships. For some topics, such as well-being and depression, there are too many high-quality studies to cite, so only a few examples of the best studies are provided. Coping with Adversity In the first edition of the Handbook [27],

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we identified studies published prior to the year and studies published between and for a total of studies.

Positive Emotions Positive emotions include well-being, happiness, hope, optimism, meaning and purpose, high self-esteem, and a sense of control over life. Related to positive emotions are positive psychological traits such as altruism, being kind or compassionate, forgiving, and grateful. Of the six highest quality studies, half found a positive relationship [79 – 81]. Again, as with hope, no studies reported inverse relationships. These studies were often in populations where there was a challenge to having meaning and purpose, such as in people with chronic disabling illness. Of the 10 studies with quality ratings of 7 or higher, all 10 reported significant positive associations [86 – 89]. Not surprisingly, these findings are parallel to those of depression below in the opposite direction, of course.

Positive Character Traits With regard to character traits, the findings are similar to those with positive emotions. Admittedly, all of the studies measuring character traits above depend on self-report. Again, however, this has not been found in the majority of studies. Given the importance of depression, its wide prevalence in the population, and the dysfunction that it causes both mental and physical , I describe the research findings in a bit more detail. Although this is a small correlation, it translates into the same effect size that gender has on depressive symptoms with the rate of depression being nearly twice as common in women compared to men. Those who are depressed, without hope, and with low self-esteem are at greater risk for committing suicide.

Anxiety Anxiety and fear often drive people toward religion as a way to cope with the anxiety. There is an old saying that emphasizes this dual role: Sorting out cause and effect here is particularly difficult given the few prospective cohort studies that have examined this relationship over time. Among these studies were cross-sectional studies, 19 prospective cohort studies, 9 single-group experimental studies, and 32 randomized clinical trials. Of these studies, seven had quality ratings of seven or higher; of those, two found inverse relationships, two found positive relationship, two reported mixed results negative and positive , and one found no association. Of the two studies with high-quality ratings, one found a positive association and the other reported mixed findings. The first study of US veterans with BP disorder found that a higher frequency of prayer or meditation was associated with mixed states and a lower likelihood of euthymia, although no association was found between any religious variable and depression or mania []. A second study examined a random national sample of 37, Canadians and found that those who attributed greater importance to higher spiritual values were more likely to have BP disorder, whereas higher frequency of religious attendance was associated with a lower risk of disorder []. In a qualitative study of 35 adults with bipolar disorder not included in the review above , one of the six themes that participants emphasized when discussing their quality of life was the spiritual dimension. In another report, a case of mania precipitated by Eastern meditation was discussed; also included in this article was a review of nine other published cases of psychosis occurring in the setting of meditation [].

Personality Traits Personality traits most commonly measured today in psychology are the Big Five: Another personality inventory commonly used in the United Kingdom is the Eysenck Personality Questionnaire, which assesses extraversion, neuroticism, and psychoticism []. They score especially low on psychoticism and especially high on agreeableness and conscientiousness. These personality traits have physical health consequences that we are only beginning to recognize [–]. Findings are similar with regard to drug use or abuse. The vast majority of these studies are in young persons attending high school or college, a time when they are just starting to establish substance use habits which for some will interfere with their education, future jobs, family life, and health.

Marital Instability We identified 79 studies that examined relationships with marital instability. An independent meta-analysis reviewing research conducted before the year likewise concluded that greater religiousness decreased the risk of divorce and facilitated marital functioning and parenting []. For older adults in particular, the most common source of social support outside of family members comes from members of religious organizations [,].

Social Capital Social capital, an indirect measure of community health, is usually assessed by level of community participation, volunteerism, trust, reciprocity between people in the community, and membership in community-based, civic, political, or social justice organizations.

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Chapter 2 : Historical Overview of Qualitative Research in the Social Sciences - Oxford Handbooks

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Course covers the whole of human prehistory around the world. Archaeological methods are described, along with the great ancient sites: Course fulfills humanities distribution requirement. Course fulfills Department area requirements. Excavation and recovery of archaeological data; dating techniques; interpretation of finds; relation of archaeology to history and other disciplines. Examination of several Old and New World cultures. Course fulfills social sciences distribution requirement. Course fulfills department requirement. Introduction to Heritage Management Protection and management of archaeological heritage, including sites, artifacts, and monuments. Survey of heritage values and stakeholders. Issues covered include policy and legislation, U. Course fulfills social science distribution requirement. Course fulfills department topical requirement. Topics progress chronologically as well as comparatively, with cases drawn from Native American cultures of the North America, Mesoamerica, and South America. Course fulfills department area requirement. Pseudoscience and Fallacy in the Human Past This Course investigates pseudoscientific claims about the past based on case studies claiming to solve archaeological mysteries, and subjects them to the test of evidence using the scientific method. Course fulfills Social Science distribution. Case studies focus on the interaction between early technology and social structure, values, and institutions. Lectures and hands-on experience with ceramics, stone, and metallurgy. Topics include the establishment of power, long distance exchange and interaction, ethnicity, architecture, and environmental and ecological factors affecting the civilizations. Subjects include art, architecture, economic, social, political, and religious characteristics, and theoretical explanations of cultural change. CAS AR The Contested Past Examination of the diverse and often conflicting values associated with archaeological objects, ancient monuments, and cultural sites. Case studies including the Elgin Marbles highlight contemporary controversies over ownership, appropriation, use, and abuse of the material remains of the past. Focus on ancient cities, religious and secular buildings like gardens, palaces, forts, mausoleums and mosques and study of ceramics, calligraphy, metal and glassware, trade routes and Islamic crafts. Course fulfills department area or topical requirement. CAS AR Archaeology of Ancient Egypt The technology, economy, social life, political organization, religions, art, and architecture of Egypt from predynastic times through the Hellenistic period, based on archaeological and historical sources. Emphasis on the period of the Pharaohs ca. Particular attention will be paid to the interaction between technology and the acquisition of political, religious, and social power. Archaeology of Mesoamerica Analysis of major events and processes of the Mesoamerican area. Topics include the arrival of man; development of regional patterns; origin of food, production; the rise of towns, temples, and urbanism; the origin of the state, the development of the empires. CAS AR Ancient Maya Civilization A survey of current knowledge and scholarship about the Maya civilization, which flourished in Central America between AD, its earlier beginnings and subsequent collapse, and aspects of its economic and social basis and artistic and intellectual achievements. Mother, fertility, and tree goddesses; deities of Hinduism, Jainism, and Buddhism. Evidence from archaeology, rock engravings, religious shrines, and other sources. Topics include coastal exploration, early settlement, and cultural contacts between Europeans and Native Americans. Evidence from both land and underwater excavations will be presented. Topics include home life, ships and shipbuilding, trade, warfare, religion, art, colonization; detailed examination of major terrestrial and underwater archaeological excavations in Europe, Greenland, and North America. CAS AR Eating and Drinking in the Ancient World Food stands at the intersection of nature and culture; it is a requirement for life yet it is always encoded with cultural meanings. Food can reveal aspects of social identity, politics and power, economics, environmental management, and religious beliefs. In this course, we will explore past societies through the archaeological study of food, drink, and medicinal substances. This survey will encompass the evolution of the human dietâ€”from foraging to farming to the effects of industrialization, colonialism, and globalizationâ€”the cultural transformation of food

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from ingredients to cuisine, feasting, agricultural production, and other topics relevant to the study of food both past and present. We will focus on archaeological materials and case studies from throughout the world to achieve a cross-cultural understanding of the complex interplay between humans and food. Explores human entry into the New World; migration across North America; subsistence changes; human effects on landscape; encounters with Europeans; role of archaeology in contemporary Native cultures. Course fulfills Social Science Divisional Studies. Course fulfills department area. CAS AR Human Impacts on Ancient Environments Examination of human impacts on the global landscape over the past 10, years through migration, hunting, disease, agriculture, and other cultural activities; implications for contemporary and future resources management and environmental policy. CAS AR Paleolithic Archaeology Introduction to the emergence of culture and the reconstruction of early lifeways from archaeological evidence. Topics include early humans in Africa, Asia, and Europe; Neanderthals; the first Americans; and the prelude to agriculture. AR or consent of instructor. Natural sciences biology, chemistry, geology form an integral part of modern archaeology and are applied to issues of dating, reconstructing past environments and diets, and analysis of mineral and biological remains. Laboratories concentrate on biological, geological, physical and chemical approaches. This course is only offered in the Fall semester. CAS AR Ancient Aztec and Inca Civilizations The conquests, trades, society, history and religion, art and architecture of the ancient Aztec and Inca empires in Mexico and Peru, as revealed archaeologically and in the accounts of their Spanish conquerors. Origins and developments of Etruscan civilization; Italic peoples and the rise of Rome; Roman religion, economy, arts, architecture, and social and civic institutions. Topics include state formation, urban architecture and infrastructure, public and private buildings and monuments, and social dynamics of urban culture. BC to Late Antiquity. The course will be concerned with the rituals, belief systems, iconography, and sanctuaries of select cults, including Demeter and Kore, Dionysus, Cybele and Attis, Isis, the Syrian deities, and Mithras. Evidence will be drawn from archaeology, art history, literature, and inscriptions. BCE , with a focus on the material correlates of identity. Material Culture and Individual Identity after Alexander This course examines the interconnected cultures of the eastern Mediterranean from the era of Alexander the Great 4th century BCE through the Roman emperors period c. Emphasis will be on the genesis of urban society and its transformation under the Sumerians, Babylonians, Assyrians and Persians. We study remains from the Israelite to the Moslem conquests c. Emphasis is on the Hittite Empire and civilizations that succeeded it in the first millennium. Getting the Context Right Prerequisite: CASAR or consent of instructor. Acquaints students with some basic techniques used in modern archaeology prior to a full field school experience. Hands-on field and laboratory work, as well as examples from the literature, illustrate the techniques and concepts employed in the course. The Archaeology of Ancient Egypt Examines the prehistoric and early historical origins of ancient Egyptian civilization, major institutions of the culture, and culture changes through time. Comparative analyses include socio-economic institutions, kingship, burial practices and religions of these early states, concentrating on archaeological as well as textual evidence. Course fulfills department area requirements. Ancient Egyptian Religion and Ritual The ancient Egyptians created monumental evidence of their belief systems, relating to both state religion and the mortuary cult. This course examines ancient Egyptian religion from the evidence of tombs, both royal and private, as well as the temple "all of which evolved over the course of 3, years of the pharaonic state. Additionally, hieroglyphic texts associated with these monuments will be studied in translation. These texts not only greatly expand what is known about ancient Egyptian beliefs, but also the rituals that were practiced within Egyptian temples and tomb complexes. The purpose of this course is to provide a better understanding of the beliefs of the ancient Egyptians, from their origins in Predynastic and Early Dynastic times to the development of the great temple complexes in the New Kingdom and later, based on a broad synthesis of the data: AR, or AR, or consent of instructor. Comparative study of ancient Mesoamerican cities, including the Aztecs, Maya, and their predecessors, focusing on urban functions, cosmological symbolism, and development over time ca. Involves in-depth study of socio-economic, political and religious complexities of its organization, technology, settlement patterns, architecture, subsistence,

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inter-regional trades and relationships with contemporary civilizations. A consideration of the material culture of early America, including architecture, artifacts, complete sites, and the use of archaeology to confirm or modify the written record. Deals with the social history, industry, and the material culture of recent and modern Americans. This course is usually offered in the summer. CAS AR Oral History and Written Records in Archaeology A practical introduction to the use of archival and oral sources in text-aided archaeology; surveys the use of oral and documentary sources by archaeologists, giving attention to the type and scope of documents-defined in the broadest sense-available. CAS AR Introduction to Paleoethnobotany Introduces the method and theory of the study of the uses of plants by humans derived from evidence presented in the archaeological record, the relationship between humans and their environment, and the relationship between the environment, and the Archaeological record. Laboratory sessions concentrate on identification, and a Project using Archaeological samples. Course fulfills department technical requirement. Provides a basis for the use of faunal remains in the investigation of paleoecology, analysis of archaeological site formation histories, and techniques for interpreting human subsistence activities. CAS AR The Archaeology of Southeast Asia Examines the prehistoric and historic cultures of Southeast Asia, including the first arrival of humans, regional neolithic and Bronze Age communities, early states, maritime trading networks, as well as political motivations in archaeology and the illicit Asian antiquities trade. Early Metallurgy of the Pre-industrial World Technology is a central part of the human experience, and the development of metallurgy stands out as one technology that was mastered by some cultures, and virtually ignored by others. This course explores all aspects of the development of copper, bronze, gold, silver, iron, and other metals among the prehistoric and early historic cultures across Asia. By first providing an understanding of the technical aspects of mining, smelting, casting, alloying, and finishing, the course then looks at this technology within a much broader context, examining its varied roles and impact in the ritual, military, symbolic, and economic aspects of these cultures. Its prominence in the modern antiquities trade is also examined, as is its manipulation as a potent tool in modern nationalistic debates. Open to all interested students in all departments. CAS AR Cultural Heritage and Diplomacy Course considers place of heritage in archaeology and cultural diplomacy; art architecture as cultural ambassadors; culture representation in museums and cultural landscapes; international art law; cultural affairs in U. CAS AR Statistics and Computer Sciences for the Archaeologist Elementary and intermediate application of the computer to archaeological data analysis, derivation and interpretation of the structure of archaeological data assemblages in terms of statistical and mathematical models. Primary field recovery techniques, laboratory analysis, and laboratory experience in conservation methods for archaeological materials including pottery, wood, bone, metals, stone, leather, fabrics, basketry, paper, and floral remains. Investigates manifestations and contexts of religion in the Greco-Roman world, including iconographic, architectural, votive, magical, and archaeological remains, and drawing on theories of space, image, and ritual performance. Individual topics will address historical periods or specific themes in religious materiality. CAS AR Methods and Theory in Archaeology Senior capstone seminar dealing with the intellectual history of the discipline, research methods, concepts, and problems in archaeological theory, and the formulation of research designs. Advanced seminar covering major events and processes of the Mesoamerican culture region. Topics vary by semester, but may include issues such as early villages, urbanization, state formation, households, religion, economy and exchange, and the Spanish conquest and early colonialism.

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Chapter 3 : Religion, Spirituality, and Health: The Research and Clinical Implications

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The article below describes how Wicca draws from the Old Traditions of Witchcraft. While this is true, we would simply like to clarify that Witchcraft and Wicca, while similar in many respects, are not the same. One can be a Witch, without being a Wiccan, just as a person can be a Christian, without being a Baptist. Wicca is a recognized religion, while Witchcraft itself is not considered a religion. Thus, Wicca might best be described as a modern religion, based on ancient Witchcraft traditions. Contrary to what those who choose to persecute or lie about us wish to believe, Wicca is a very peaceful, harmonious and balanced way of life which promotes oneness with the divine and all which exists. Wicca is a deep appreciation and awe in watching the sunrise or sunset, the forest in the light of a glowing moon, a meadow enchanted by the first light of day. It is the morning dew on the petals of a beautiful flower, the gentle caress of a warm summer breeze upon your skin, or the warmth of the summer sun on your face. Wicca is the fall of colorful autumn leaves, and the softness of winter snow. It is light, and shadow and all that lies in between. It is the song of the birds and other creatures of the wild. It is being in the presence of Mother Earth's nature and being humbled in reverence. When we are in the temple of the Lord and Lady, we are not prone to the arrogance of human technology as they touch our souls. To be a Witch is to be a healer, a teacher, a seeker, a giver, and a protector of all things. If this path is yours, may you walk it with honor, light and integrity. Wicca is a belief system and way of life based upon the reconstruction of pre-Christian traditions originating in Ireland, Scotland, and Wales. While much of the information of how our ancestors lived, worshiped and believed has been lost due to the efforts of the medieval church to wipe our existence from history, we try to reconstruct those beliefs to the best of our ability with the information that is available. Thanks to archaeological discoveries, we now have basis to believe that the origins of our belief system can be traced even further back to the Paleolithic peoples who worshipped a Hunter God and a Fertility Goddess. With the discovery of these cave paintings, estimated to be around 30,000 years old, depicting a man with the head of a stag, and a pregnant woman standing in a circle with eleven other people, it can reasonably be assumed that Witchcraft is one of the oldest belief systems known in the world today. These archetypes are clearly recognized by Wiccan as our view of the Goddess and God aspect of the supreme creative force and predate Christianity by roughly 28,000 years making it a mere toddler in the spectrum of time as we know it. Witchcraft in ancient history was known as "The Craft of the Wise" because most who followed the path were in tune with the forces of nature, had a knowledge of Herbs and medicines, gave council and were valuable parts of the village and community as Shamanic healers and leaders. They understood that mankind is not superior to nature, the earth and its creatures but instead we are simply one of the many parts, both seen and unseen that combine to make the whole. As Chief Seattle said; "We do not own the earth, we are part of it. Clearly, modern man with all his applied learning and technology has forgotten this. Subsequently, we currently face ecological disaster and eventual extinction because of our hunger for power and a few pieces of gold. For the past several hundred years, the image of the Witch has been mistakenly associated with evil, heathenism, and unrighteousness. In my humble opinion, these misconceptions have their origin in a couple of different places. To begin, the medieval church of the 15th through 18th centuries created these myths to convert the followers of the old nature based religions to the churches way of thinking. By making the Witch into a diabolical character and turning the old religious deities into devils and demons, the missionaries were able to attach fear to these beliefs which aided in the conversion process. The unknowns in this area played very well with the early churches agenda lending credence to the Witch Hunters claims and authority. The fledgling medical professions also stood to benefit greatly from this because it took the power of the women healers away giving it to the male physicians transferring the respect and power to them. Unfortunately these misinformed fears and superstitions have carried forward through the

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centuries and remain to this day. This is why many who follow these nature oriented beliefs have adopted the name of Wicca over its true name of Witchcraft to escape the persecution, harassment and misinformation associated with the name of Witchcraft and Witch not to mention the bad publicity the press and Hollywood has given us simply to generate a profit. Witchcraft is a spiritual system that fosters the free thought and will of the individual, encourages learning and an understanding of the earth and nature thereby affirming the divinity in all living things. Most importantly however, it teaches responsibility. We accept responsibility for our actions and deeds as clearly a result of the choices we make. We do not blame an exterior entity or being for our shortcomings, weaknesses or mistakes. If we mess up or do something that brings harm to another, we have no one but ourselves to blame and we must face the consequences resulting from those actions. No ifs, ands or buts and no whining We acknowledge the cycles of nature, the lunar phases and the seasons to celebrate our spirituality and to worship the divine. It is a belief system that allows the Witch to work with, not in supplication to deities with the intent of living in harmony and achieving balance with all things. The spells that we do involve healing, love, harmony, wisdom and creativity. The potions that we stir might be a headache remedy, a cold tonic, or an herbal flea bath for our pets. We strive to gain knowledge of and use the natural remedies placed on this earth by the divine for our benefit instead of using synthetic drugs unless absolutely necessary. Wiccans believe that the spirit of the One, Goddess and God exist in all things. In the trees, rain, flowers, the sea, in each other and all of nature's creatures. This means that we must treat "all things" of the Earth as aspects of the divine. We attempt to honor and respect life in all its many manifestations both seen and unseen. Wiccans learn from and revere the gift of nature from divine creation by celebrating the cycles of the sun, moon and seasons. We search within ourselves for the cycles that correspond to those of the natural world and try to live in harmony with the movement of this universal energy. Our teachers are the trees, rivers, lakes, meadows, mountains and animals as well as others who have walked this path before us. This belief creates a reverence and respect for the environment, and all life upon the Earth. We also revere the spirits of the elements of Earth, Air, Fire and Water which combine to manifest all creation. From these four elements we obtain insight to the rhythms of nature and understand they are also the rhythms of our own lives. Because Witches have been persecuted for so many centuries, we believe in religious freedom first! We do not look at our path as the only way to achieve spirituality, but as one path among many to the same end. We are not a missionary religion out to convert new members to think the same as we do. We are willing to share our experience and knowledge with those who seek our wisdom and perspective however. We believe that anyone who is meant for this path will find it through their own search as the Goddess speaks to each of us in her time and way. Wiccans practice tolerance and acceptance toward all other religions as long as those faiths do not persecute others or violate the tenant of "Harm None. Witchcraft or Wicca is not a cult. We do not proclaim ourselves to be spokespersons for the divine or try to get others to follow us as their leaders. We do not worship Satan or consort with Demons. Satan is a Christian creation and they can keep him. We do not need a paranoid creation of supreme evil and eternal damnation to scare us into doing the right thing and helping others. We choose to do the right thing and love our brothers and sisters because it IS the right thing and it feels good to do it. I suppose it is a maturity thing. We do not sacrifice animals or humans because that would violate our basic tenant of "Harm None. We have no need to steal or control the life force of another to achieve mystical or supernatural powers. We draw our energy from within, our personal relationship with the divine and nature. We do not use the forces of nature or the universe to hex or cast spells on others. Again, "Harm None" is the whole of the law. Witches have a very strict belief in the Law of Three which states that whatever we send out into our world shall return to us three fold either good or bane. With this in mind, a "True Witch" would hesitate in doing magick to harm or manipulate another because that boomerang we throw will eventually come back to us much larger and harder than when we threw it. This is not to say that Witches are perfect, we are human too just like everyone else and make mistakes and errors in judgment. Just as there are parents who love and nurture their children, there are parents who abuse their children. As there are many who devote their lives to giving and helping mankind, likewise there are those

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who devote their lives to taking advantage of and using people for their own gain. Unfortunately the same flaws in human nature applies to witches too. Most of us continually strive to consider all potential outcomes of our thoughts and actions pausing to seriously consider the consequences before undertaking a ritual, spell or rite that could go astray. It is when we follow the path with the love of the Goddess in our hearts and adhere to the basic tenant of the Reed that our works are beneficial and we achieve harmony and balance with all things. The heart of Wicca is not something summed up into a few short words and can often take on different meaning to each since the Lord and Lady touch us in different ways. To gain a fuller understanding of the Craft, I urge you visit the other pages on this site as well as following the links to a select group of exceptional Wiccan and Witchcraft sites. Through the wisdom and words set down through the ages, you will find that you are able to understand the basis of our beliefs and how they may apply to you. Your inner voice will also quickly let you know if the intent of what you are reading is for superficial purposes to benefit self instead of working to benefit the whole. Remember to read with your heart, for it is when you see life and the world with your heart and spirit that you truly gain an understanding of what Wicca is.

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Chapter 4 : Philosophy of Quantitative Methods - Oxford Handbooks

Study of religion - Basic aims and methods: The growth of various disciplines in the 19th century, notably psychology and sociology, stimulated a more analytic approach to religions, while at the same time theology became more sophisticated and, in a sense, scientific as it began to be affected by and thus to make use of historical and other methods.

Bring fact-checked results to the top of your browser search. Basic aims and methods The growth of various disciplines in the 19th century, notably psychology and sociology, stimulated a more analytic approach to religions, while at the same time theology became more sophisticated and, in a sense, scientific as it began to be affected by and thus to make use of historical and other methods. The interrelations of the various disciplines in relation to religion as an area of study can be described as follows. Religions, being complex, have different aspects or dimensions. Thus, the major world religions typically possess doctrines, myths, ethical and social teachings, rituals, social institutions, and inner experiences and sentiments. These dimensions lie behind the creation of buildings, art, music, and other such extensions of basic beliefs and attitudes. But not all religions are like Christianity and Buddhism, for example, in possessing institutions such as the church and the sangha Buddhist monastic order, which exist across national and cultural boundaries. In opposition to such institutionalized religions, tribal religion, for example, is not usually separately institutionalized but in effect is the religious side of communal life and is not treated as distinct from other things that go on in the community. Thus, there are various disciplines that may examine a religion cross-sectionally to find its basic patterns or structures. Psychology views religious experience and feelings and to some extent the myths and symbols that express experience; sociology and social anthropology view the institutions of religious tradition and their relationship to its beliefs and values; and literary and other studies seek to elicit the meanings of myths and other items. These structural enquiries sometimes benefit from being comparative—as when recurrent motifs in the doctrines of different religions are noticed. On the other hand, the aforementioned disciplines need to be supplemented by history, archaeology, philology, and other such disciplines, which have their own various methods of elucidating the past. Philosophy generally has attempted wide-ranging accounts of the nature of religion and of religious concepts, but it is not always easy to disentangle these enquiries from issues raised by normative theology. Historical, archaeological, and literary studies Historical and literary studies The expansion of European empires in the early 19th century and the growth of scientific methods in history and philology combined to place Oriental and other non-European studies on a new basis. The discovery and editing of sacred and other texts from other cultures also had profound effects upon European thinking. The Vedas, however, turned out to be of a very different character. The length of human history and prehistory, as implied by evolutionary theory and the growing archaeological discoveries, precluded looking upon the Vedic hymns as anything but late; though the contents showed them to be highly artificial and complex compilations for use in a priest-dominated ritual context, they were not at that time seen as spontaneous outpourings of the human spirit. The theory was in vogue for a time but was later replaced by more realistic insights drawn from anthropology. Furthermore, study of the greater part of the corpus of Indian sacred writings, including those in vernacular languages especially Tamil, gradually modified the preoccupation with the earliest texts—the Vedic hymns and the Upanishads philosophical treatises. Gradually, however, it became apparent that sacred scriptures play very different roles in different religious cultures. Somewhat later in developing were studies of the Buddhist canon in Pali an ancient Indian language, which, through the work of such scholars as the English Orientalist T. Rhys Davids and of the Pali Text Society, which he founded, had a remarkable impact in revealing to the West the full range of Theravadin southern Buddhist religious literature. Buddhist studies were enhanced by the growth of Tibetan, Chinese, and Japanese studies. Some of the more important modern scholars of Zen Buddhism a Mahayana sect have been Japanese, notably the philosopher D. Suzuki, sometimes called the apostle of Zen

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Buddhism to America, whose editions and interpretations have been widely influential. The productivity of the study of religious literature of the late 19th century was immense, for it was not confined to the foregoing literary and archaeological activities but to the investigation of the Chinese Classics and the roots of Chinese civilization as well. Thus, by the early 20th century, Western scholars were in a position to study the main range of non-Western literary cultures. The wave of interest in these texts and the freeing of their dissemination from some of their traditional constraints e. Modern scholarship thus provided the basis for a new self-understanding among such religious traditions. Meanwhile, the texts of Zoroastrianism, an Iranian religion originating in the 6th century bce, were being discovered and edited from onward. The disentangling of different layers of varying antiquity indicated the complex ways in which the religion of Zoroaster had developed. During the latter part of the 19th and early part of the 20th century, there was a remarkable flowering of ancient Middle Eastern studies. Archaeology contributed to the unravelling of non-Jewish and Jewish religious history. The discovery of the Epic of Gilgamesh, a major work of Mesopotamian religious literature, and other materials brought a whole new perspective to the development of ideas in Mesopotamia, and in Egypt archaeological and papyrological studies brought to light the famous and revealing Egyptian funerary text, the Book of the Dead. These various ancient Middle Eastern discoveries have thrown light on the evolution of Judaism, and Semitic studies have likewise illuminated the origins and background of Islam. Furthermore, classical and European studies assembled data about the pre-Christian religions of the West so that scholars might gain a more detailed and scientific understanding of them. Compilations such as the Corpus Inscriptionum Graecorum and the Corpus Inscriptionum Latinarum, assembled in the 19th century, and the publication of Germanic, Celtic, and Scandinavian texts provided the tools for a reappraisal of these older traditions. Meanwhile, the assemblage of materials extended forward into Christian history through the application of classical philological methods to patristic texts the writing of the early Church Fathers and to the corpus of Reformation writings. Biblical archaeology, culminating perhaps in the discovery of Masada, the Judean hill fortress where the Jews made their last stand against the Romans in the revolt of 66-73 ce and that was mainly excavated in , has given a new perspective to studies of the Hebrew Bible, the intertestamental period, and ancient Judaism. The spectacular discovery by the English archaeologist John Marshall and others of the Indus valley civilization pushed back knowledge of Indian prehistory to about bce and called into question the earlier theory of the primacy of Vedic culture in the formation of the Indian tradition, many features of which appear to have their first manifestation in the Indus valley cities. Archaeology made another profound impact on the study of religion when in the discovery of prehistoric human artifacts and later finds gave clues to the magico-religious beliefs and practices of early human beings. These discoveries, notably the cave paintings in the Dordogne southwestern France, in northern and eastern Spain, and elsewhere, gave scholars encouragement to work out the course of religious evolution from earliest times. Spectacular as prehistoric archaeology was proving to be, however, it could only yield fragments of a whole that is difficult to reconstruct. He very likely is a priest presenting himself as a divine figure connected with animal fertility and hunting rites—but this remains as only an educated guess. Hence, it became attractive to many scholars of religion to try to supplement ancient archaeological evidence with data drawn from contemporary nonliterate peoples. The work of the archaeologists has not merely stimulated new thinking about the early stages of religious history but it has also been a factor in drawing attention to the roles of buildings and art objects in religion. During the present century, spectacular religious monuments of the past, such as Angkor Wat Cambodia, Borobudur Indonesia, Ellora and Ajanta India, and the Acropolis Athens, have been officially preserved for scholarly and public viewing. Though iconography the study of content and meaning in visual arts has been better developed among art historians, students of religion are now paying increased attention to the religious decipherment of the visual arts. By contrast, very little has been done in the sphere of music, despite the considerable role it plays in so many religions. This is a further way in which the study of texts and ideas needs to be supplemented by knowledge of the milieu in which they have their meaning. Anthropological approaches to the study of religion Theories concerning the origins of religion

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To draw a clear line between anthropology and sociology is difficult, and the two disciplines are divided more by tradition than by the scholarly methods they employ. Anthropology, however, has tended to be chiefly concerned with nonliterate and technologically undeveloped cultures and thus has stressed a certain range of techniques, such as the use of participant observation. Much anthropological investigation, however, has been carried out recently in more complex societies, such as in various Hindu areas of India, where there are different layers of society, ranging from an educated elite to illiterate workers who carry out the traditional menial tasks of the lowest castes and the outcastes. An early attempt to combine archaeological evidence of prehistoric peoples, on the one hand, and anthropological evidence of nonliterate peoples, on the other, was that of the English anthropologist John Lubbock. His book, *The Origin of Civilization and the Primitive Condition of Man*, outlined an evolutionary scheme, beginning with atheism the absence of religious ideas and continuing with fetishism, nature worship, and totemism a system of belief involving the relationship of specific animals to clans, shamanism a system of belief centring on the shaman, a religious personage having curative and psychic powers, anthropomorphism, monotheism belief in one god, and, finally, ethical monotheism. Lubbock recognized a point later made by the German theologian and philosopher Rudolf Otto in distinguishing between the unique holiness separateness of God and his ethical characteristics. Unfortunately, much of his information was unreliable, and his schematism was open to question; he foreshadowed, nevertheless, other forms of evolutionism, which were to become popular both in sociology and anthropology. The English ethnologist Sir Edward Burnett Tylor, who is commonly considered the father of modern anthropology, expounded, in his book *Primitive Culture*, the thesis that animism is the earliest and most basic religious form. Out of this evolves fetishism, belief in demons, polytheism, and, finally, monotheism, which derives from the exaltation of a great god, such as the sky god, in a polytheistic context. A somewhat similar system was advanced by Herbert Spencer in his *Principles of Sociology*, though he stresses ancestor worship rather than animism as the basic consideration. Naturally, the anthropologists of the 19th century were deeply influenced by the presuppositions of Western society. The English anthropologist Robert R. Marett, in contrast to Tylor, viewed what he termed animatism as of basic importance. Marett criticized Tylor for an overly intellectual approach, as though nonliterate peoples used personal forces as explanatory hypotheses to account for dreams, natural events, and other phenomena. Another important figure in the development of theories of religion was the British folklorist Sir James Frazer, in whose major work, *The Golden Bough*, is set forth a mass of evidence to establish the thesis that human beings must have begun with magic and progressed to religion and from that to science. He owes much to Tylor but places magic in a phase anterior to belief in supernatural powers that have to be propitiated this belief being the core of religion. Because of the realization that magical rituals do not in fact work, early humans then turn, according to Frazer, to reliance on supernatural beings outside their control, beings who need to be treated well if they are to cooperate with human purposes. With further scientific discoveries and theories, such as the mechanistic view of the operation of the universe, religious explanations gave way to scientific ones. These and other evolutionary schemes came in for criticism, however, in the light of certain facts about the religions of nonliterate peoples. Thus, the Scottish folklorist Andrew Lang discovered from anthropological reports that various nonliterate tribes believed in a high god a creator and often legislator of the moral order. Since Lang was more of a brilliant journalist than an anthropologist, his view was not taken with as much seriousness as it should have been. The German Roman Catholic priest and ethnologist Wilhelm Schmidt, however, brought anthropological expertise to bear in a series of investigations of such nonliterate societies as those of the Tierra del Fuegians South America, the Negrillos of Rwanda Africa, and the Andaman Islanders Indian Ocean. Not surprisingly, Schmidt and his collaborators saw in the high gods, for whose cultural existence they produced ample evidence from a wide variety of unconnected societies, a sign of a primordial monotheistic revelation that later became overlaid with other elements this was an echo of earlier Christian theories invoking the Fall to similar effect. In any event, it is a very long jump from the premise that nonliterate tribes have high gods to the conclusion that the earliest humans were monotheists.

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Others who have looked at religions from an anthropological point of view have emphasized the importance, in a number of cultures, of the mother goddess as distinct from the male sky god. Functional and structural studies of religion The search for a tidy account of the genesis of religion in prehistory by reference to contemporary nonliterate societies was hardly likely to yield decisive results. Thus, anthropologists became more concerned with functional and structural accounts of religion in society and relinquished the apparently futile search for origins. According to Durkheim, totemism was fundamentally significant he wrongly supposed it to be virtually universal , and in this he shared the view of some other 19th-century savants , notably Salomon Reinach " and Robertson Smith "94 , not to mention Sigmund Freud " Because Durkheim treated the totem as symbolic of the god, he inferred that the god is a personification of the clan. This conclusion, if generalized, suggested that all the objects of religious worship symbolize social relationships and, indeed, play an important role in the continuance of the social group. Various forms of functionalism in anthropology"which understood social patterns and institutions in terms of their function in the larger cultural context"proved illuminating for religion, such as in the stimulus to discover interrelations between differing aspects of religion. Furthermore, many anthropologists, notably Paul Radin " , moved away from earlier categorizations of so-called primitive thought and pointed to the crucial role of creative individuals in the process of mythmaking. His views had wide influence, though they are by no means universally accepted by anthropologists. One pioneering work is *Religions of the Oppressed* by the Italian anthropologist and historian of religion Vittorio Lanternari. What is striking is the way in which similar types of reaction, creating new religious movements, occur at different points across the world. There are, thus, many possibilities of a comparative treatment. Among a number of contemporary anthropologists, including the American anthropologist Clifford Geertz " , there is a concern, after a period of functionalism, with exploring more deeply and concretely the symbolism of cultures. The English social anthropologist E. Evans-Pritchard "73 , noted among other things for his work on the religion of Nuer people who live in South Sudan , produced in his *Theories of Primitive Religion* a penetrating critique of many of the earlier anthropological stances. Though it has always been difficult to confirm theories in view of the complexity of the data, a statistical approach has been attempted".e. Because of the nature of the societies that typically have come under the scrutiny of anthropology, the discipline has necessarily had to come to terms with religion. In terms of the methods used, the anthropological approach is of considerable interest to historians of religion and is a corrective to overintellectual, text-based accounts of religions. Also, the present concerns for comparative studies and symbolic analysis coincide with existing concerns in the phenomenology of religion see below History and phenomenology of religion. Sociological studies of religion Theories of stages Auguste Comte " is usually considered the founder of modern sociology. His general theory hinged substantially on a particular view of religion, and this view has somewhat influenced the sociology of religion since that time. In his *Cours de philosophie positive* *The Positive Philosophy of Auguste Comte* Comte expounded a naturalistic positivism and sketched out the following stages in the evolution of thought. First, there is what he called the theological stage, in which events are explained by reference to supernatural beings; next, there is the metaphysical stage, in which more abstract unseen forces are invoked; finally, in the positivistic stage, people seek causes in a scientific and practical manner. Among the leading figures in the development of sociological theories were Spencer and Durkheim see above Anthropological approaches to the study of religion. A rather separate tradition was created by the German economic theorist Karl Marx "

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Chapter 5 : Ancient Egypt | Treatment of the Mentally Ill

This paper provides a concise but comprehensive review of research on religion/spirituality (R/S) and both mental health and physical health. It is based on a systematic review of original data-based quantitative research published in peer-reviewed journals between and , including a few seminal articles published since

The term Paleolithic was coined more than a hundred years ago to distinguish the simple stone tools discovered in deep gravel pits or caves of the diluvial or antediluvian period from the polished stone tools of a later age, the Neolithic. Two incongruous criteria—geologic or climatological data and cultural or technological data—were used to distinguish the periods. Later the use of pottery became characteristic of the Neolithic age, and agriculture was seen as its chief distinguishing mark. Nowadays the term Paleolithic is understood in its strict sense, as the cultural equivalent of the geologic and climatological period known as the Ice Age today usually called the Pleistocene, in which polished stones, pottery, and agriculture were still unknown. When it became clear that with few exceptions the characteristic traits of the Neolithic age appeared only some time after the end of the Pleistocene, phenomena dating from the postglacial Holocene period but prior to the Neolithic came to be known as Epipaleolithic or, rather unfortunately, as Mesolithic. To be sure, the radical geologic and climatological changes that took place at this time of transition, more than ten thousand years ago, certainly affected the conditions of life and culture, but a truly epochal cultural transformation that indicates the beginning of the Upper Paleolithic period had occurred already about 35,000 years ago, that is, much earlier than the environmental change. In Europe, parts of Siberia, and southwestern Asia, and perhaps in some parts of Africa, the cultural transition is marked by the emergence of tools made of thin and slender stone blades and, in some areas, by the appearance of representational art. A more meaningful classification of periods would therefore merge the Lower and Middle Paleolithic into one period and distinguish it from the combined Upper Paleolithic and the Mesolithic. Some scholars have proposed that terms Protolithic and Miolithic should be used, but the suggestion has not won acceptance. Outside the context of Europe, and especially with reference to America, the term Paleolithic is, practically speaking, not used at all. Although the end of the Paleolithic is usually identified by the beginning of the postglacial period c. 10,000 years ago, as far as is known today, the Paleolithic was mainly a time during which food was acquired solely by hunting including fishing and gathering. But such methods of subsistence were used throughout broad areas of the world during the postglacial period, too, and continue to be used in a few restricted areas today. With certain reservations, then, it is possible to show continuity between the Paleolithic period and present-day "primitive" societies that follow a similar way of life. In theory, the Paleolithic age begins with the first appearance of human beings. In practice, both occurrences are equally difficult to pinpoint. The oldest tools discovered so far are from East Africa and are between two and two and one-half million years old. Whether East Africa is therefore the real cradle of civilization or whether accidents of preservation and of research and discovery only make this seem to be the case must for the present remain an open question. In the course of time human beings appeared in other areas of Africa and, between one and one and one-half million years ago, in parts of southern and western Europe. Finds in southeastern and eastern Asia are probably as old or even older. As early as 500,000 years ago humans appeared in numerous other parts of Europe and Asia. Even in Australia there is evidence of human presence more than twenty thousand years ago, and it is likely that by that time human beings had already entered broad areas of America, although their presence becomes certain only about 10,000 bce. Thereafter even the more northerly regions of Europe became increasingly populated. Many developments and transformations occurred during this long stretch of time; very different cultures took shape in the various regions. It is questionable, therefore, whether Paleolithic religion is a meaningful concept at all. Rather, the point of departure for this article ought to be the existence of a variety of religions in the Paleolithic period. The nature and scarcity of the evidence for the most part only fragmentary material remains and its random character prevent researchers from convincingly distinguishing and defining any specific traits

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of these religions. The expression Paleolithic religion can really mean nothing more than the totality of ascertainable or inferred religious phenomena of the Paleolithic period. In addition, the term religion itself must be defined very broadly and be allowed to include everything that suggests dealings with a realm above and beyond natural phenomena. Sources and Their Interpretation Current knowledge of the Paleolithic period depends mainly on a functional interpretation of material remains, that is, a reconstruction of their use and cultural context in the life of prehistoric human beings. Such an interpretation relies, in turn, on a comparison of the available evidence with objects, facts, and processes that are directly known or have been transmitted in written, pictorial, or oral form from a relatively recent past. Since the situation in the prehistoric, and especially the Paleolithic, period is to be compared with that of present-day "primitive" societies rather than that of more "developed" ones, close attention must be given to conditions and modes of behavior examined in the studies of so-called primitive peoples. These studies can help in the interpretation of archaeological finds, but not infrequently they also show that similar material objects allow divergent functional interpretations. These remarks about interpretation apply to a high degree to religion because it is primarily a spiritual phenomenon in which the sacred or supernatural word plays an important role. It is clear that manifestations of religion cannot be determined from archaeological research because material remains are silent. Only indirectly and in special circumstances do archaeological finds yield a religious meaning. Thus the first question that students of prehistoric religion must ask is "Which objects and findings can be regarded as signs of religious intentions, experiences, and activities? In many cases religion makes use of art; to a certain extent inferences about religious conceptions can also be drawn from burial customs. The interpretation of such sources by analogy with present-day religious practices implies that a more or less complete correspondence or at least a great similarity is inferred from an observed partial correspondence. But not infrequently particular findings can be interpreted in different ways. For example, it is often not clear to which religious category a find belongs; sacrifices and burials, cannibalism and human sacrifices, and animal sacrifices and animal cults are not clearly distinguishable by archaeological criteria. It is not enough, therefore, to select a few religious phenomena from contemporary primitive societies and apply them to the archaeological material. Instead, it is necessary to conduct comprehensive comparative studies in order to obtain a sufficiently wide range of correlations and establish a basic correspondence of meanings. Admittedly such studies make it possible to register only general characteristics and not concrete particularities. Even then it is still possible in many cases to give divergent interpretations, and it therefore becomes necessary to choose the one that is most likely. The first rule, therefore, that must be observed in the interpretation of prehistoric finds is to compare them only with such recent phenomena as occur in a basically similar or corresponding context. For example, it is not possible to simply select a religious phenomenon connected with food cultivation for example, feminine figurines of the Magna Mater type from Mediterranean and Eastern civilizations and use it to explain one or another find connected with the culture of Paleolithic hunters and gatherers. The vast stretch of time separating the Paleolithic period and today, the numerous opportunities for a shift in the meaning of things, and the modern dissemination and variety of phenomena all call for critical judgment in the use of ethnographic and historical analogies. One should be especially cautious in comparing prehistoric phenomena with contemporary primitive religions. On the other hand, as is clear from not a few cases, the very long interval of time that has passed does not necessarily mean that radical changes have occurred; often enough, strong tendencies toward stability are also observable. The lapse of time must be judged in relation to fundamental conditions; progressive development is accompanied by an acceleration. The first really epochal change took place only about 35,000 years ago, at the beginning of the Upper Paleolithic period. It is therefore not as unimaginable as it might first appear that fundamental elements from a very early time should be preserved to the present day under comparable conditions. Furthermore, in comparison with the modern multiplicity and variety of phenomena, the number of possibilities realizable under simple conditions is limited. A spiritual phenomenon such as religion does not develop in complete independence and isolation but depends to some degree on functional interrelations and limitations, including those of an economic and ecological kind.

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Careful account must be taken of duration and the interaction of tendencies toward stability or change, the multiplicity of possibilities and the limitation placed on them by general conditions, independent development, and functional interdependence. The divergent value judgments made of these criteria are the main reason for the debates among scholars about the significance and persuasiveness of the inferences they draw from comparisons. Survey and Assessment Current understanding of Paleolithic religion is essentially based on objects whose form and attributes themselves indicate religious or magical use or whose manner of deposition burial, for example or other contextual peculiarities suggests such a use, as well as on works of art whose content or situation reflects religious or magical meaning. For most of the Paleolithic spatially as well as temporally there are no such objects or artworks. Traces of these increase in Europe and some neighboring regions in the last part of the Paleolithic period. Previously, and outside these areas, they are scarce. Only in the immediately preceding time—the Middle Paleolithic back to about , years ago —does one find oneself on somewhat reliable ground. The Middle Paleolithic This discussion begins with finds from the Middle Paleolithic and not with the oldest finds, for one can make some useful statements about this period, especially on the basis of burials. In this context are human beings known as the Neanderthals. Because of their external appearance, Neanderthals were initially regarded as incapable of religious ideas, unlike the more recent Homo sapiens. But the picture of these early human beings has since changed substantially. Neanderthal skeletons often exhibit severe injuries, but for the most part researchers are not able to say with certainty whether they resulted from fights and battles. Some of the head injuries had healed; others were evidently fatal, and the hipbone of a man from a site on Mount Carmel Israel apparently has been pierced by some lancelike object. Not a few Neanderthals survived not only wounds but also numerous illnesses. This was apparent also from the skeleton of the original Neanderthal—the find that gave the Neanderthals their name—who despite numerous afflictions had reached the age of fifty or so, a very advanced age for his time. Evidence of illnesses is also observable in other finds, especially that of an elderly Neanderthal at Shanidar Iraq who was probably blind from childhood and whose right forearm had been amputated. He had survived a number of illnesses and injuries, something possible only if he enjoyed the protection and care of a community, although he was probably of little economic value to it. There is no way of knowing whether this man had other abilities and knowledge that might have made him a respected member of the group. In any case, this instance, as well as others, indicates that Neanderthals were by no means the crude savages they are sometimes made out to be but lived in a kind of community in which not only the law of the jungle and economic utility carried weight. Burials also provide evidence of the same situation. The dead are typically found with their legs slightly flexed, usually in elongated pits; in some Near Eastern finds, however, the dead are in a tightly crouched position, as though they had been forced down into narrow holes. With some regularity they are laid on an east-west axis, usually with the head to the east and, in the majority of cases, the body lying on its right side. It is not always possible to say with certainty whether animal bones and tools found near the corpse were burial gifts. Noteworthy, however, is the little cemetery at La Ferrassie France where three fine stone artifacts, suited for adults, were found in the grave of three children, including a newborn or stillborn infant. Tools of the same kind were also found with adults, and some sites have yielded pits containing animal bones and artifacts, as well as reddish fragments. For example, the head of an elderly man found at La Chapelle aux Saints France was covered with large plates made of bone; his body was surrounded by pieces of jasper and quartz and fragments of a red material. There are other instances in which the dead—and especially their heads, which were often protected by stones—were partly surrounded by large bones. For example, the grave of an approximately eight-year-old boy at Teshik-Tash in the foothills of the Tian Shan Kyrgyzstan was surrounded by a circle of horns. The corpse of a man found in the cave of Shanidar was surrounded by blossoms of flowers that are almost all used as curatives in popular medicine today. Although graves containing flowers may have been more numerous, only one example has been discovered, thanks to a fortunate combination of circumstances and to modern investigative techniques. In all these cases are found clear signs that Neanderthals took care of their fellow human beings. The burial gifts really leave no reasonable doubt that the

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dead were thought to continue to live in some manner. This belief explains why objects were buried along with the dead, to be used in the future; even children were provided with objects that they certainly could not have used during their lifetime. What particular shape these general ideas took one cannot say. It can at least be asserted, however, that the Neanderthals had an understanding of death and had somehow come to grips with it. In the cemetery at La Ferrassie, a skull of a child was found in a burial pit about a meter away from the skeleton. Isolated skulls were also found elsewhere. In a cave on Monte Circeo, about a hundred kilometers southeast of Rome Italy, a Neanderthal skull was found on the surface of the cave floor, with the basal opening which had evidently been widened artificially facing upward; it was surrounded by a circle of stones, and nearby there were three heaps of auroch and deer bones. The basal openings of most of the numerous skulls found in isolation—some from an even earlier period—are believed to have been artificially enlarged, probably to facilitate removal of the brain. This practice was probably connected with the consciousness of death and may indicate a special relationship between the living and the dead; researchers are not in a position, however, to hypothesize about the particulars of these ideas and activities. In the burial site at Regourdou near Montignac France, the skull and some other bones of a brown bear were found under a large block of stone. There are also reports of finds, not associated with human burials, of individual skulls of bears, especially of the great cave bear, together with some long bones. Stone chests containing the vertebrae of the neck still attached to the skulls were reportedly found in a few caves in Switzerland, but these finds are poorly documented and uncertain. Nonetheless it would not be wise to completely doubt the validity of these finds, as many do.

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Chapter 6 : All Archaeology Courses | Archaeology

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Sustainable development The social science disciplines are branches of knowledge taught and researched at the college or university level. Social science disciplines are defined and recognized by the academic journals in which research is published, and the learned social science societies and academic departments or faculties to which their practitioners belong. Social science fields of study usually have several sub-disciplines or branches, and the distinguishing lines between these are often both arbitrary and ambiguous. Anthropology and Outline of anthropology Anthropology is the holistic "science of man", a science of the totality of human existence. The discipline deals with the integration of different aspects of the social sciences, humanities , and human biology. In the twentieth century, academic disciplines have often been institutionally divided into three broad domains. The natural sciences seek to derive general laws through reproducible and verifiable experiments. The humanities generally study local traditions, through their history, literature, music, and arts, with an emphasis on understanding particular individuals, events, or eras. The social sciences have generally attempted to develop scientific methods to understand social phenomena in a generalizable way, though usually with methods distinct from those of the natural sciences. The anthropological social sciences often develop nuanced descriptions rather than the general laws derived in physics or chemistry, or they may explain individual cases through more general principles, as in many fields of psychology. Anthropology like some fields of history does not easily fit into one of these categories, and different branches of anthropology draw on one or more of these domains. It is an area that is offered at most undergraduate institutions. Eric Wolf described sociocultural anthropology as "the most scientific of the humanities, and the most humanistic of the sciences. This means that, though anthropologists generally specialize in only one sub-field, they always keep in mind the biological, linguistic, historic and cultural aspects of any problem. Since anthropology arose as a science in Western societies that were complex and industrial, a major trend within anthropology has been a methodological drive to study peoples in societies with more simple social organization, sometimes called "primitive" in anthropological literature, but without any connotation of "inferior". The quest for holism leads most anthropologists to study a people in detail, using biogenetic, archaeological, and linguistic data alongside direct observation of contemporary customs. It is possible to view all human cultures as part of one large, evolving global culture. These dynamic relationships, between what can be observed on the ground, as opposed to what can be observed by compiling many local observations remain fundamental in any kind of anthropology, whether cultural, biological, linguistic or archaeological. Communication studies and History of communication studies Communication studies deals with processes of human communication , commonly defined as the sharing of symbols to create meaning. The discipline encompasses a range of topics, from face-to-face conversation to mass media outlets such as television broadcasting. Communication studies also examines how messages are interpreted through the political, cultural, economic, and social dimensions of their contexts. Communication is institutionalized under many different names at different universities, including "communication", "communication studies", "speech communication", "rhetorical studies", "communication science", " media studies ", "communication arts", " mass communication ", " media ecology ", and "communication and media science". Communication studies integrates aspects of both social sciences and the humanities. As a social science, the discipline often overlaps with sociology, psychology, anthropology, biology, political science, economics, and public policy, among others. From a humanities perspective, communication is concerned with rhetoric and persuasion traditional graduate programs in communication studies trace their history to the rhetoricians of Ancient Greece. The field applies to outside disciplines as well, including engineering, architecture, mathematics, and information science. Economics and Outline of economics Economics is a social science that seeks to analyze and describe the production,

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distribution, and consumption of wealth. An economist is a person using economic concepts and data in the course of employment, or someone who has earned a degree in the subject. The classic brief definition of economics, set out by Lionel Robbins in , is "the science which studies human behavior as a relation between scarce means having alternative uses". Without scarcity and alternative uses, there is no economic problem. Briefer yet is "the study of how people seek to satisfy needs and wants" and "the study of the financial aspects of human behavior". Buyers bargain for good prices while sellers put forth their best front in Chichicastenango Market, Guatemala. Economics has two broad branches: Another division of the subject distinguishes positive economics, which seeks to predict and explain economic phenomena, from normative economics , which orders choices and actions by some criterion; such orderings necessarily involve subjective value judgments. Since the early part of the 20th century, economics has focused largely on measurable quantities, employing both theoretical models and empirical analysis. Quantitative models, however, can be traced as far back as the physiocratic school. Economic reasoning has been increasingly applied in recent decades to other social situations such as politics , law , psychology , history , religion , marriage and family life, and other social interactions. Rival heterodox schools of thought, such as institutional economics , green economics , Marxist economics , and economic sociology , make other grounding assumptions. For example, Marxist economics assumes that economics primarily deals with the investigation of exchange value , of which human labour is the source. The expanding domain of economics in the social sciences has been described as economic imperialism. Education has as one of its fundamental aspects the imparting of culture from generation to generation see socialization. It is an application of pedagogy , a body of theoretical and applied research relating to teaching and learning and draws on many disciplines such as psychology , philosophy , computer science , linguistics , neuroscience , sociology and anthropology. Geography and Outline of geography Map of the Earth Geography as a discipline can be split broadly into two main sub fields: The former focuses largely on the built environment and how space is created, viewed and managed by humans as well as the influence humans have on the space they occupy. This may involve cultural geography , transportation , health , military operations , and cities. The latter examines the natural environment and how the climate, vegetation and life, soil, oceans , water and landforms are produced and interact. As a result of the two subfields using different approaches a third field has emerged, which is environmental geography. Environmental geography combines physical and human geography and looks at the interactions between the environment and humans. Geographers attempt to understand the Earth in terms of physical and spatial relationships. The first geographers focused on the science of mapmaking and finding ways to precisely project the surface of the earth. In this sense, geography bridges some gaps between the natural sciences and social sciences. Historical geography is often taught in a college in a unified Department of Geography. Modern geography is an all-encompassing discipline, closely related to GISc , that seeks to understand humanity and its natural environment. The fields of urban planning , regional science , and planetology are closely related to geography. Practitioners of geography use many technologies and methods to collect data such as GIS , remote sensing , aerial photography , statistics , and global positioning systems GPS. History and Outline of history History is the continuous, systematic narrative and research into past human events as interpreted through historiographical paradigms or theories. History has a base in both the social sciences and the humanities. In the United States the National Endowment for the Humanities includes history in its definition of humanities as it does for applied linguistics. The Social Science History Association , formed in , brings together scholars from numerous disciplines interested in social history. Law and Outline of law A trial at a criminal court, the Old Bailey in London The social science of law, jurisprudence , in common parlance, means a rule that unlike a rule of ethics is capable of enforcement through institutions. Law is not always enforceable, especially in the international relations context. Legal policy incorporates the practical manifestation of thinking from almost every social science and the humanities. Laws are politics, because politicians create them. Law is philosophy, because moral and ethical persuasions shape their ideas. And law is economics, because any rule about contract , tort , property law , labour law , company law and many more

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can have long-lasting effects on the distribution of wealth. The noun law derives from the late Old English lagu, meaning something laid down or fixed [26] and the adjective legal comes from the Latin word lex.

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Chapter 7 : What is Anthropology? » Anthropology » Boston University

This chapter provides a philosophical examination of a number of different quantitative research methods that are prominent in the behavioral sciences. It begins by outlining a scientific realist methodology that can help illuminate the conceptual foundations of behavioral research methods.

Modern psychology shares which of the following characteristics with ancient Greek philosophy? If not for Freud, no other psychologist would have been able to undercover the human psyche. Newton and Galileo Why was the mechanical clock a revolutionary invention? Clocks brought precision, regularity, and predictability to everyday life, which was later developed into a model for science. It demonstrated the Zeitgeist of the time. It was one example of the spirit of mechanism. It was widely popular and well-known. All of the above. Observers must be able to describe the qualitative aspects of their experiences. The BritE studied the senses from the viewpoint of philosophy. The GerP used scientific methods to study the senses. Fechner What is the smallest detectable difference between two stimuli? Hall Who developed both the two-point threshold and the concept of the just noticeable difference? This means that when an auditory nerve is stimulated, it will result in someone hearing a sound, even when no noise is present. Modern psychology uses objective methods to study questions. Philosophy depends upon speculation and intuition in order to answer questions. To study mental imagery, Galton used which self-report method? Darwin Galton argued that what proportion of eminence could be reliably attributed to environmental influences? Today, scientists are sometimes portrayed as offering science as a new religion or as being enemies of religion. Galton Who was the first to show that biological and social data were normally distributed? Romanes Who first highlighted the importance of central tendency? Behavior cannot be properly understood or analyzed into simple stimulus-response units. Behavior must be understood in terms of its result and the adaptive significance of the behavior to the organism. Who was the earliest to argue that the mind exists in its present form because of past and present efforts to adapt to various environments? Spencer Who was the founder and first president of the American Psychological Association? Hall Who pioneered an innovative method of information processing? Hollerith Which of the following statement expresses the James-Lange theory of emotions? Physiological arousal precedes the experience of an emotion. Which of the following statements represents the main concern of functionalism according to Angell? Functionalism tries to answer why mental processes exist and how they aid survival. Who stated that the subject matter of psychology was mental activity? Hall was interested in, as evidenced by his research in his doctoral dissertation. Space perception For James, what was most essential to human evolution? Each nation should have a social welfare program that supports the poor. Goodenough Who wrote The Theory and Practice of Advertising, the first book on the psychology of advertising? Binet According to the intelligence testing of U. Scott through his publications in the popular press on applied psychology Which of the following methods did Cattell develop?

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Chapter 8 : Social science - Wikipedia

Qualitative research does not represent a monolithic, agreed-upon approach to research but is a vibrant and contested field with many contradictions and different perspectives. In order to respect the multivoicedness of qualitative research, we will approach its history in the plural—“as a variety of histories.

The titles in this list are those in most common use today in English-language scholarship, followed by standard abbreviations in parentheses. For no discernible reason, Latin titles are customarily employed in some cases, English in others. Where Latin titles are in general use, English equivalents are given in square brackets. Whereas Descartes seeks to place philosophy and science on firm foundations by subjecting all knowledge claims to a searing methodological doubt, Aristotle begins with the conviction that our perceptual and cognitive faculties are basically dependable, that they for the most part put us into direct contact with the features and divisions of our world, and that we need not dally with sceptical postures before engaging in substantive philosophy. Accordingly, he proceeds in all areas of inquiry in the manner of a modern-day natural scientist, who takes it for granted that progress follows the assiduous application of a well-trained mind and so, when presented with a problem, simply goes to work. When he goes to work, Aristotle begins by considering how the world appears, reflecting on the puzzles those appearances throw up, and reviewing what has been said about those puzzles to date. These methods comprise his twin appeals to phainomena and the endoxic method. Human beings philosophize, according to Aristotle, because they find aspects of their experience puzzling. According to Aristotle, it behooves us to begin philosophizing by laying out the phainomena, the appearances, or, more fully, the things appearing to be the case, and then also collecting the endoxa, the credible opinions handed down regarding matters we find puzzling. As a typical example, in a passage of his Nicomachean Ethics, Aristotle confronts a puzzle of human conduct, the fact that we are apparently sometimes akratic or weak-willed. When introducing this puzzle, Aristotle pauses to reflect upon a precept governing his approach to philosophy: As in other cases, we must set out the appearances phainomena and run through all the puzzles regarding them. In this way we must prove the credible opinions endoxa about these sorts of experiences—“ideally, all the credible opinions, but if not all, then most of them, those which are the most important. For if the objections are answered and the credible opinions remain, we shall have an adequate proof. EN 1103a27 Scholars dispute concerning the degree to which Aristotle regards himself as beholden to the credible opinions endoxa he recounts and the basic appearances phainomena to which he appeals. So, as a group they must be re-interpreted and systematized, and, where that does not suffice, some must be rejected outright. It is in any case abundantly clear that Aristotle is willing to abandon some or all of the endoxa and phainomena whenever science or philosophy demands that he do so Met. Still, his attitude towards phainomena does betray a preference to conserve as many appearances as is practicable in a given domain—“not because the appearances are unassailably accurate, but rather because, as he supposes, appearances tend to track the truth. We are outfitted with sense organs and powers of mind so structured as to put us into contact with the world and thus to provide us with data regarding its basic constituents and divisions. While our faculties are not infallible, neither are they systematically deceptive or misdirecting. Of course, it is not always clear what constitutes a phainomenon; still less is it clear which phainomenon is to be respected in the face of bona fide disagreement. This is in part why Aristotle endorses his second and related methodological precept, that we ought to begin philosophical discussions by collecting the most stable and entrenched opinions regarding the topic of inquiry handed down to us by our predecessors. Each of these translations captures at least part of what Aristotle intends with this word, but it is important to appreciate that it is a fairly technical term for him. An endoxon is the sort of opinion we spontaneously regard as reputable or worthy of respect, even if upon reflection we may come to question its veracity. Aristotle appropriates this term from ordinary Greek, in which an endoxos is a notable or honourable man, a man of high repute whom we would spontaneously respect—“though we might, of course, upon closer inspection, find cause to criticize

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him. As he explains his use of the term, endoxa are widely shared opinions, often ultimately issuing from those we esteem most: Endoxa play a special role in Aristotelian philosophy in part because they form a significant sub-class of phenomena EN b3â€™8: He does think this, as far as it goes, but he also maintains, more instructively, that we can be led astray by the terms within which philosophical problems are bequeathed to us. Very often, the puzzles confronting us were given crisp formulations by earlier thinkers and we find them puzzling precisely for that reason. Equally often, however, if we reflect upon the terms within which the puzzles are cast, we find a way forward; when a formulation of a puzzle betrays an untenable structuring assumption, a solution naturally commends itself. This is why in more abstract domains of inquiry we are likely to find ourselves seeking guidance from our predecessors even as we call into question their ways of articulating the problems we are confronting. Aristotle applies his method of running through the phenomena and collecting the endoxa widely, in nearly every area of his philosophy. To take a typical illustration, we find the method clearly deployed in his discussion of time in Physics iv 10â€™ We begin with a phenomenon: So much is, inescapably, how our world appears: Yet when we move to offer an account of what time might be, we find ourselves flummoxed. For guidance, we turn to what has been said about time by those who have reflected upon its nature. It emerges directly that both philosophers and natural scientists have raised problems about time. As Aristotle sets them out, these problems take the form of puzzles, or aporiai, regarding whether and if so how time exists Phys. If we say that time is the totality of the past, present and future, we immediately find someone objecting that time exists but that the past and future do not. According to the objector, only the present exists. If we retort then that time is what did exist, what exists at present and what will exist, then we notice first that our account is insufficient: We further see that our account already threatens circularity, since to say that something did or will exist seems only to say that it existed at an earlier time or will come to exist at a later time. Then again we find someone objecting to our account that even the notion of the present is troubling. After all, either the present is constantly changing or it remains forever the same. If it remains forever the same, then the current present is the same as the present of 10, years ago; yet that is absurd. If it is constantly changing, then no two presents are the same, in which case a past present must have come into and out of existence before the present present. Either it went out of existence even as it came into existence, which seems odd to say the least, or it went out of existence at some instant after it came into existence, in which case, again, two presents must have existed at the same instant. In setting such aporiai, Aristotle does not mean to endorse any given endoxon on one side or the other. Rather, he thinks that such considerations present credible puzzles, reflection upon which may steer us towards a deeper understanding of the nature of time. In this way, aporiai bring into sharp relief the issues requiring attention if progress is to be made. Thus, by reflecting upon the aporiai regarding time, we are led immediately to think about duration and divisibility, about quanta and continua, and about a variety of categorial questions. That is, if time exists, then what sort of thing is it? Is it the sort of thing which exists absolutely and independently? Or is it rather the sort of thing which, like a surface, depends upon other things for its existence? When we begin to address these sorts of questions, we also begin to ascertain the sorts of assumptions at play in the endoxa coming down to us regarding the nature of time. Consequently, when we collect the endoxa and survey them critically, we learn something about our quarry, in this case about the nature of timeâ€™and crucially also something about the constellation of concepts which must be refined if we are to make genuine philosophical progress with respect to it. What holds in the case of time, contends Aristotle, holds generally. This is why he characteristically begins a philosophical inquiry by presenting the phenomena, collecting the endoxa, and running through the puzzles to which they give rise. Whereas science relies upon premises which are necessary and known to be so, a dialectical discussion can proceed by relying on endoxa, and so can claim only to be as secure as the endoxa upon which it relies. This is not a problem, suggests Aristotle, since we often reason fruitfully and well in circumstances where we cannot claim to have attained scientific understanding. Minimally, however, all reasoningâ€™whether scientific or dialecticalâ€™must respect the canons of logic and inference. Of course, philosophers before Aristotle reasoned well or reasoned poorly, and the competent among them had a secure

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working grasp of the principles of validity and soundness in argumentation. No-one before Aristotle, however, developed a systematic treatment of the principles governing correct inference; and no-one before him attempted to codify the formal and syntactic principles at play in such inference. Aristotle somewhat uncharacteristically draws attention to this fact at the end of a discussion of logic inference and fallacy: Once you have surveyed our work, if it seems to you that our system has developed adequately in comparison with other treatments arising from the tradition to date—bearing in mind how things were at the beginning of our inquiry—it falls to you, our students, to be indulgent with respect to any omissions in our system, and to feel a great debt of gratitude for the discoveries it contains. Generally, a deduction *sullogismon*, according to Aristotle, is a valid or acceptable argument. His view of deductions is, then, akin to a notion of validity, though there are some minor differences. For example, Aristotle maintains that irrelevant premises will ruin a deduction, whereas validity is indifferent to irrelevance or indeed to the addition of premises of any kind to an already valid argument. Moreover, Aristotle insists that deductions make progress, whereas every inference from p to p is trivially valid. In general, he contends that a deduction is the sort of argument whose structure guarantees its validity, irrespective of the truth or falsity of its premises. This holds intuitively for the following structure: All As are Bs. All Bs are Cs. Hence, all As are Cs. This particular deduction is perfect because its validity needs no proof, and perhaps because it admits of no proof either: Aristotle seeks to exploit the intuitive validity of perfect deductions in a surprisingly bold way, given the infancy of his subject: He contends that by using such transformations we can place all deduction on a firm footing. The perfect deduction already presented is an instance of universal affirmation: Now, contends Aristotle, it is possible to run through all combinations of simple premises and display their basic inferential structures and then to relate them back to this and similarly perfect deductions. It turns out that some of these arguments are deductions, or valid syllogisms, and some are not. Those which are not admit of counterexamples, whereas those which are, of course, do not. There are counterexamples to those, for instance, suffering from what came to be called undistributed middle terms, e. There is no counterexample to the perfect deduction in the form of a universal affirmation: So, if all the kinds of deductions possible can be reduced to the intuitively valid sorts, then the validity of all can be vouchsafed. To effect this sort of reduction, Aristotle relies upon a series of meta-theorems, some of which he proves and others of which he merely reports though it turns out that they do all indeed admit of proofs. His principles are meta-theorems in the sense that no argument can run afoul of them and still qualify as a genuine deduction. They include such theorems as: He does, in fact, offer proofs for the most significant of his meta-theorems, so that we can be assured that all deductions in his system are valid, even when their validity is difficult to grasp immediately. In developing and proving these meta-theorems of logic, Aristotle charts territory left unexplored before him and unimproved for many centuries after his death. Logic is a tool, he thinks, one making an important but incomplete contribution to science and dialectic. A deduction is minimally a valid syllogism, and certainly science must employ arguments passing this threshold. Still, science needs more: By this he means that they should reveal the genuine, mind-independent natures of things. That is, science explains what is less well known by what is better known and more fundamental, and what is explanatorily anemic by what is explanatorily fruitful. We may, for instance, wish to know why trees lose their leaves in the autumn. We may say, rightly, that this is due to the wind blowing through them. Still, this is not a deep or general explanation, since the wind blows equally at other times of year without the same result. A deeper explanation—one unavailable to Aristotle but illustrating his view nicely—is more general, and also more causal in character:

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Chapter 9 : Hinduism | www.nxgvision.com

Bringing Dartmouth's Interdisciplinary Research Methods to China. Also contributing to the lack of a rich, multidimensional understanding of Daoism is the structure of Chinese universities, where individual fields of study tend to be insular and interdisciplinary research is rare, he added.

Ayurvedic herbal medicines The Atharvaveda , a sacred text of Hinduism dating from the Early Iron Age , is one of the first Indian text dealing with medicine. The Atharvaveda also contain prescriptions of herbs for various ailments. The use of herbs to treat ailments would later form a large part of Ayurveda. Ayurveda, meaning the "complete knowledge for long life" is another medical system of India. Its two most famous texts belong to the schools of Charaka and Sushruta. The earliest foundations of Ayurveda were built on a synthesis of traditional herbal practices together with a massive addition of theoretical conceptualizations, new nosologies and new therapies dating from about BCE onwards, and coming out of the communities of thinkers who included the Buddha and others. Both these ancient compendia include details of the examination, diagnosis, treatment, and prognosis of numerous ailments. His medical treatise consists of chapters, 1, conditions are listed, including injuries and illnesses relating to aging and mental illness. The Ayurvedic classics mention eight branches of medicine: The teaching of various subjects was done during the instruction of relevant clinical subjects. For example, teaching of anatomy was a part of the teaching of surgery, embryology was a part of training in pediatrics and obstetrics, and the knowledge of physiology and pathology was interwoven in the teaching of all the clinical disciplines. But the physician was to continue to learn. It progressed during Indian sultanate and mughal periods. Unani medicine is very close to Ayurveda. Both are based on theory of the presence of the elements in Unani, they are considered to be fire, water, earth and air in the human body. According to followers of Unani medicine, these elements are present in different fluids and their balance leads to health and their imbalance leads to illness. Muslim rulers built large hospitals in in Hyderabad , and in Delhi in , and numerous commentaries on ancient texts were written. Traditional Chinese medicine Assorted dried plant and animal parts used in traditional Chinese medicines, clockwise from top left corner: Much of the philosophy of traditional Chinese medicine derived from empirical observations of disease and illness by Taoist physicians and reflects the classical Chinese belief that individual human experiences express causative principles effective in the environment at all scales. These causative principles, whether material, essential, or mystical, correlate as the expression of the natural order of the universe. The Jin Dynasty practitioner and advocate of acupuncture and moxibustion , Huangfu Mi " , also quotes the Yellow Emperor in his Jiayi jing, c. During the Tang Dynasty , the Suwen was expanded and revised, and is now the best extant representation of the foundational roots of traditional Chinese medicine. Traditional Chinese Medicine that is based on the use of herbal medicine, acupuncture, massage and other forms of therapy has been practiced in China for thousands of years. In the 18th century, during the Qing dynasty, there was a proliferation of popular books as well as more advanced encyclopedias on traditional medicine. Jesuit missionaries introduced Western science and medicine to the royal court, the Chinese physicians ignored them. Because of the social custom that men and women should not be near to one another, the women of China were reluctant to be treated by male doctors. The missionaries sent women doctors such as Dr. Mary Hannah Fulton " Because Machaon is wounded and Podaleirius is in combat Eurypylos asks Patroclus to cut out this arrow from my thigh, wash off the blood with warm water and spread soothing ointment on the wound. View of the Askleipion of Kos , the best preserved instance of an Asklepieion. Temples dedicated to the healer-god Asclepius , known as Asclepieia Ancient Greek: Some of the surgical cures listed, such as the opening of an abdominal abscess or the removal of traumatic foreign material, are realistic enough to have taken place, but with the patient in a state of enkoimesis induced with the help of soporific substances such as opium. He argued that channels linked the sensory organs to the brain, and it is possible that he discovered one type of channel, the optic nerves, by dissection. Most famously, the Hippocratics invented the Hippocratic

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Oath for physicians. Contemporary physicians swear an oath of office which includes aspects found in early editions of the Hippocratic Oath. Hippocrates and his followers were first to describe many diseases and medical conditions. Though humorism humoralism as a medical system predates 5th-century Greek medicine, Hippocrates and his students systematized the thinking that illness can be explained by an imbalance of blood, phlegm, black bile, and yellow bile. For this reason, clubbed fingers are sometimes referred to as "Hippocratic fingers". His teachings remain relevant to present-day students of pulmonary medicine and surgery. Hippocrates was the first documented person to practise cardiothoracic surgery, and his findings are still valid. Some of the techniques and theories developed by Hippocrates are now put into practice by the fields of Environmental and Integrative Medicine. These include recognizing the importance of taking a complete history which includes environmental exposures as well as foods eaten by the patient which might play a role in his or her illness. Herophilus and Erasistratus[edit] The plinthios brochos as described by Greek physician Heraklas, a sling for binding a fractured jaw. Some of what we know of them comes from Celsus and Galen of Pergamum. Herophilus also distinguished between veins and arteries, noting that the latter pulse while the former do not. He and his contemporary, Erasistratus of Chios, researched the role of veins and nerves, mapping their courses across the body. Erasistratus connected the increased complexity of the surface of the human brain compared to other animals to its superior intelligence. He sometimes employed experiments to further his research, at one time repeatedly weighing a caged bird, and noting its weight loss between feeding times. Some of this vital spirit reaches the brain, where it is transformed into animal spirit, which is then distributed by the nerves. He dissected animals to learn about the body, and performed many audacious operations—including brain and eye surgeries—that were not tried again for almost two millennia. In *Ars medica* "Arts of Medicine", he explained mental properties in terms of specific mixtures of the bodily parts. Naples Dioscurides, 7th century.