



## RITUAL CREATIVITY IN CONTEMPORARY SOCIETY THREE-LECTURE SESSION

Tuesday 15. 10. 2024

16:00 / 4:00 PM – 18:00 / 6:00 PM

Kampus Hybernská – Cirkulární hub

**Dr. Ronald L. Grimes**

Professor of Religion and Culture, Wilfrid Laurier University, Waterloo, CAN

### The Ritual Studies Lab

For forty years the Ritual Studies Lab was an experimental university course, a place, a bunch of objects in a sandbox, a story, an export, and in its old age a set of principles. Imagine you're an undergraduate student. How old would you be? Students in Lab courses were between seventeen and sixty-seven. You've heard that you can get academic credit for walking around a block, sitting on the floor of an old house slated for demolition, and saying very little. You're curious and don't mind taking risks. You ask another student. She struggles to describe the course, "Little talk. Lots of ordinary action we made special. The professor directs the course, usually with gestures, maybe a few words. By the end, you can't tell who is leading and who is following—like a flock of flying birds or a school of fish. There is order, but it's not rigid—it flows and recedes."

**Dr. Michael Houseman**

Directeur d'études émérite, EPHE, Paris, FRA

### Relational Notions and Ritual Analysis

Persons involved in ritual and ritualized practices, notably those purported to foster mindful self-discovery, openness to others, environmental consciousness and the like, regularly assert that their participation allows them to "relate to", "enter into a relationship with" or "connect with" themselves, each other, and/or the more-than-human world. In order to better grasp what such statements might mean, I will propose for discussion a three-fold analytical distinction between "relation, "relationship" and "connection".

**Dr. Barry Stephenson**

Associate Professor, Memorial University of Newfoundland, CAN

### Creativity Between Liminality and Normativity

What is the relationship between continuity and change? Between tradition and innovation? Between rigor and spontaneity? Between normativity and liminality? In contemporary social-cultural life, 'permanent liminality' seems to rule the roost; how accurate and useful then are the theories of liminality associated with van Gennep and Turner, which take for granted stable, long-lasting social structure and form? If the world today is generally 'turned upside down,' is 'creativity' what we need to right the ship?