The role of emotion in religion

By

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Ethics statement

The author, whose name appears on the title page of this dissertation, has obtained, for the research described in this work, the applicable research ethics approval.

The author declares that he has observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and Policy guidelines for responsible research.

Summary

The dissertation considers the role of emotions in religions. This is accomplished by looking at how emotion is present in different rituals experienced at certain stages in life. The phenomenological method was used to obtain and analyse the information. No fieldwork was done for this study, and all the information obtained was compiled out of existing data. A multidisciplinary path was chosen to give a complete view of emotions, enabling the research to view emotions from multiple angles.

Each of the rituals associated with birth, coming-of-age, marriage, and death have been described and observed in all three religions. The aim was to indicate the role emotions play in each of the rituals across the religions and compare the emotions observed in the rituals. When looking at the religions' interpretations and rituals, they are completely different but looking at their objective and emotions; the rituals become similar. In each of the rituals, emotions are invoked; these emotions alter the adherent's reality and how they experience the event. However, it also became clear that the emotions presented by the religion are not always the emotions felt by the participant. Emotions are complex, and multiple emotions can compound, creating conflicting emotions in the participants. The research has then proven that emotions do play a role in religion. The complexity of emotions is seen in multiple levels in the group or religion, interpersonal relationships, and personal. Each level may interact with the other and can change the view of the rituals by altering emotions or varying the emotions.

The rituals are especially important to the religions and the participants. This dissertation is showing that in rituals, emotions play a cardinal role. Emotions are complex and need to be understood in a multidisciplinary view. By viewing emotions in the rituals from an interdisciplinary perspective, it becomes clear that emotions play a role in religion. However, it can also alter the reality of the participants.

By addressing emotion and religion, it can help the participants of religions to understand the other. Through the act of understanding emotion, the other may be seen in a different light. Understanding that each religion has in their rituals emotion embedded may humanise the other.

Key terms

Emotion, feelings, personal reality, religious experience, Abrahamic religions, birth rituals, coming of age, marriage, death rituals, humanisation through understanding, comparative study, phenomenology, Christianity, Judaism, and Islam.

Declaration

I Jacques Johannes Strydom declare that this dissertation, which I hereby submit for the degree MTh Science of Religion at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

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Contents

Chapter 1. Introduction

1.1. The Background to the Study

The study presented in this dissertation investigates the role of emotion in the Abrahamic religions as present in life cycle rituals. There are multiple facets to this study, such as the psychological aspects, the role emotion plays in rituals, and how this affects the way the adherents see and experience religion, as well as the sociological aspect of emotion in religion.

Great objectivity was practised throughout the course of the study. A phenomenological investigation was performed by consulting the available literature on emotions and religion. This entailed an in-depth investigation into how emotion plays a role in rituals and how the adherent feels during such rituals. The study used elements from sociology and biology to investigate and better understand the role of emotion and how it functions. Further explanation on these fields can be found in Chapter Two.

Humanisation is an important topic in religion. In this study, humanisation is meant to include pro-social behaviour through mutual empathy (Zaki & Ochsner 2016:871). This study is an interdisciplinary study focusing on emotion within religion. This was important as science of religion is not an island and need to keep in touch with the world around us. By using an interdisciplinary approach, the emotions can be explored and interpreted out of multiple views aiding understanding.

It is necessary to note that this study does not limit religion to an emotional experience. It is rather explored against the background of phenomena: emotion in religious rituals, although emotion exists in different facets of life as well.

This study concludes by presenting an analysis of how emotion is and has been interpreted in religion and how it impacts humanity today. An objective perspective of the information is presented where deemed appropriate and necessary. Emotions in ritual will open the door to further investigate how emotions may influence adherents and how emotions are employed to increase authentic experience in religion. After an understanding of emotions is achieved, a better and mutual understanding may be reached towards the other.

1.2. Problem Statement

The view of science in the modern era focused on reason without emotion (Riis & Woodhead 2010:14). It has become increasingly evident that emotion cannot just be ignored (Riis & Woodhead 2010:17). It is being observed in the world on a continuing basis. Increasingly emotions have been at the forefront of a global cultural interpretation of the world. Take into

account the reaction in France to the depictions of Muhammad and the violent and emotional clashes that happened between Muslims and Christians. On the other hand, with the bombings of Jewish Synagogues in America, some Churches opened their doors in an empathetic way. It is clear that emotions can add to the interpretation of a situation, and increasingly people will follow their emotions. Another interpretation would be that of Cancel Culture and the #MeToo movement, all employing emotions to further their cause. Emotion, as a way of interpreting the world around us, gives lead to more interpretations.

This study offers a lens that magnifies the emergence of a clear conversation on the presence of emotion in religion and allows the evaluation of the existing body of evidence on this topic. The results offer direction and identify future scopes for further research in this field.

Emotion is a personal matter. Although there are some common feelings in a group, it remains subjective to the person in question. This is a stumbling block that enjoyed more attention through the course of this investigation. The study did not explore the personal feelings of a group of people but rather the rituals that have emotion linked to it, *i.e.*, coming-of-age, marriage, and death. These topics provided an insight into the role of emotion in religion. No ritual is without emotions. It is, however, difficult to measure emotions as it is a subjective experience. However, by looking at emotions on three levels personal, interpersonal, and collective, it would become clear which emotions were felt. An understanding must be achieved that emotions are also language bound and interpretation of emotions need to happen within its own context (Feldman Barrett 2018:6).

The research aims to answer the following questions:

What is the role of emotion in religion?

What is the conversation now about religion and emotion, and where is it lacking?

With the help of psychology, biology, and sociology, these questions were answered.

1.3. Research objectives

- The objective of the research is to gather a better understanding of the debate on emotion and religion.
- The objective of the research was to look to a better understanding of the role of emotion in religions.
- The objective of the research was to promote tolerance through understanding between emotion and religion.

- The objective of the research was to critically analyse the conversation of emotion in religion.
- The objective of the research was to collect the data on the debate and further the conversation on emotion.
- The objective of the research was to look at how emotion can be a key factor in the humanisation of the other (in this case, different religions). From an emotional perspective, this would be enhanced prosocial behaviour through empathy for the other.

1.4. Research Hypothesis

The study identifies the relationship between emotion and religion. Religion has moved in the past from 'what we feel' to 'what we know'.

Emotion plays a key role in human life and society. Across the board there are certain social norms regarding emotion associated with religions, like crying at funerals or not showing emotion in public.

This research provides the necessary link between emotion and religion and why there is such strong feeling about and presence of emotion in religion. The hypothesis that motivates this research is that emotion is embedded in us and that it is part of the free association. This implies that when we choose to associate with a religion, we will defend it. This is only made stronger by religious practice and what is felt by the adherents during rituals, for example. However, religious emotions are not only present in ritual but can be found outside ritual as well. For the purpose of this study, only religious emotions present in and around ritual will be discussed.

This phenomenological study focussed on the work done relating to emotion and religion from the following perspectives: theological, rituals, biology, sociology of religion and psychology within religion.

By looking at different religions in this dissertation, it cannot suggest a set of emotions but instead look at the way it is lived in practice within the rites of passage rituals in various religions. The hypothesis is then that different emotion sets regarding the same type of rituals may amount to different emotions being observed by the participants of religions. This hypothesis formed the building block of this study, where rites of passage and religious emotion were observed. The aim has been to identify the emotion and to evaluate their similarity. It is similar to some theological views but differs from them in that it is a multidisciplinary study that drew from sociology, biology, theology, and psychology. All these

disciplines have looked at emotion, but a combined attempt, as presented in the present work, will add insight.

1.5. Methodology

1.5.1. Phenomenology

Phenomenology is the preferred method for this study as it enables the researcher to evaluate the phenomenon of religious emotion in its context. It is a point of observation that helps the researcher to see a phenomenon clearly as it is, in this case, religious emotions in rites of passage. Phenomenology provides a way of interpreting the reality of the knowledge being investigated. This method has been chosen because religious emotion is known but has seldom been interpreted, and by using this method, the known information can be interpreted in a new way. This will enable the researcher to look at existing data and interpret it in new ways.

Phenomenology has been criticised. It can be viewed that phenomenology of religion was used to identify a core of religion for Otto, Van der Leeuw and for Eliade, it was the sacred (Barnes 2013:20). Phenomenology of religion can also be described as subjective; it is not the method but the information when looking at the experience that is subjective to the person's interpretation. To counter this, it is necessary to look at a variety of sources to answer the question of whether the experience is valid in the group. Phenomenology is also descriptive and is based on language, meaning the description may not be the same as the original context. This is addressed in the process of taking the information back and evaluating it against the source.

There have been many interpretations of phenomenology, and the variants of how it is implemented have been extensive. The use of phenomenology in religious studies is quite apparent, although it is not without its flaws and critique. Over the years, this method has been used by many different scholars, and the view on phenomenology will be given from the following scholars of phenomenology, E. Husserl, G. van der Leeuw, J.L. Cox and R. Otto.

Otto, a theologian, looked at the religious experience and to accomplish this, he used the phenomenological method. This gives insight into the use of phenomenology in studying religion. Two of his approaches are essential in phenomenology: his experiential approach to the phenomenological description of the universe and connected to this the core structure of the religious experience also hinting at anti-reductionism (Allen 2005:192). Otto's work in *Das Heilige* (1917) is one of the best-known accounts of religious experience, this being

done in the phenomenological method (Allen 2005:192). Otto's work is of importance here as it gives insight into the nature of religious emotion and gives access to the validity of the phenomenological method for this study. His work in *Das Heilige* was not comparable with non-theistic religion (King 2005:314). Even with this criticism, it is still of value. The research needs to be seen in its context and the context of the researcher to understand it. The way the participants and the researcher understood it; in this case, is in a theistic religion.

Otto narrowed his work down by looking at the phenomena of fear and awe as explained under the heading of religion, by doing this, he chose a phenomenon and looked at it in the form of experience, which he titled 'numinous', and he evaluated it from there. Concluding that this is the universal essence of religious experience, however, such an experience cannot be genuinely described, and as such symbolic and analogical descriptions are used, intending to evoke the experience of the holy or numinous (Allen 2005:192).

Van der Leeuw wrote that "Phenomenology is the systematic discussion of what appears" (Van Der Leeuw 1938:683). It is this system that is of importance when looking at the emotions that are present in religious ritual. It needs to be said that Van der Leeuw was a pioneer in the field of phenomenology of religion. As such, he gives a list of what it is not: Poetry of religion, history of religion, the psychology of religion and theology of religion (Van Der Leeuw 1938:685-687). This is not to say that things not considered as part of the phenomenology of religion are not of value, by looking at only one of the lists (Poetry of religion, history of religion, the psychology of religion and theology of religion) as mentioned earlier will only show a partial view, which will be a reduced view of the phenomenon (Van Der Leeuw 1938:686). The researcher must allocate names to be able to link it back to the appearance (Van Der Leeuw 1938:688). The researcher must be able to view this appearance in its context, and next, it must be able to look at these appearances or phenomena with intellectual suspense (Van Der Leeuw 1938:688). It must then take a step back and reassess what has been seen, clarify it and understand it, lastly; it must confront this reality and its uninterpreted signs and testify to what was understood (Van Der Leeuw 1938:688). From this, the researcher is streamlining the process and can only look to the phenomenon being investigated as the basis, it is possible then to eliminate the history of how the religion developed (Van Der Leeuw 1938:688).

This fits nicely into the work discussed by Grimes (2014) cancelling the noise in a study; however, this context of how religion was formed can be of importance to understand the phenomenon of 'emotion' in religion. It will depend on the study if this information is of use. In this comparative study, history may play a part as it speaks not only to the religion but to the culture, and both have an impact on how emotion is seen.

History and culture go hand in hand as history is the marked culture (as seen in mostly the dominant view of the age) at a certain point in time, this can include religion and the social context (Grimes 2014:212). Critique on Van de Leeuw is that his work made assumptions and value judgements that can be subjective and speculative, and he did not take the history and context into consideration (Allen 2005:193). Even though his work has been criticised and is lacking some points, it is a theory to build on, and that is what Cox has done. Cox defines phenomenology as follows, and this is the definition that this dissertation will use:

> *The phenomenology of religion is a method adapting the procedures of epoché and eidetic intuition to the study of identifiable communities which base their acts of believing and resulting communal experiences of postulated non falsifiable alternative realities on a tradition that they legitimate by appealing to its authoritative transmission from generation to generation.*
>
> *(Cox 2010:48)*

James L. Cox uses a nine-step model to apply phenomenology, and this will be used for the basis of this study. The nine steps are as follows:

1. Performing epoché

Here the researcher must first divide his or her thoughts, or in the term, Cox uses "bracket out or suspend previous ideas" (Cox 2010:49-50). This is to ensure that the study can be handled as objectively as possible. It is necessary to understand that this is not fully possible and that it is a step where the researcher must look at his or her preconceptions and bias and attempt to minimalise the impact of this on the study (Cox 2010:52). This part of the method can also be used to limit the influence of dominant academic views and give the researcher the freedom to look at the data in a new way bringing new ideas and concepts (Cox 2010:52). Outside religion, the idea of bracketing was formed by Husserl in philosophy; he called it epoché (Husserl 1931). It is a Greek term meaning suspension of judgement (Allen 2005:189). If taken literally, it would not be possible to perform, but instead, it needs to address the way in which the researcher works, and it needs to be the process where he or she acknowledges their presuppositions rather than denying their existence (Allen 2005:190).

2. Fostering empathetic interpolation

In this step, one must gather an empathetic understanding of the religion one is studying. This will then mean that you look at the religion other than your own with empathy (Cox 2010:52-55). Empathy, defined by Cox, is 'cultivating a feeling for the practice and belief of a religion other than one's own.' Interpolation is to bring this into your context to understand the process in your knowledge (Cox 2010:52-55). This is not necessarily a measurable step, but rather the attitude the researcher takes (Cox 2010:52-55). In this study, it is of critical importance to note that feeling is something that the researcher works with, and although feelings can be made and felt, it is also the subject of this study. The previous feeling will be bracketed, although, with this step, a bit of freedom will be given to use the cultivated empathy into an understanding of the different religions. To interpolate is to bring the differences in culture and religion into one's perspective and way of understanding (Cox 2010:52-53). This step and the previous is closely related to the first step and can be seen as stepping into the mind of the other to understand their way (Cox 2010:53). It is not an easy step with lots of barriers. This is why this step is so essential using empathy and interpolation together to give the researcher the tools to bring the unfamiliar to the familiar (Cox 2010:53). It is interesting to note that in this step, the researcher's emotion needs to be evaluated. Empathy to cultivate a feeling for the other religion speaks to the mind, and it works on more than just the mind but to the biology of emotion. By performing this step, it broadens the researcher's view and future interpretation of different religious experiences.

3. Maintaining epoché

Throughout the study, the researchers immerse themselves into a different religion, but this does not mean they believe as the adherents do (Cox 2010:55-56). They still suspend their views and pre-knowledge. To maintain the epoché mentioned in step one, the second step is used, it is thus not a conversion but an empathetic interpolation (Cox 2010:55). For the phenomenologist, the focus is on the attainment of understanding and accurate description of what is observed, and the believers see it as pure (Cox 2010:56). Here bracketing will come into play as it is always necessary for the phenomenologist to reassess his or her bracketing.

4. Describing the phenomena

Describing everything observed in the phenomena as accurately as possible is the fourth step (Cox 2010:57). This must be done in the purest objectivity as possible. Phenomenology aims to get inside the consciousness of believers; thus, the phenomenologist has entered

an understanding of a different religion with different views and practices. It is then necessary to describe what is observed as accurately as possible without prejudice (Cox 2010:57). This includes, but is not limited to: words, actions, gestures, songs, symbols, explanation by adherents, stories and in this case, emotions (Cox 2010:57). The detail is of paramount importance; in this step, the description needs to be unfiltered. The information needs to be fair to the adherent's perspective; it must be the view of the believer rather than the observer (Cox 2010:57). This step is of great importance in this study as it speaks to the emotions felt, therefore, the realities of the adherents. Emotion is a powerful element, and it is necessary to describe it correctly as far as our language permits. When this is done, the researcher also follows it with his or her interpretation of the meaning (Cox 2010:57). If it is possible and to a certain extent, the researcher can test this with the community of believers to help with the accuracy (Cox 2010:57-58). Objectivity is necessary for this step, as Van der Leeuw puts it as 'pure objectivity is the goal' (1938:677).

5. Naming the Phenomena

After the description as mentioned above, the next step will be 'naming'. This means categorising the observed data into a logical order (Cox 2010:58-59; Van Der Leeuw 1938:688). It is necessary to keep in mind the concepts described and not just the term used, as this can lead to errors (Cox 2010:58-59). Language needs the context, and it remains essential to describe and name the phenomenon in the context accurately. The naming process can be to give the observed phenomena names or categorise them (Cox 2010:58). This was the first step for Van der Leeuw (Cox 2010:58). This is a critical step and must be done thoughtfully, as it is a point in phenomenology where errors can come in. The context must be there and not just the empty language; this is where it is needed to remember the description that was given and place it under the name to add the context.

The word choice is vital as it must not offend the believers. The categories need to be faithful to the religions. Cox has a proposed list of myths, rituals, religious practitioners, scripture, art, morality, and belief (Cox 2010:59). The list is a proposal and can be changed and have subdivisions. These categories need to fit into the context of the religions and remember their unique histories (Cox 2010:59-60). This is to avoid criticism but also to look at religions in their entirety. As with the work in definitions, sensitivity towards the entire approach to religion needs to adhere to it. It is not easily defined; this is the way of definitions, and the approach needs to consider the context. It is the aim of this study to add the entirety of the study of religion. This step of naming is to bring into view the data as observed into a logical flow and straightforward interpretation, adding to the total context.

6. Describing, relations and processes

Here the researcher must look to the interconnectedness of the described and named phenomena and identify the processes concerning the phenomena (Cox 2010:60). Cox gives the example that myth is often related to the ritual by providing the context to the ritual (2010:60). Processes can also include the changes seen in the patterns of belief due to the influences of the outside world (Cox 2010:60). Incorporated in the classification of phenomena, Cox states that the following criteria can be used: change, development, crises, growth, or stagnation. These are all different processes that can be seen during the description and relation phase (Cox 2010:60). The phases described by Van Gennep can also be used, namely pre-liminal rites, liminal rights and post-liminal rights (Van Gennep 1960:9). During this step, the researcher then acknowledges the dynamic character of the religious phenomena, again acknowledging the historical or cultural influences on religion (Cox 2010:60). In this step, it is putting in the context, the theologies, the scripture, legal and other social institutions, it is adding in the necessary information (Cox 2010:61). By addressing the context, the phenomena move with time and become dynamic. Cox states that religions have 'built-in logical mechanisms for change' and that the researcher 'can identify and analyse' as part of the processes (Cox 2010:61).

7. Making informed comparisons

After the data is collected and organised as in the steps mentioned above, one can then start to make an informed comparison between religions (Cox 2010:62-63). In this step, the researcher starts analysing the data already collected and sorted. The researcher then needs to start comparing the phenomena that are the same and those that are different, where do things overlap; this is called 'informed comparisons' (Cox 2010:62). The content in a category might differ, but the experience may be the same, for example, the aim is to see the differences and the similarities. It is also in this step that the external and internal influences can be seen in religions how to have the context influence this particular group and the development that followed (Cox 2010:62). An example of the historical, social context in South Africa would be apartheid and the lasting influence it has had on society, history, and religion. The process of comparison adds the understanding that needs to be achieved (Cox 2010:62). This can bring out an understanding of core concepts within religion by evaluating multiple angles of religion and comparing them. It can bring forth collective knowledge. Informed comparisons can then on a macro and micro level help the understanding bringing the bigger picture, and extreme detail can both be possible in this.

8. The eidetic intuition

In this step, one must ascertain what does the phenomenon mean in the broader sense of understanding (Cox 2010:63-65). Looking toward the essence of religion, from the information gathered and interpreted, links back to the definition and the start of the study. The way phenomenologists look at the data enables them to look at it impartially, and with a direct approach, this allows phenomenologists to see into the meaning of particular beliefs and practices by placing them in broad classification (Cox 2010:64). When looking at the data with this in mind, it can bring forth the often-hidden elements within the different religions (Cox 2010:64). These elements can be studied logically; it is detectable and capable of description (Cox 2010:64).

In this study, it would amount to the understanding of the place emotion can have in religion, or what can fall under the more significant heading of emotion and how this element influences religion and the believers. Finding the essence of religion is the aim of this step, and there have been many interpretations of this, as will be seen in the definition of religion. Religion based on just one element is not feasible as it is limiting, and the complexity of religion just do not allow it to be. This being understood, a phenomenological study can find one of the many points and expand on it, bringing in many views and interpretations to see the interconnectedness of religion. Finding these common points in religion does not reduce it to the phenomena as a common denominator but leads to an integrated understanding (Cox 2010:68).

9. Testing the intuition

The intuition is tested in the phenomena; this is to see if it applies to the phenomena as it was the first encounter (Cox 2010:68-69). Revisions need to be made in this step, and work must be evaluated to find errors (Cox 2010:68-69). In this step, all the other steps can be retraced to find errors or to confirm the proposed intuition (Cox 2010:68). Measuring the outcomes back to the phenomena links it back to the religion and validated the data interpretation (Cox 2010:68).

At this point, it is clear the study of religion is complex, as will be seen in Chapter Two, and even within this model, testing needs to be done to see if the intuition was correct in relating the phenomena (Cox 2010:68). Data on religions and in human science is subjective, and running the test to different religions may help to verify the results in the context. With difficulty, it is the aim to channel objectivity as Van der Leeuw postulated, the conclusion must be accountable to the data (Cox 2010:68). Going through steps 4-7, it is necessary to

look for error from the beginning down to the end; the phenomena need to be used to see if the meaning proposed by the researcher is correct (Cox 2010:69).

Step 1-3 is challenging to evaluate from an outside perspective; however, it is the researcher who must account for his or her own thoughts and emotions (Cox 2010:70). The way this can be evaluated is through the communities studied; if they can confirm the eidetic intuition, then theoretically, the phenomenologist made an error in steps 1-3. The terminology will differ from the communities, but it cannot be offensive, therefore, the essential meaning must be tested (Cox 2010:70).

Cox states clearly that this is an interpretation of the method and can serve as a guide; it is not the definitive method (Cox 2010:71). Cox developed this iteration of the phenomenological method by combining the views of different phenomenologists, making it a compilation of the work, and formulating it to a logical guide.

Using his steps as a guide will help to organise the research and help with the flow. Looking for errors is easy as the research is in order, and finding vital information is quick. The phenomenological method must then work for the research and help not distract from it just as the definition needs to work for the research, and it must be made to fit as Grimes puts it (Grimes 2014:190).

The combination of the work presented in Cox's steps will be used as the basis of the study, and this method will help the study in structure. This approach enables the researcher to examine different religions to broaden the knowledge and work towards a better understanding of religion. Religious emotion being the subject as presented in rituals.

1.5.2. The approach in this study

In this section, the approach of this study will be elaborated on. Indicating the methodology and why the work is qualitative.

1.5.3. Applying the methodology

In this study, the first of these steps will be done by the researcher. It is essential to go back to these steps from time to time to make sure the observation stay as true to their nature as possible. The phenomena will then be described, with rites of passage being the experience observed. The rites of passage will be in three stages, namely: birth, coming-of-age and death. The phenomena of religious emotion will then be described and named as it was observed, staying true here to the religions and the context of the rituals. From this point on the researcher will attempt to evaluate and compare the religious emotions observed in

similar rites of passage as found in the Abrahamic religions. After the evaluation, the researcher will attempt to find the hidden elements in the religious emotion and attempt to describe how it impacts the religious meaning. These emotions may impact the adherent on various levels, namely personal, interpersonal, and group. After the impact on each religion is evaluated, the religions may be compared. The data that was compiled in the observation phase is vital as it will lead to the better observation of religious emotion and make it possible to evaluate in-depth. This evaluation and the results will then be tested on account of the ritual to assess if the eidetic intuition was correct, and if necessary, the adjustment will be made.

1.5.4. Qualitative

The research is done qualitatively. By this, the interpretation for this dissertation is that: the data obtained is via observations made from previous data collected, meaning no data will be gathered in the field. Sources are limited to previous data collected and available in literature. The aim is to give an overview and give lead to further studies that may happen in the field. The precise measurement of the data is subjective. As such, affording this dissertation, the multidisciplinary approach will enable measurement to be done on multiple levels, giving a true view of the emotions present not just religiously but biologically, theological, sociologically, and psychologically.

In conclusion, the implication of the study will be how religious emotion is seen in the rituals and what it means for the religions and dialogue between religions. The cultural aspects of the religious emotions will be discussed, and how it can influence society, the impact of globalisation and how the emotions are seen on this global stage.

1.6. Structure

Chapter One: Research introduction.

Chapter Two: Important concepts and definitions. In this section, important concepts are defined, and the interpretation chosen for this dissertation is given. This chapter functions as a guide for understanding the terminology used in this dissertation, as well as a literature review on the key concepts of the study.

Chapter Three: Emotion as seen in birth rituals. In this chapter, per the phenomenological method, birth rituals in the three Abrahamic religions are observed. An overview is given of each ritual and an account where possible is given to illustrate the emotions. The aim of this chapter is to observe the emotions in the rituals.

Chapter Four: Emotion as seen in coming-of-age and marriage rituals. In this chapter, per the phenomenological method, the coming-of-age and marriage rituals are observed. An overview is given of each of the rituals and an account is given where possible. The aim of the chapter is to observe the emotions in the rituals.

Chapter Five: Emotion as seen in death rituals. In this chapter, per the phenomenological method, the death rituals are observed. An overview is given of each of the rituals and an account is given where possible. The aim of the chapter is to observe the emotions in the rituals.

Chapter Six: Comparison of emotion in birth rituals, coming-of-age rituals and death rituals. In this chapter, per the phenomenological method, each emotion is identified and interpreted. Each ritual is compared for emotional value, each religion is interpreted for emotions that are present throughout life. Finally, each emotion is compared to the corresponding emotions in the religions.

Chapter Seven: Conclusion of the study with recommendations and implications of the study.

1.7. Literature review

As part of this study, extensive research was done on emotions and religion. As such many scholars have written on the topic. To optimise the flow of the dissertation, these scholars and their work will be given extensive attention under Chapter Two in the definitions section as an integrative literature review. A full view will be given on the contributors and how their work fits into this dissertation. A full list of references is also provided at the end of the dissertation. This being said, the following are some of the works that have influenced this study. It has already become evident in the methodology section how it has influenced the study in the method. As such, to avoid undue repetition, it is left out of the literature review here.

Many authors have written on emotions in religion. It is, however, often only a small part of the research and indirect. For example, Durkheim, *The Elementary Forms of the Religious Life*, used a sociological perspective to understand the elements of religion, including emotions (2016). The work was revolutionary for its time. A psychological biological and neurobiological approach was taken by Feldman-Barrett in *How Emotions are Made* (2018). Her work pioneered a new understanding of how emotions can be viewed. She found that the classical view of emotions was not sufficient to explain the complexities of emotion. Furthermore, the anthropologist Geertz, *Religion as a Cultural System*, indicated the

relationship between symbols of religion as well as the moods and motivations (1971). This brings order to the world of the adherents and creates a reality that's is uniquely realistic to the adherent. As rituals are to be discussed, it was necessary to look at the work of Grimes in his *The Craft of Ritual Studies*, it becomes evident at studying rituals in different religions is important and can be a wealth of information, he also stresses how to study ritual and how to theorise on it, his interpretations can be seen in Chapter Two (2014). Looking at theology, Otto must be named for his contribution to emotion in religion, highlighting fear and fascination with the Holy it can be found in his work *The Idea of the Holy* (1923). Otto's views have helped the research and can be broadened to include other emotions that Otto himself mentions, albeit outside of the holy but in religion. Riss and Woodhead gave a better understanding of the social aspects concerning religious emotions and how it fits into social groups in their work A *Sociology of Religious Emotion*, sets the idea of social emotional regimes in place for this study (2010).

These are just some of the literature that influenced the study, and by no means is this all of the works that influenced this study. Further literature can be found in each section; however, special attention should be paid to Chapter Two regarding definitions as much of the literature is referenced there. Chapter Two should be used as a guide to understanding the study.

1.8. Proposed Contribution

With the aim of better understanding and the goal of tolerance in mind, it is necessary to give word to emotion. It is key to us all, and it is a big driving force behind us. We look to establish an understanding of emotion through the lenses of religion.

The aim is to see how emotions have influenced religion, given the global move to be more aware of one's emotion and how it is influencing our religion and behaviour.

The study's aims are as follows:

- To give background on the role of emotion in religion
- To understand the context of emotion in religion
- To bring into discussion the validity of emotion as a driving force in religion
- To establish the link between emotion in religion going over to action (peace or violence)
- To establish areas in the field of emotion and religion for further study
- To promote tolerance through the understanding of emotional reaction on the part of religion

- To humanise the other through understanding and promoting tolerance

Chapter 2. Defining key concepts

This chapter will be looking at key concepts and their definitions. These definitions will help give clarity to the study and its content by analysing the definitions and giving the researcher's workable definitions for this dissertation. When looking at definitions, they can be limiting or too broad, (limiting to the point of exclusion and broad to the point of over inclusivity) and this will be addressed under each of the next headings. The concepts being explained here is religion, rituals, rites of passage, emotion, feelings, and phenomenology. The concepts in the previous sentence will be of integral importance to the study. It is also part of the phenomenological process, as can be seen in the subheading Methodology in Chapter One of this study. Bearing in mind that the definitions bring clarity and will order the understanding of this research, this is, therefore, a crucial element and will influence the reading of the next chapters.

2.1. Religion

Religion is difficult to define, and it is essential to look at the definition of religion as an ongoing process (Grimes 2014:321; Cox 2010:1-23). This dissertation will look at a workable definition of religion. Defining religion is a task too great for this research to challenge at this point; however, it will have to work with an existing definition and apply it to this study. The definition will be broad as to include multiple religions. Since this study is looking at the place of emotion in religion, this must be incorporated into the definition. A cognitive theory of religion can be of assistance because it refers to religion as it is experienced, be it personal or in a group. The problem faced here is that it can relate too broadly as it can place related concepts such as mysticism and spiritualism together and incorporate multiple views (Martin 2005:482-483). The definition will be given in section 2.1.2.3.

2.1.1. Theories of religion

Starting with the cognitive theory of religion, there is a side that is reductive to religion. The reduction of religion is making it only an 'evolutionary by-product' (Martin 2005:476). The reduction to only a by-product of evolution is contested on two grounds, firstly based on the multiple sources in the neurobiological field indicate that multiple casual processes are involved in the function of religious belief (Van Slyke 2010:163-164). When looking at

religious emotion, this will also become more evident. The second reason religion cannot just be a cognitive evolutionary by-product is that theories of religion is multileveled and draws on multiple fields of knowledge, thus it cannot be reduced by one element and not take into account all the levels present (Van Slyke 2010:163-164). This reductive thinking had led to religion being perceived as something else than it truly is. However, the cognitive theory also has another side that does not want to explain away religion but to add to the field of knowledge.

McCauley and Lawson worked with cognitive theory and looked at religious rituals in their popular work *Rethinking Religion* (Lawson & McCauley 1990). The basis of their work was the human action representation system (Martin 2005:477). It focuses the human action into actor, act and recipient; these are all present within rituals (Martin 2005:477). Their work is interesting to read, but for this study will not be elaborated on. Their work mostly focused on ritual and did not address religion in the bigger picture. It also had its shortcomings as it did not address all rituals and cannot be applied to all rituals (Martin 2005:477). This form of cognitive theory adds to the greater knowledge in the field of religion, giving a logical order to things.

There has been much work done on the emotion in religion as pertaining to spirituality and mysticism (Martin 2005:481). However, a comprehensive theory of how emotion and religious cognition interact has not yet been developed (Martin 2005:481). This is where this study will start to contribute to the information and academic perspective. It is then important that religion is seen as multileveled and that all the levels must be addressed during the study, this however, is not always possible, and most studies will fall short of the ideal. The key element is to note that from all the levels of research, there can be drawn and that the body of research as a collective will help bring us closer to a multilevel, multidisciplinary interpretation and understanding of religion.

Cognitive science is related back to the human ability to think, reason, imagine and learn (Barrett 2011:1). Humans have the tools to conceptualise a situation and measure our response to an experience (Barrett 2011:114-115). One of the tools that are used in a spectacularly mundane way is emotion. For Barrett, then religious experience is more than just an ordinary event, and the cognition of the event is preserved as non-ordinary (Barrett 2011:117). However, conceptional information can play a part in how the event is seen in our world, the presupposed information the person has. This relates to an event or something prayed for; if the desired outcomes were met (whatever the person prayed for),

the person's faith is confirmed if not, the person's faith is challenged or re-evaluated (Barrett 2011:117).

The cognitive theory of religion has come a long way, and Barrett indicates it as a tool to the theologian (Barrett 2011:147). However, Barrett's work in religion is still god-centric, although there is some point where he ventures away from God as a human action representation system. The theory holds that the human brain is capable of incredible cognition, and it remains to be said that human reality lies in their cognition, so by definition, in their brains. Under the heading biology of emotion, it becomes clear that after years of studying emotion, the classical view of emotion is just not accurate, and that might be the case in cognitive theory needs to adjust and look at the possibilities of the theory even in religion. What is experience (not experienced) and how is it observed falls outside of the scope of this study. However, the cognitive theory is necessary to understand emotion and experience and how it relates to religion. This study is interdisciplinary. Starting with biology to understand the reaction in the body, sociology for the reaction in the socio-cultural aspect's, and psychology for the personal inward reaction in the situation.

From the cognitive theory, it is essential to look at lived religion. Religious experience is the object being looked at and then be described as to what is observed. Looking at lived religion as a tool to help with this process, it is necessary to look at the religious experience in its context. The phenomenologist, G. Van der Leeuw, wrote: "everything external is closely connected with something internal; and conversely", this can relate to sacred symbols, as well as emotions like fear, love and; it is a case of what makes itself known (Van Der Leeuw 1938:459). For Van der Leeuw, "feeling does not exist without speech and gesture: thought is not present without a form of action; even mysticism requires words" (Van Der Leeuw 1938:459). The experience can thus be dualistic in its action; it has an outward and inward effect. The experience is a personal one but is also not, as it needs the outer to help with the understanding of the experience. This will be explained in the section under emotion, group affirmation of the personal feelings and the emotional regimes. Working from this dual view of an experience, it is easy to see that experience is not just the total of what can be seen with your eyes; it is necessary to observe with all your senses and to interpret emotive responses in rituals. To understand the context fully, both the outer and the inner experience needs to be examined, the one needs the other and cannot truly be separated (Van Der Leeuw 1938:460). In the search to understand religion, there have been different views. Many of these views wanted to interpret the outer as it was seen and not felt, however even

in the work focusing on the outer, it is possible to find the words feeling or emotions an inner and personal concept that translates to the outer in groups.

When looking at comparative studies of religion, there was a lot of work done in the latter half of the nineteenth century and that this work was sorted from a Western point of view (Martin 2005:484-485). Remembering here that at different stages of the development of defining religion, different views were held, as is seen in the work of Martin. A Western view was held for much of the research in the nineteenth century (Martin 2005:484-485). This study will endeavour to look at the context of the work and not impose a particular view but rather to look at the information in an unbiased way. This is again part of the phenomenological process, namely bracketing, this will be discussed in more detail in the section on phenomenology.

2.1.2 Definitions

Moving now on to the definition of religion chosen for this study, namely a broad definition. The reason for choosing a broad definition is not to exclude religions, as the goal of this research is not to divide religions but to see emotions as a factor in all of them. This is not to limit or reduce religion to only emotion but to say emotion is an element in religion. By doing this, it will instead open the study to apply to a broader interpretation and further studies. With difficulty faced in defining religion, it has become clear that religion is multi-faceted and has branches that all relate in one way or another and in defining religion, the aim is to connect and interlace these branches. These can include the functional and subjective aspects of a definition as related to a specific definition. It is, however, not possible to connect everything as this will lead to complexity and will exceed the scope of this study. Therefore, a workable definition is chosen for this study while focusing on the context, thus, for the use of this study but not necessarily just limited to this study. Grimes, for example, makes it clear that a definition often becomes a stumbling block for researchers, and this must be avoided, he also sees the use in a definition and that a definition must work for the study (Grimes 2014:186). In the following section, different views on religion and how it is interpreted in this study will be given.

2.1.2.1. Religious interpretations

The work that has been done on religion in the past can help with the definition that needs to be chosen. R. Smith looked at the social element of religion, and R. Otto studied the

emotional part of religion (Grimes 2014:12). For Otto, religion has to do with a different mental state, as observed by Riis and Woodhead (2010:57). Otto's work in the idea of the Holy is one of the best-known accounts of religious experience (Allen 2005:192). Otto believed, like Schleiermacher, that religion found its core in religious experience (Otto 1917:9). This does not limit religion to experience, but it is a starting principle. As Otto puts it:

> Let us consider the deepest and most fundamental element in all strong and sincerely felt religious emotion. Faith unto Salvation, Trust, Love—all these are there. But over and above these is an element which may also on occasion, quite apart from them, profoundly affect us and occupy the mind with a well-nigh bewildering strength.

(Otto 1917:12-13)

Otto was influenced by Schleiermacher in his thinking on religion and the emotions that influence how religion is experienced. Schleiermacher identified an essential element in religious experience, namely the "feeling of religious dependence" (Schleiermacher 1893; Otto 1917:9). It is not the only emotion, but it is also complex emotion, meaning more than one emotion is present at a time, for Schleiermacher, it was a feeling of dependency. It can therefore be debated that dependency is an emotion related to belonging and fear. The feeling is of great concern in the development from there; however, it must be said that Otto observed it is 'a' crucial element, implying that it is not the only feeling or emotion. Otto then departs from the one feeling pointed out by Schleiermacher and develops other emotions in religion: fear (tremendum) and fascination (fasinans) (Otto 1917:25-27, 38). Otto sees this as the human reaction to the Holy. It is necessary to mention again that these are not the only emotions that Otto recognises. He adds 'Faith unto Salvation, Trust, Love' all of them are there, but he looks to fear and fascination as essential factors in the understanding of the Holy (Otto 1917:12). Fear he sees as an analogy; it is fear but not the usual fear; it is entirely different (Otto 1917:13). To say that fear is completely different is a complicated thought experiment. Otto relates it to 'fear of God' or 'demonic dread' it is a genuinely religious emotion or deep-seated emotion seen in early religions. It stems from a respect for the holy that can never truly be known and described (Otto 1917:14-16). Next, Otto looks to awe or fascination. Awe works with fear; it is in the language used to describe the religious experience; in Otto's case, it is the experience of the numinous it relates to being inquisitive towards the fear and the need to know and understand more (Otto 1917:9). The combination

of fear and fascination then draws the practitioner towards the holy. Already given a brief view of these emotions as seen by Otto, it is essential to note that he said that what he described needs to be felt first-hand to be understood (Otto 1917:9). These emotions need to be addressed in the definition of emotion and cannot just be left out.

Although the main elements of a definition of religion are seen above, it is necessary to look at different definitions or qualifiers to a definition. Ronald Grimes, a pioneer in ritual studies, has his views on definitions and on the definition of religion. His view on ritual will be discussed later in the study. He feels strongly that researchers must not be bogged down by definitions, and it too needs to be adhered to with the definition of religion. With the changing of time, so to the change of definition relating to religion is pointed out by Grimes:

> *The conception of religion itself is changing. It is increasingly common for*
> *North Americans to say they are spiritual but not religious.*

> *(Grimes 2014:196)*

There is this break forming between religion and spirituality; Grimes endeavours to bring them back together by his interpretation of both words. In his words, it is as follows:

> *Religion is spirituality organised into a system (understood synchronically)*
> *or tradition (understood diachronically) by utilising the structures in the*
> *following list, each with its associated processes (indicated in parentheses).*

> *List 5. Structures and Processes of Religion*

> *• Ritualistic-performative processes (e.g., enacting, performing, imitating,*
> *singing, making, touching, wearing, giving, sharing)*

> *• Experiential-personal processes (e.g., experiencing, feeling,*
> *encountering, praying, being healed, being possessed, undergoing a*
> *revelation)*

> *• Mythic-historical, or narrative-temporal, processes (e.g., telling stories,*
> *reciting, naming, remembering, recording, transmitting)*

> *• Doctrinal-cosmological processes (e.g., believing, knowing, having a*
> *worldview, systematising, ordering, arguing, thinking, explaining)*

> *• Ethical-legal processes (e.g., prescribing, valuing, legislating, obeying,*
> *choosing, behaving, commanding)*

> • *Social-cultural processes (e.g., instituting, organising, exchanging, governing, being-kin-to, following, leading)*
>
> • *Physical-spatial processes (e.g., building sanctuaries, making objects, leaving artifacts)*
>
> *(Grimes 2014:197)*

With this, Grimes wants to keep the two words together and to actively avoid making religion and spirituality opposites. He also uses this to counter that religion is a belief only (Grimes 2014:197). It is then with caution we need to work with a definition and not keep it too rigid or too flexible as both routes can lead to a problem. A broad definition has been chosen for this study; it is there to aid in the understanding of this study and to give the context of how the religions used as examples are understood. This has its problems as to include too much or being too vague. It would be necessary to take Grimes's views into consideration and integrating it into the definition. The definition is there to be used, and as this study cannot address all the definitions and interpretations, the selected definition fits best into the methodology and the intended outcome of the study.

2.1.2.2. Sociology and religion

As this study will depart from a sociological point of view. In the study, great emphasis is placed on the relationship between personal, interpersonal and group emotions and how validation between these levels can influence emotions. It is a given to look for a definition from a sociological perspective, and there have been multiple attempts to define or explain religion in the field of sociology. Five of the sociologists found in this field is Karl Marx, Émile Durkheim, Charles Taylor, Peter Berger, and Robert Bellah. The influence these scholars had on the field is still seen today and remains relevant to the study as with the field of research, their views have been criticised and elaborated on, for this study's purpose, they will be looked at briefly.

Mentioning the sociological field, one cannot skip over Marx. Although his work did not focus solely on religion, he made some stern statements on religion. Marx's work focused on the socio-economic nature of society and the inequalities in the capitalist structure, the difference between manual labour and intellectual labour (Riesebrodt & Konieczny 2005:126). Religion is part of the class system for Marx and has been distorted from a response to the mysteriousness of nature and the expression of the lack of understanding

and control within humanity (Riesebrodt & Konieczny 2005:127). Within the advanced stages of humanity, it has been changed to work with the class system, religion creates the illusion of absolute transcendental power, and it demands submission to the status quo (Riesebrodt & Konieczny 2005:127). Marx then interprets religion as it will disappear when the class system is changed (Riesebrodt & Konieczny 2005:127). Although this thought has influenced many scholars, it is not of any help to this study. The social aspects of religion are necessary and will be considered, but the Marxist view on religion is not of any help for this study. Marx is often taken out of context and forced upon society and cultures without taking where his writings originated into consideration.

A different view to take on in sociology is that of Durkheim. Durkheim looked to a social order rather than a social emancipation (Marx) model (Riesebrodt & Konieczny 2005:127). With this, a social group forms and needs similar beliefs and morals to coexist. This means that they need shared beliefs and practises, and these are found in religion and its accompanying rituals (Riesebrodt & Konieczny 2005:127). Science, in its turn, can become religion-like, but it cannot replace the emotional side of religion, this emotional side is what attaches people to societies' symbols (Riesebrodt & Konieczny 2005:128). This emotional side is what this study wants to identify and work with. Durkheim contributed to the dominant views in sociology, and although his work skipped from tribal to civic religion and ignored the interreligious conflict, intra-religious conflict, and the dividing effect religions has on each other, it is still of value to use as a starting point. Later on, in the work of Riis and Woodhead, the work on emotion has been influenced by Durkheim (2010:61). Durkheim's work on emotion was revolutionary as emotion was often seen as subservient to logic in his time.

Charles Taylor also indicated that religion is famous for defying definition (Taylor 2007:14). He attributes this to the varied nature of religion (Taylor 2007:14). Looking at a western context, Taylor attempts to explore a centre facet:

> *we have moved from a world in which the place of fullness was understood as unproblematically outside of or "beyond" human life, to a conflicted age in which this construal is challenged by others which place it (in a wide range of different ways) "within" human life. This is what a lot of the important fights have been about more recently (as against an earlier time when people fought to the death over different readings of the Christian construal).*

> *(Taylor 2007:14-15)*

This is to say that in our age, it is not a question of definition as to what is religious in my faith, but instead that there exist multiple ways of believing. "Defining religion in terms of the distinction immanent/transcendent is a move tailor-made for our culture." (Taylor 2007:15). By this, Taylor aims to use his definition in his work as it relates to a changing society and culture. An important point to remember is the context of his definition; this is a western view. It does not necessarily translate to other cultures outside the west, and even in certain parts of the west, this definition may offend. However, it is necessary to mention it as culture and societies are changing globally, and it brings forth questions relating to religious truths.

Peter Berger worked on showing that reality is a social construct and that socially humans interact in this shared reality (Berger & Luckmann 2011:12). Berger further emphasises the importance of religion, philosophy, art, and science as significant themes that span the spheres of reality. These tower over the general reality and become beacons or symbols, and this becomes a language reference point for reality (Berger & Luckmann 2011:39). "The reality is dependent on specific plausibility structures" these structures need specific maintenance in the form of social verification (Berger & Luckmann 2011:154). On emotion, Berger said that throughout the person's reality, emotion is present, it is necessary for the socialisation and learning how to socialise (2011:131). What does this mean for this study? If religion can be a beacon for reality it towers and becomes a reference point, thus religion is important to the everyday lives of adherents to measure their own reality and emotional responses. Emotion is necessary for the socialisation of humans starting in infancy, it becomes a communication marker, under the heading 2.4 Emotion, the social regimes will be discussed. Looking at religion as a beacon or reference point for the appropriate emotion will also become important later on.

Robert Bellah is another sociologist looking at religion. He departs from the standpoint that religion is only belonging to the genus of *homo* or just *homo sapiens* (Bellah 2011:44). Play can be a major step in the formation of religion, it is social bonding and interaction finding one's place and what is acceptable. This is in combination with the human capability of empathy and the cognition that behaviour can translate to communication (Bellah 2011:74,91). It has the implication that if ritual can be observed as play in children, the participants need to be able to adapt to the ritual in an appropriate way (Bellah 2011:74,91). In Bellah's view, religion is seen as old and that it has developed from primitive ways like play that develops into ritual. For this study, this prehistory is not of concern, however, it does give insight into the social workings of religion, adding to the interdisciplinary nature of this study. Furthermore, the use of psychological interpretation can be seen in heading 2.4.2.

2.1.2.3. Religion in this study

Religion will be defined as it is viewed in this study; however, it will further be defined under the heading of emotion, with the focus being on how emotion has been seen in the study of religion. Religion, as already stated, is challenging to define, the definition that was chosen is capable of adaption where necessary, and it fits into the research method used for this study. The definition that has been chosen for the study is that of Cox, one of the pioneers of phenomenology. His definition is as follows:

> *Religion refers to identifiable communities which base their acts of believing and their resulting communal experiences on postulated, non-falsifiable alternate realities.*
>
> *(Cox 2010:17)*

The definition that Cox developed has its roots in the work by Hall, Pilgrim and Cavanagh (1985), where they pointed out pitfalls in the process of defining religion (Cox 2010:12-14). Cox explains their definition (Hal, Pilgrim & Cavanagh 1985:9-10). The identifiable communities are the believers of religion. Cox also states that it is not possible to study the experience but only describe these phenomena (Cox 2010:17). Cox's definition is the one chosen for this study as it is not the aim of this study to study the experiences and realities of the believer, but rather to describe the experience in terms of the emotions felt by the believers seeing this as the phenomenon. The definition is workable, meaning that it can be changed and can be interpreted to suit the study.

A breakdown of how the definition is understood in terms of this study is as follows: Religion refers to identifiable communities. These are the communities that will be looked at namely, the Jewish, Christian and Muslim communities. '(W)hich base their acts of believing' the rituals that will be observed for the emotion being felt by the believers, namely lifecycle rituals. '(C)ommunal experiences' is the emotion that is affirmed by the community and will be elaborated on under the heading of emotion, and the 'non-falsifiable alternate realities' is the true belief the adherents have regarding their experience and religion, it is an objective transcendental plane, this will happen in the steps as set out under the discussion of phenomenology, where it is necessary to check if the observation is accurate. This definition is appropriate to the study and has been chosen on the merit that no definition is faultless when it comes to defining religion. It can be used outside of this study if it is deemed

necessary and applicable to the context. However, it is intended to be used in this study and its interpretation.

2.2. Rituals and Myth

Rituals are presented in many forms and have many functions. To attempt to explain ritual is as tricky as to define religion. The problem is that every definition will have a downfall as it only relates to the subject matter it wants to describe (Grimes 2014:189). The definition can take many forms and several interpretations. For Grimes, the definition of ritual must also be placed in context. As such, he points out the definition in terms of using it in the field versus in academic work (Grimes 2014:186). Although an academic definition is of importance, Grimes states that we must not expect too much of a definition (Grimes 2014:186). He also states that an example will sometimes do instead of a definition (Grimes 2014:186). It is also essential for fieldwork and using literature to understand that the lingo needs to be understood in its context (Grimes 2014:186). Therefore, an academic definition is of importance here, even though it might not stand up in every context outside of this document, it is the view of ritual as found in this study. Here, as with the definition of religion, it helps to clarify the subject of this study; this is not to say it cannot also stand on its own.

As will be seen, the concept 'ritual' can take on different forms and meanings as Grimes puts it "the important thing is not to be ignorant of the changes" (2014:187). As observed in the study, culture plays its part, and so too in definitions where the word is used, it is of importance, and the cultural context needs to be considered. Grimes further points out that the pitfall of definitions where we as scholars can define ritual to the point where no human interaction exists or gets tied up in the history and politics of ritual that miss our objective (Grimes 2014:187). We need to negotiate the use of ritual, in Grimes' words:

> *Formal definitions usually require specification of what is excluded and included. Having done so, what we arrive at is not the unchanging core of either a ritual or the idea of ritual but an agreement about how we will use the word on this occasion in this place.*

> *(Grimes 2014:188)*

Because of the interdisciplinary nature of this study, it is necessary to 'agree' on the definition of ritual. To achieve an agreement, it is critical to look at the definition in the different disciplines and how it evolved.

Keeping to the theme of definitions then, Grimes gives some answers to the question of definition. He proposes using the two r-words as follows: rites and rituals are the "enactments located in concrete times and places" (Grimes 2014:192). Rites and rituals can be named as *bar mitzvah* and baptism, for example. Rites and rituals are a general idea, a concept that scholars use to define a ritualised act (Grimes 2014:193). Ritualising is to cultivate or invent rites or rituals (Grimes 2014:193). These words are there so the scholar can explain and attempt to clarify a phenomenon or ritual as described above. However, Grimes also postulates that ritual is not binary; that is to say "ritual" or "not ritual" (Grimes 2014:193-194).

Moving over to the definition of ritual, Grimes suggests family characteristics of ritual:

> *List 4. Family Characteristics of Ritual Actions can become ritualised by:*
>
> • *traditionalising them, for instance, by claiming that they originated a long time ago or with the ancestors*
>
> • *elevating them by associating them with sacredly held values, those that make people who they are and that display either how things really are or how they ought to be*
>
> • *repeating them—over and over, in the same way—thus inscribing them in community and/or self*
>
> • *singularising them, that is, offering them as rare or even one-time events*
>
> • *prescribing their details so they are performed in the proper way*
>
> • *stylising them, so they are carried out with flare*
>
> • *entering them with a non-ordinary attitude or in a special state of mind, for example, contemplatively or in trance*
>
> • *invoking powers to whom respect, or reverence is due—gods, royalty, and spirits, for example*
>
> • *attributing to them special power or influence*
>
> • *situating them in special places and/or times*
>
> • *being performed by specially qualified persons*

(Grimes 2014:193-194)

It is ever so often said that this list is a definition given by Grimes, but it is not. It is a way of circumventing formal definitions (Grimes 2014:193-194). It is also not a full description of all rituals as this would not be possible. The list, Grimes admits, was longer and more exhaustive and was composed by him looking at "hundreds" of scholarly definitions (Grimes 2014:193-194). The aim is to facilitate the researcher and speed it up by not having to defend definitions but to use them practically.

A definition is necessary for some places and, as stated above, will be necessary for this paper. Under pressure, Grimes gives a short definition "ritual is embodied, condensed, and prescribed enactment" (Grimes 2014:195). It is short and portable, and easy to remember. Grimes, however, breaks it down to explain: ritual is embodied, it is the physical body used in ritual, i.e. human activity, which is in itself cultural, it is mental every action planned (Grimes 2014:195). 'Ritual is condensed': ritual can come from the ordinary action though it is not ordinary, it is extraordinary ordinariness, it can be unpacked to explain although it might suffer from this (Grimes 2014:195). Emotions, though found in ordinary life, can be seen as 'extraordinary ordinariness' when found in ritual. 'Ritual is prescribed', and the prescription is formed from culture humans 'just know' how to do certain things', the What and the How is often used (Grimes 2014:195). 'Ritual is enacted': it is an action, but a special action, it is not acting like on a stage or standard actions of life (Grimes 2014:195). This is a minimal definition, and Grimes acknowledges it can be broadened by the use of qualifiers, but the main idea is to tune out the noise, this can be useful, or the 'noise' can be useful it will depend on the study (Grimes 2014:195). This short definition Grimes gives, leads to a point where the definition can work on ritual as a phenomenon and not have to get stuck in the language of it all.

Rituals have been part of human existence from the beginning or at least to the furthest of our knowledge of the earliest tribal communities and hunting bands (Bell 1997:1). Though this is part of the human race, it has only been studied as 'ritual' in the late nineteenth century; it is here where rituals became data to test theories of the origin of religion and civilisation (Bell 1997:1). A newer interpretation is the work of Bellah, where he looks at religion from a perspective of evolution endeavouring to place ritual with play, stating that play influences ritual (Bellah 2011:74,91). This is seen as social interaction, this has players, and during the ritual as with play, adaption is necessary to partake in the correct way (Bellah 2011:74,91). Although this field is relatively new, it is also old; it is the debate of the 'chicken

or the egg' in Bell's words (1997:1). It is this data that has persisted over the years that is important for this study as it will be the source of the emotion in religion discussed in this paper. As discussed above, the definition given here will be for this paper and its context.

As seen in the introduction, it is established that multiple fields are at work within religion, ranging from the psychological, sociological and theological, to name a few (Bell 1997:2). This is also the case when the data is analysed. The interpretation of ritual has seen the work of many scholars in their respected fields. The purpose of this study is not to redact (although this will happen) but to incorporate the fields and use the collective knowledge. Ritual will now be discussed in the mainline influences of these schools of thought and then interpreted.

2.2.1. History of ritual and myth

A short history of the thinking and interpretation of ritual and myth will now be given. F.M. Müller (1823-1900) worked in comparative linguistic studies and stated that myth was rooted in poetic statements about nature (Müller 1860). This, however, was misinterpreted by later generations of cultural groups that were conquered (Bell 1997:3). Although Müller's view has been challenged, it is still worth mentioning. The interpretation of language comes to mind and will be discussed later. One of the challengers to Müller's view was E.B. Tylor (1832-1917) (Tylor 1920). His argument was that myth could not be just a misunderstanding but that it must be a more deliberate philosophical attempt to explain and understand the world (Bell 1997:3). Later on, Tylor dismissed the view of mythological attempts at explanation, stating that it is patently wrong (Bell 1997:3). Tylor was a product of his time in thinking and viewed the social development of humans as evolutionary, that is to say, from savages to civilised (Bell 1997:3). Tylor also used 'animism' to describe the earliest form of religion (Tylor 1920:loc 7184 82%).

The next scholar is W.R. Smith (1846-1894), a linguist who was influenced by the work of Taylor but emphasised the ritual above soul in the origin of religion (Bell 1997:3). As stated above, it is crucial to understand that ritual and myth was an essential part of the debate on the origin of religion and found itself in this push and pull debate. For Smith, it is the ritual that binds the community and formed social order (Bell 1997:3). Religion was not created to save souls, but for the preservation and welfare of society, it is made up of acts and observances (Robertson Smith 1982:28-29). For Taylor, it is clear that myth is secondary to ritual, similar to the view of Müller (Bell 1997:4). Ritual is fixed, and myth variable, that is

why myth must be from ritual, the ritual was set, but faith in the myth was at the discretion of the worshiper (Robertson Smith 1982:18). It is often credited to Robertson Smith that he pioneered the "anti-intellectualist" understanding of human behaviour that is to understand, the behaviour is not rooted in logic but in impulses and a primitive form of logic (Robertson Smith 1982:18).

The significant scholars who followed Robertson Smith's view are Sir James Frazer, Emile Durkheim and Sigmund Freud (Bell 1997:4). Emile Durkheim has an influence in this study with the social aspect of religion and the emotion that forms part of it, as will be discussed in more detail under the heading emotion, as does Sigmund Freud. Here it is evident that this study needs to be interdisciplinary.

The interpretation of ritual and the definition is also critical in the context of the method used, in this case, the method of phenomenology. The method used can also influence the definition of ritual, and in the field of ritual studies, phenomenology has been used by many scholars. Looking to Bell for a summary and finding the following: Bell found that Müller was one of the first to talk of *Religionswissenshaft* or the science of religion; however, he was not sure the time was right for it (Bell 1997:8). Rudolf Otto worked in this field and related religious experience as "a real and irreducible phenomenon" (Bell 1997:8). G. van der Leeuw and R. Pettazzoni developed phenomenology further and separated the common structural elements surrounding religious experience from the historical dimensions (Bell 1997:8). The steps, according to Van de Leeuw, is outlined in his work *Religion in Essence & Manifestation* (Van Der Leeuw 1938:671-678). M. Eliade, also in phenomenology, focused on myth and symbols with the ritual being treated as secondary (Bell 1997:8). Bell sums up the work of Eliade on ritual and myth: ritual is changing, and myth and its underlying structures are unmoving and even eternal (Bell 1997:10). For Eliade, then the ritual is the enactment (compare Grimes' view) of a myth as it was performed by the gods in the primordial past (Bell 1997:10). With Eliade's view in mind, it is clear the primordial gods, ancestors and heroes ordered the cosmos by their actions which is now described in myths, and humans enacted this myth in a prescribed way. This links to the work on emotion and the social aspects in which humans find the collective 'good' in the work of Riis and Woodhead (Riis & Woodhead 2010). They call it 'emotional regimes, and this will become more apparent later.

It is interesting to note that although these views differ significantly, they have an interconnectedness. Links exist between the views, and this shows that ritual again is a

complex subject. Deferring back to the warning by Grimes, researchers must not get mixed up in the terminologies but work on the aim of the research (Grimes 2014:189).

As a conclusion to the Phenomenologists' view, Bell writes that regardless of a particular view of ritual and myth, it must be understood from their place of reference that they cannot be reduced to only one aspect (Bell 1997:12).

For this study, Grimes's definition of ritual will be used as well as his list of family characteristics of ritual. The definitions and explanations given all have merit; however, it is necessary to work here with a workable definition that can be adapted to the study where necessary.

2.3. Rites of passage

Moving to a more specific topic of this study, it is required to state that there are many different rituals and ways of classifying them. This task is, like all the attempts at giving definition thus far, not an easy task, and Grimes again comes to mind, use the definition, do not be used by it (Grimes 2014:192). So, let us move to the rites of passage.

Arnold Van Gennep focused on life in a society and described it as a 'series of passages from one age to another' (1960:2). The grouping Van Gennep suggests is as follows: birth, social puberty, marriage, parenthood advancement to a higher class, occupational specialisation, and death (1960:2). Van Gennep also subdivides rites of passage into three types of rituals: 'rights of separation, transition rites and rights of incorporation" (1960:9). These subdivisions can be present in rites and distinguish phases in the ritual; however, they do not always enjoy equal importance (1960:9). These in-between phases are of importance in rites of passage as it constitutes a personal crisis in the adherent moving from one phase to the next. More will be said on the phases in the coming chapters.

Catherine Bell endeavours to give a list of six standard ritual genres, she does not claim it is a full set, nor that it is definitive or consistent (Bell 1997:75). So, to have many scholars attempted to fully set out categories of rituals, the problem being that with Bell's list as an example, many of the categories overlap and become entangled. The categories she gives, include 'political rites,' 'feasting,' 'festivals' amongst others, clearly blending categories (Bell 1997:174). The goal here is not to expand on this problem but to work with it in mind and understand the shortcomings of categorising. Although the work will be categorised in rites

of passage and under birth, maturation, marriage, and death, it remains necessary in that the stages are set out to aid understanding.

As Grimes puts it: 'use what you have', and one of the longest recognised categories is rites of passage (Grimes 2014:202). Here Grimes gives the following list as his interpretation of what constitutes rites of passage:

List 6. Rites of Passage Theory

• A society is composed of a set of positions (sometimes called "statuses") that are relatively static.

• An individual passes through these positions dynamically.

• This passage generates patterns that are stable, and it transpires in stages that are predictable.

• Transitions between stages precipitate crises (sometimes called "life crises").

• They are crises because transition evokes social and psychological disequilibrium.

• Equilibrium can be restored by means of rites of passage (also called "transition rituals" and "life-crisis rituals").

• Rites of passage are concentrated on birth, maturation, marriage, and death.

• The paradigmatic ritual of passage is initiation.

• The paradigmatic form of initiation is into adulthood (as distinct from ordination or initiation into secret societies).

• The paradigmatic form of adulthood is male (seldom said but often assumed).

• In most cultures, rites of passage (e.g., initiation into male adulthood) have three phases: separation, transition, incorporation.

• Therefore, other rituals of passage—not to mention other rituals, no ritualistic processes, and the cosmos itself—can be seen as passages marked by phases.

• The middle, or liminal, phase is the most important, because it is the culturally creative one.

• During the liminal phase, the status system allows for communities (a temporary nest of face-to-face, non-hierarchical relations), creating the necessary social and psychological conditions in which transformation can happen.

• Therefore, authentic ritual transforms. Ritual that merely confirms should be called something else— "ceremony," for instance.

• Ritual transformation is a kind of death and resurrection, a rebirth of sorts.

• Therefore, ritual is essentially religious, a way of evoking the sacred.

(Grimes 2014:202-203)

Once the definition of ritual is made, it is easy to look at a specific category of rituals. In this case, it will be rites of passage or sometimes defined as lifecycle rituals, as is the case in the work of Bell (1997:94). The list given above is open to interpretation, and the formal definition is not given as rites of passage is a category in rituals, and the definition hence falls with ritual. From the list, the following is what will be discussed in this study and thus fall directly in the rites of passage category: birth, maturation, marriage, and death. The phases identified by Van Gennep will then be used in the ritual as a guide towards understanding and ordering the emotions of the adherent in the rituals.

2.4. Emotion

Emotion, the word has different meanings to different people, and it is in this that it is observed what perception can do. Everyone experiences emotion differently; this makes it hard to define. Emotion as a related sense of significant experience or emotion-laden thought and perception is one of the popular theories of religion, thus understanding religion in terms of religious experience (Allen 2005:481). Emotion is part of religious experience, but it is more complicated in the biological field. Socially emotions are also significant under

this heading, this will be discussed as well as the context where the religious emotion is found. It is important that the researchers of religious emotion take a look at all the aspects that can influence the religious emotion of participants, not doing so will be irresponsible and will lead to a one-sided expression of religious emotion (Corrigan 2004:loc 266 5%). Throughout the study, the context will also be used to clarify a certain emotion, as religious emotions can differ from context to context. It is important to note here that feeling and emotions need to be viewed separately in this dissertation. A person may feel an emotion, therefore, there is a link between emotion and feeling. However, a person may feel heat, therefore feeling is a way of interpreting the world that surrounds the person. To clarify, feeling is only the way the person interprets the emotion and not the emotion itself.

2.4.1. Biological emotion

Now let us first look at the biological understanding of emotion. This is not a full account as this will be beyond the scope of this study; however, it is an overview of the theory of where emotion is found biologically.

One of the people credited with mapping emotion in our time is L. Feldman Barrett. Feldman Barrett has observed that assumptions have been made regarding emotion for almost two thousand years, she calls these assumptions the 'classical view of emotion' (Feldman Barrett 2018:loc 42). What are these assumptions? It is that emotion is 'artefacts of evolution', sets of determined neuron circuits firing in accordance to a set emotion, prompting a bodily expression of the emotion felt (Feldman Barrett 2018:loc 42). The bodily expressions can include inner changes such as blood pressure to rise or fall, sugar levels rise or fall, outward expressions can be muscle changes in the face examples will include but is not limited to frowning, smiling, and perspiration.

The classical view then has a set reaction that happens in varied intensity, depending on circumstances. This has been tested with the basic emotion method, designed by S.S. Tomkins (1911-1991) in 1960 (Feldman Barrett 2018:5). The basic emotion method is the gold-standard test and is still used today, this test was done on multiple cultures translating the emotion into their language, the faces used stayed the same, and the emotions were recognisable (Feldman Barrett 2018:5). The basic emotion methods came under scrutiny, and one of the chief complaints was that the study was indirect, subjective and that it involved human judgment (Feldman Barrett 2018:6). What the basic emotion method teaches us is that emotion can be read in different cultures from an outsider's perspective

with a margin of error. This can happen by only looking at the face of the other person. The theory was tested by posing actors to act facial expressions. Their photos were taken; these photos were used to run the experiments on different groups. The idea of the facial expressions came from Darwin's book 'The expression of emotion in man and animals' (Darwin 1899). In this book, Darwin states that emotion was part of an ancient part of universal human nature (Feldman Barrett 2018:3).

As technology improved and as a result of the scrutiny of the basic emotion method, then a new test was developed called the facial electromyography (EMC) (Feldman Barrett 2018:6). In the test, electrodes are attached to a subject's face at different markers; this is to measure the electronic response of the muscles as they experience emotion (Feldman Barrett 2018:6-7). Typically, they view a movie, a photo or remember or imagine a scenario that is laden with emotion (Feldman Barrett 2018:7). The muscles react to the emotion, and if the theory is correct, this will happen in a predictable manner, mapping an emotion in an emotional 'fingerprint' (Feldman Barrett 2018:7). However, the data they collected never reliably indicated the emotional patterns that were expected (Feldman Barrett 2018:7). This method is limiting as only six electrodes can be used at a time on each side of the face to prevent discomfort, as a consequence, facial action coding can be performed where the movement is monitored by trained observers; however, this too did not consistently match the photos of the basic emotion method (Feldman Barrett 2018:8). In Feldman Barrett's research, she concludes that each emotion has a diverse population of facial movements, and they may vary from situation to situation (Feldman Barrett 2018:10). She also adds that the emotion depicted in the basic emotion method is the stereotype emotion faces we all learn in society from a young age. This means it is a learned expression (Feldman Barrett 2018:10-11). Moving past the studies that only look at facial expressions as this can no longer be the focus, Feldman Barrett endeavoured to look at the next stage that is body language. This delivered the same results.

Focusing on a refined view then seemed to be the next option. This entailed using functional magnetic resonance imaging (fMRI) and looking at previous studies on patients with a brain injury. A long-standing theory is that fear is located in the amygdala in the brain; this is because patients with a defect in the area do not experience fear in the same way as a healthy person (Feldman Barrett 2018:17). However, the person with the abnormality can still feel fear in certain instances, and some can feel fear just the same as a healthy person (Feldman Barrett 2018:17-18). This does not mean that fear is not located or felt in the amygdala, but that in later studies, the amygdala reacted to fear in a novel way, meaning

the fear experience must be new to the participant (Feldman Barrett 2018:19). Feldman Barrett then did a meta-analysis of emotion and where it can be located in the brain dividing the brain into voxels and analysing nearly a hundred studies across twenty years (2018:20-21). The results that certain parts of the brain do work with emotion but cannot be said to be a circuit or fingerprint of emotion, the case of the amygdala, for instance, is that it processes other emotions as well as fear (Feldman Barrett 2018:20-21). Feldman Barrett has taken the results of her studies to mean there is no one part of the brain associated with emotion or parts of the brain associated with emotions; however, she indicates that variation is the norm (Feldman Barrett 2018:22-23).

Emotions like anger, fear, happiness, awe can be seen as emotion categories, and it can be viewed as a 'group of highly variable instances that are tied to specific situations' (Feldman Barrett 2018:23). The variation in the emotion Feldman Barrett attributes to environment or context but is not limited to these two (Feldman Barrett 2018:23).

For in this study, it has already been seen that emotion can play a role in the definition of religion. It has been noted that context is critical when looking at religion and rituals. Now it has become clear that context is necessary to understand emotion and, in this case, religious emotion. The variation in emotion can be found in religion and rituals, and it is the variation that can be used and interpreted to guide this study, it is the purpose of this study to look at emotion and use the variation in ritual (different religions same class of ritual) to look at the emotion felt; a similar emotion but varied in its action. The varied instances bring the concept and the theory that Feldman Barrett suggests where emotion is efficiently created by multiple neurons. To sum up, the work presented by Feldman Barret and the biology of emotion:

> …*emotions are part of the biological makeup of the human brain and body, but not because you have dedicated circuits for each one. Emotions are a result of evolution, but not as essences passed down from ancestral animals. You experience emotions without conscious effort, but that does not mean you're a passive recipient of these experiences. You perceive emotions without formal instruction, but that does not mean that emotions are innate or independent of learning. What's innate is that humans use concepts to build social reality, and social reality, in turn, wires the brain. Emotions are very real creations of social reality, made possible by human brains in concert with other human brains.*

Biological emotion is not as clear as was thought of in the classical emotion theory. Emotion is deep within us, but the social structures from our cultures and religion also add to this way of preserving the world. Religious emotion has been seen in a different light to normal emotion, and under the next heading religious emotion will be discussed.

2.4.2. Religious emotion

Emotion can be found not only in religion but in different aspects of life (Riis & Woodhead 2010:54). This would be a point to narrow the view of religion; this is to say that this study will only look at emotion found within religion and particularly religious practices. This does not, however, limit the tips of emotion, Riis and Woodhead also state that any emotion can be religious, including but not limited to serenity, grief, ecstasy, anxiety, love, hatred and self-righteousness (2010:54). This means that religious emotion is found within the context of religion and in social and symbolic relations. Using the work of Riis and Woodhead, will lead to religious, emotional regimes.

To give a better view of this, this study will look at the different views present on religious emotion. This will result in a better overview and work towards the view of a religious, emotional regime. It is clear that in a theological account, emotion is present in religions. The Qur'an, for example, insists on the importance of feeling and contains intertextual prompts on the emotion it intends to inspire (Riis & Woodhead 2010:55). The Bible also has reverence to emotion on different accounts, for example, 1 Corinthians. 13:1 "if I speak with the tongues of men or angels, but have not love, I become a sounding brass or a clanging cymbal". This will then insinuate that emotion is part of religion. Theology has, in the past, talked about emotion in religion even though ample focus was set upon the rational articulation of religion (Riis & Woodhead 2010:55). Examples of this in the confines of Christian theology is particular emotions described as feelings like love and general statements such as sentiment, passion and affection (Riis & Woodhead 2010:55).

Looking to the work of Robert C. Solomon, it is clear from his understanding of emotion in his book *The Passions: Emotions and the meaning of life*, in that feelings, are part of it (1993). It is located in the fact that emotions are involved in judgements, and faith is part of this. Faith can be viewed as an emotional state not only religious but also outside of religion (Solomon 1993:251). As with the work of Otto, there is a dualism in emotion; it can be an inner and outer experience (Riis & Woodhead 2010:28). It speaks to the complexity of

emotion, it can do good, or it can harm, it can be for the self, or it can be for the other. The dualistic nature of emotion is what makes it challenging to define and study as it is an open-ended question with unlimited answers.

It is clear then that emotion can be seen in different forms within religion. There is a clear view of the history of the view of emotion. Emotion was then set into the back of rationality, and in the eighteenth century, it is defended by the work of Jonathan Edwards (1703-58). Edwards believed that emotion was the driving force of human action and even more true in religion, he also made the distinction between genuine religious emotion and false sentiment (Edwards 1746:4; Riis & Woodhead 2010:55). Edwards further stated that religious emotion could be seen in its 'beliefs, practices and symbols' (Riis & Woodhead 2010:57). This points to a lived religion, as seen in the definition of religion. When religious emotion is seen in this view, it is easy to look to the things of religion, meaning that which is tangible, i.e. feelings, emotions, ritual practice, and gestures. It is not the only way of religion, and the intangible or unquantifiable is still of importance but is not the aim of this paper.

Friedrich Schleiermacher (1768-1834) also pointed to religious emotion with "*schlechthin abhängig"* or rather 'a feeling of clear and simple dependence' (1893:loc 1655 35%). He goes on to say that religious emotion is a starting point for new research (Riis & Woodhead 2010:57). This is only a limited view of emotion. Otto suggested a set of religious emotions for religion and called it obscure (Otto 1917:VII). This can be useful when looking at a particular religion, but that will mean there is an understanding of the contents of the religion, which includes the social parameters the religion finds itself in, a view here maybe then that religion in an emotionally stoic society may look different than in an emotionally liberal one. A stoic society may not present their emotion in a public way and refrain from emotional displays, seeing it as weak to display emotion. In contrast, an emotionally liberal society may encourage displays of emotion, leading to open displays of emotion in public. This is also not limited to general society; it can be within one society and differ from generation to generation; currently, derogatory terms such as the snowflake generation is being used for the younger generation who are comfortable showing their emotions.

This was some of the views given by theology; now looking to the field of psychology within the focus on the 'emotivist' approach. Riis and Woodhead begin with the bases where psychology investigated religious emotion. In their study, they found that in the work of Otto, and some early anthropological accounts, religious emotion was limited to 'primitive' or 'savage' religion (2010:57). Their findings lead to the view that this was not the correct view

of religious emotion but was a product of the time, but it did, however, give a lead to the study of emotion in religion, albeit faulty (Riis & Woodhead 2010:57). Evans-Pritchard said that if a particular religious emotion is felt at any point and context, then anyone feeling this emotion in that context is religious (Riis & Woodhead 2010:58).

This is the critique on this account, as there is a multitude of fractures to remember, but it is one of the pitfalls in the study of religious emotion. The suggestion then would be to avoid reducing religion to only emotion. This reduction tendency within psychological can be a problem, but as Riis and Woodhead point out, it is still a valued field of information as to the individual experience of religious emotion (2010:58). One view that has information of value when exploring religious emotion within the psychological field is that of William James (Riis & Woodhead 2010:58).

Exploring religious emotion is a topic seen in James's work '*The varieties of Religious Experience*' (1902). James did not explain religion away, as in the works from the time of Freud (Riis & Woodhead 2010; James 1902:46). James explored different autobiographical accounts, and with that, he came to the conclusion that religious emotion can be seen in the emotions lived by the adherents, meaning religious anger, religious love and so forth, this can be related to or aroused by religious objects today, but he did not view it as such (Riis & Woodhead 2010:59). James was not like the other emotive anthropologists of his time and considered the role of the social context and the relation towards religious objects. The criticism of his work at the time can be seen in a Catholic theologian, namely Friedrich von Hügel. He stated that the view of emotion within religion is good but that the exclusion of the institutional history is not correct (Riis & Woodhead 2010:59-60). James viewed religious emotion as separate and personal instead of happening in the caves of the wilderness (James 1902:50). The problem with the emotivist school was that they reduced religion to a particular emotion, and in this, the critique was that a person feeling that emotion must then, in theory, be religious. This is not the case as the emotion in these instances are complex and can be felt and observed in different ways. It was attempts made from observing early religions and how emotion played its role in the development of these religions. It is in many cases, a psychological analysis in a reduced form. In this dissertation, a multidisciplinary view is used to give a broad view of the role of religious emotions.

It is necessary to open this debate to different disciplines, bringing the dialogue together and into a more in-depth conversation as to how this affects each discipline and how this relates to one another. The disciplines, in this case, being religious studies, social studies,

psychology, and biology. As mentioned above, context plays a role in this, and therefore it is necessary now to view religious emotion from a sociological point of view. Here the work of Emile Durkheim is of great importance, following the emotivist views of his time (Riis & Woodhead 2010:60). For Durkheim, it is not as much a personal sentiment but a group experience in religion, this is to say it is social interaction and finds itself within rites and rituals (Riesebrodt & Konieczny 2005:127; Riis & Woodhead 2010:60; Durkheim 2016:413-414). This view is contradicting the view of James. For Durkheim, it is the focus on emotion seen at periodical gatherings of the members for rituals; it then forms a sort of electricity (Riis & Woodhead 2010:60). It is in this gathering that every sentiment finds its place and is echoed back and builds validity and influence. This gives the participant the validity of the emotion felt as it is reflected (Riis & Woodhead 2010:60). When considering this view, it is necessary to distinguish it from the personal view where there is no validation but only self-reflection. In a group, it is easier to find validation. Riis and Woodhead also go on to say that Durkheim did not just only consider emotions the likes of '*confidence, joy and enthusiasm but fear, grief and anxiety*' as well, he puts it here that emotion belongs to certain rites (2010:60). From this, a range of emotions can be felt within a religious connection, but the emotions only become real for Durkheim when validated by the collective group. In Durkheim's view, the emotion amplifies when leaping from one mind to the next, by this explanation, it is a group emotion (Durkheim 2016:213). The emotions felt are a variety and includes the extremes, but when it is seen in the community, then a feeling of solidarity ensues. Using the group analysis is one way of identifying emotion to be found in religion; it is not the only emotion but one that is readily available to study.

The criticism of Durkheim's work is that, although it wears away from extreme psychological reductionism, it falls into the trap of social reductionism (Riis & Woodhead 2010:61). It is critical to find a place where it is not only to one side or the other. This is not to say that their views are not correct, and nothing can be learned from it; it is indeed the opposite. There is much to learn from different views. The criticism can extend to the work of Karl Marx, although his view is not the same as Durkheim's. Marx viewed religious emotion as a symptom of social contradiction (Riis & Woodhead 2010:61). For Marx, this can only change once the practical elements of peoples' suffering are addressed and changed. He focused on the emotive state that religion brings to people, both hope and depression (Riis & Woodhead 2010:62-63). This leads to his famous quote, '(religion) It is the opium of the people' (Marx & Engels 1848). His work did not deal directly with emotion but has the undertones of religious emotion and how it relates to the social context of the people.

2.4.3 Contextual element in religious emotion

Moving over to the contextual approaches, this will then connect this inner personal view with the social view and establish the connection. The contextual approaches refer to the cultural and symbolic interpretation, which is not meant to reduce religious emotion to culture and symbols but to use them as a link to the personal and social religious emotion. When looking closely at symbols, it will be more than acceptable to define symbols and how they function at length jointly, but this is not the focus of this study. It would instead be defined in terms of religious emotion. Talal Asad states:

> *a symbol is not an object or event that serves to carry a meaning but a set of relationships between objects or events uniquely brought together as complexes or as concepts, having at once an intellectual, instrumental, and emotional significance.*

> *(Asad 1993:28)*

Symbols have been stripped of their emotional elements by scholars, especially viewed out of their social-religious context. Symbols can also be found under the section dealing with rituals above. Riis and Woodhead found that religious emotion and the connection to symbols was most likely to come into play when the symbols were viewed in their social relations (2010:64). This can be seen in the work of Simmel, where he states that religion can draw any item into the flow of emotions, this has to be continuously renewed to keep it relevant (Simmel 1898:119). In turn, this means that symbols need to be charged in a sense by plugging them into the flow of emotion within religion.

Undoubtedly, this study will now need to look at the work of Geertz. He puts emotion at the centre of religion as is seen in his definition of religion as a cultural system as:

> *(1) a system of symbols (2) which acts to establish powerful, pervasive and long–lasting moods and motivations in men (3) by formulating conceptions of a general order of existence and (4) clothing these conceptions with such an aura of factuality that (5) the moods and motivations seem uniquely realistic*

> *(Geertz 1971:4)*

It is clear from this definition that symbols have power but also that power is given to the symbols or reinforces it. Emotion is then provoked by symbols, but the emotion linked to the symbol is given to it through ritual. This back and forth of the emotion are seen as leading to the conviction and the conviction affirming and strengthening the emotion. As symbols can change, so too can the emotion linked to it over time and embedded in cultures change as well. As Riis and Woodhead put it "our feelings shape our reality and what we take to be real shapes our feelings" (Riis & Woodhead 2010:66). Riis and Woodhead's statement is profound as it combines the reality of each person with their emotion; this means it is a sensory agent and a way to interpret the world around us. Bringing it back to religion, it is a way of interpreting the sacred, especially within the Abrahamic religions. Cultural approaches have looked at emotion as a group experience, with the implication being that the person is left out. The reduction of emotion to only the group, while valuable, is limiting the role of emotion. Therefore, it is possible to apply this theory in personal regard and look to the value that it may add to the subject field. Personal religious emotion linked to symbols are often seen as diverse and a broader subject, although this is true, it still holds tremendous value as it gives way to how a person can manipulate a symbol to their will and needs (Riis & Woodhead 2010:66). It can also be stated that individual emotion is the starting point of a collective emotion with a connection to a particular symbol or with the dualistic view the other way around.

2.5. Context

The role of context will now be further elaborated on. Dealing with the context, it is found that everywhere, be it definition or methodology, context comes up as a constant problem within the research. It is because of this that at every possible point, it is needed to re-evaluate where we are and what context is prevalent. The context is crucial in observing the rituals and the later evaluation, as will be seen in the methodology section. Context is a broad term used to describe the overall circumstances of a situation. It adds towards the understanding of an event by bringing in detail of the circumstances where it takes place, be it religious, social, political, environmental, cultural, personal, interpersonal, or emotional but not limited to these. Context is a crucial element when looking at ritual and the understanding of it, so too with religion and emotion.

The context in religious emotion is multi-faceted, and this is where the help comes from the interdisciplinary nature of this study. The biological nature of how emotion is felt and made

is necessary to understand some of the physical attributes of religious emotion in the body. The psychological aspects are needed to understand the thought processes, the religious to understand the spiritual and, in this case, the physical elements of religion, and the sociological aspects to understand the social implications of religious emotion.

From this, emotion can be seen as complicated, and this extends to religious emotion. In academia, this is a complex process to describe and decipher. Emotion sometimes does not act as it was supposed to and can fall outside of the general scope; this can be attributed to the context where it took place or the adherent's context. Social aspects change over cultures, and the change can affect religious emotion and its observance. Nevertheless, emotion is natural, and it can be interpreted in an instance in daily life. The phenomenology method helps in this regard as it asks the writer to look at the complexity of this everyday thing of religious emotion and evaluate it in a broad sense.

In this dissertation, the emotions' context is within religious rituals (rites of passage). This implies that any emotions that are rendered from the ritual can be viewed as religious emotions, at least in personal regard.

2.6. Chapter conclusion

This study looks at different religions, and therefore, cannot suggest a set of emotions but instead, look at the way it is lived in practice within the rites of passage rituals in various religions. The hypothesis is then that different emotions regarding the same type of rituals may amount to different emotions being observed by the participants of the religion. This hypothesis will be the building block of this study where rites of passage, and the religious emotion will be observed. The aim is to identify the emotion and to evaluate their similarities and differences. It is similar to some theological views but will differ from them in that it is a multidisciplinary study and will draw from sociology, biology, theology, and psychology. All these disciplines have looked at emotion, but a combined attempt will add context. Not looking at all the dimensions will lead to an interpretation that can lead to limiting and a reduced version of the rituals. This is not to say that these studies of this nature are not useful.

In Chapter Three, four and five the rituals will be described, then evaluated and compared with each other in Chapter Six. When the evaluation takes place, it should be remembered what influences are present in rituals, and religious emotion will become key as it will aid in the interpretation and context of the emotion.

Now that the essential definitions have been established. The work on the rituals can commence. The definition chapter will function as a point of reference to clarify the contents of the next chapters. The phenomenological method will be followed as listed in Chapter One.

Chapter 3. Birth Rituals

In the following three chapters, the rights of passage will be discussed, and observation made on how emotions are seen in these rituals. In this chapter, birth rituals will be observed. After an overview is given, a personal account will be given where possible. The accounts were compiled by other researchers or people describing their own experience. These personal accounts give insight into the emotions that are felt on a personal level and not the assumed emotion that the person is expected to feel. Often the emotions that are observed in the overview correlates with the personal emotions affirming the emotional regime, however, other emotions may also be present. The emotions are transferable between the group and the person and interpersonal relationships. Both the overview and the accounts illustrate the role emotion plays in religion and the value that is added when emotions are considered. This chapter serves to observe the rituals and describe the emotions present in them. Further analysis of the emotions can be seen in Chapter Six.

In this section, birth rituals are considered as observed in the Abrahamic religions within their different worldviews. The rituals can vary in nature because of geo-cultural differences, and this leads to interesting and unusual rituals that will also be considered. The aim is to look at the different emotions felt in the rituals.

In this chapter, the focus will be on uncomplicated birth rituals, meaning rituals as they are expected to happen. Although this section is captioned as birth rituals, it will look at the rituals as closely related to birth as possible. This would be birth itself, naming and post-birth rituals. Culture also has a significant impact on the way pregnancy is seen. This can lead to a complicated feeling about birth. On the other hand, birth is also the celebration of life, and often, the celebration of love.

Birth is intricately linked to religion, and as such, the different religions have their own unique customs in dealing with this complicated procedure and how the new life will enter into the religion or mourning the death of the once possible life. Religion aims to clarify this complex process, and the complex emotions felt in the process of pregnancy, birth, naming, and post-birth ritual.

Remembering the overall aim of the study is essential as it aims to point to the role of emotion in religion and the presence throughout rites of passage. The implication being that birth is a small section of the overall picture of emotion in religion.

Phases in ritual, as mentioned under the ritual in the definition section, will play their part in birth rituals. Therefore, we look at the work of Van Gennep to aid in the understanding of birth rituals and their phases (Van Gennep 1960). In an overarching view, Van Gennep suggests that during pregnancy, the woman is first separated from her family, society and even her sex (Van Gennep 1960:41). This separation can be pressing but is not necessarily done so; it will depend on the religion and culture; there is also the movement that aims to normalise pregnancy and breastfeeding in the western world. Interestingly it is this separation that is being challenged. The next step Van Gennep points out is the transitional phase of pregnancy and the reintegration of the woman now as a mother at and after birth (Van Gennep 1960:41). All these steps can be felt and cause emotional changes, although much of pregnancy and birth is focused on the woman. The traditional thought is that the woman goes into a liminal phase, being handled with care or even secluded, becoming a mystical being (Van Gennep 1960:41). She will then only enter society after giving birth in some cases, and her status will be changed to mother after the first birth (Van Gennep 1960:41). The separation can be seen in a social setting where people will give way for the pregnant woman or give up a seat for her. However, in recent years it has become more accepted that a pregnant woman can continue with her day to day life not being separated from society as was the case previously, this however, depends on culture. It must also be noted that the status of the man changes to father when the baby is born. The phases are then not just limited to the female gender. The Western influence has changed some of the tradition and the effects of globalisation can be seen in this regard.

Next, the study will present practical examples and will aim to look at the ritual with due consideration of the phenomenological process as set out in Chapter Two.

3.1. Christianity

Under Christianity, the focus of this research will be on the ritual of infant baptism. In the Christian community, baptism is a debated subject as some denominations only baptise adults (people of age), and others practice both infant and adult baptism. Some practice immersion baptism, and others sprinkle water. The debate has held some exciting emotions. However, the focus is on the baptism ritual in its entirety, not limited to a denomination, which would imply a theological consideration, but from a religious studies perspective. For this research, the rituals are viewed broadly and will be discussed with this concept in mind. Infant baptism not only focuses on the baby but is also focused on the responsibility it adds

to the parents or godparents, and the community into which the child is introduced, making baptism complex in its nature.

3.1.1. Overview and interpretation of baptism

The most widely practised ritual surrounding birth in Christianity is that of baptism or christening. The terms can be used interchangeably but also separately in some traditions (Williams 2017:loc 1623 4%). Baptism can be performed at any age in most of the Christian traditions; however, some denominations prefer that a child be baptised within the first few weeks after birth (Williams 2017:loc 1623 4%). The process of baptism aims to bring the believer into the Christian community. That is why some traditions opt for later baptism as they feel that the person must choose for themselves whether they want to be part of the Christian community. On the other hand, it is believed that a baby can be brought into the faith community by his or her parents and the grace of God.

Baptisms have their origin in the Bible, and as such, the elements that were presented there is used. Christians believed that Jesus was baptised by John the Baptist. As seen in Mark 1:9-11 NIV

> *9 At that time Jesus came from Nazareth in Galilee and was baptised by John in the Jordan. 10 Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. 11 And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."*

The baptism is repeated in the gospels. The components to note in this early account of baptism is that water is used, an agent in John performing the ritual and the presence of God in His Son who is baptised. It is important to note that the baptism of Jesus is not the same as the baptism of people. Baptism is also thought of as having its roots in the Jewish rituals from the Old Testament (Garr 2015:79). Baptism has similar interpretations to the ritual washing and circumcision in Judaism. In Judaism, the *mikveh* is ritual purification by water, it can be any water as the water itself is not what purifies, it is symbolic (Garr 2015:84). During the time of Jesus, the practice was also used to welcome gentiles into the Jewish faith (Garr 2015:85). This practice is similar to initiation into Christianity via baptism (Garr 2015:85). To sum it up, in short, water immersion can be seen as a substitute for circumcision in some cases, in Christianity, then the practice of baptism can find its origin in the Jewish rights as well as being instituted in the New Testament.

More on the elements. Water is used in baptism and is seen as the initiating element (Williams 2017:loc 1645 4%). The ceremony is often performed in a church service; however, it is also possible to have the ceremony in a private venue (Williams 2017:loc 1645 4%). The person being baptised can be a child or an adult; in this Chapter, however, the focus will be on a child being baptised as relating to birth rituals. This is not to diminish the importance of adult baptism but purely a decision to help ease the study. In Chapter Four, adult baptism will be discussed as a coming-of-age ritual.

At infant baptism, the child can be presented by the parents or the godparents; most of the time, the child can be dressed in a baptism gown (Williams 2017:loc 1645 4%). This gown represents purity and that the old sin has now been washed away. A white gown is used in this case (Jensen 2011:158-170). It may stem from a time where people being baptised was baptised naked or in very little clothing and re-robed in white to symbolise their purity (Jensen 2011:158-170). These days the gown has fallen out of fashion in some cultures, and the child will be dressed up more formally, moving away from the traditional gown (Williams 2017:loc 1645 4%). This will, however, depend on the denomination and the parents. The persons presenting the child will also then be charged with their religious welfare and as a model for the child's faith formation (Williams 2017:loc 1645 4%). Lastly, a minister performs the ritual. This instruction, Christians believe, comes from Jesus and can be seen in Matthew 28:19. The climax of the ceremony is when the minister declares that the child is 'baptised in the name of the Father the Son and Holy Spirit'. One of the exceptions being the Pentecostal church, which only baptise in the name of Jesus (Williams 2017:loc 1645 4%).

The element of water is used in different degrees, meaning the amount of water used. A sprinkling of water is the most common form used (Williams 2017:loc 1645 4%). However, the use of complete bodily immersion in water is also widely practised in churches (Williams 2017:loc 1645 4%). Historically immersion would have been the biblical account of baptism, it is accepted that this changed when Christianity spread north to areas that were cooler and the sprinkling of water was used (Williams 2017:loc 1645 4%). To further complicate the debate, the theological interpretation of the denomination will have an influence on the amount of water used as well as when to baptise. The water brings into the ritual the ritualised cleansing element, and often this is related to the death of the old self when going into the water and being newly born coming out of the water (Witherington 2007:117). Thus, Christians will often be referred to as born again, which is interesting when looking at the concept of birth rituals. The association is also made based on the crucifixion of Christ,

implying divine judgement with it (Witherington 2007:122). It is also believed that salvation is essential in baptism (Witherington 2007:129). This then means that only at death or the resurrection of Christ can salvation come to an end, meaning that at infant baptism, the process is started before the child can respond (Witherington 2007:129). Baptism is therefore seen as the starting point at which God has begun to work with the person to save him/her (Witherington 2007:130). The responsibility is also affirmed here that the parents will see to the child's spiritual welfare.

Baptism is seen as an initiation ritual welcoming the new member into the community; it is also seen as a sign of the seal of the new covenant between God and the faithful believer (Witherington 2007:114). This means it is closely related to circumcision, as seen in the Old Testament and Judaism. Baptism then prepares the adherent for the seal and is not the seal in itself (Witherington 2007:114).

Naming is often associated with baptism. Historically a Christian name was given when a person is baptised. However, naming with baptism sees a sort of clan name given, namely 'Christian', initiating the participant into the group (Letsosa & de Klerk 2019:3). By receiving this new status, the child or adult received a new name. This would help the formation of identity as a Christian from a young age. As one's name and identity are strongly linked. In modern times naming is done according to local legislation, and the parents usually choose the names; the child will therefore already have their names before the baptism.

3.1.2. Account

Looking at different accounts can affirm the emotions that are seen in the overview, or it can be different. The aim is to observe if emotions are similar between the expected and the experienced. It will enable the study to indicate deviation but also give a fuller view of emotions experienced in birth rituals.

Looking at her account of baptism T Harrison Warren (in context, she is an Anglican and believes in baptising infants), Harrison Warren is an Anglican priest and here indicates how she experienced the baptism of her children. Harrison Warren writes: she had her daughter baptised, and it was a joyous occasion, a 'big celebration with cupcakes and champagne' (2016:loc 121 34%). They sang 'Jesus loves me', over the newly baptised baby (Harrison Warren 2016:loc 121). This was done as a proclamation that the child is loved by God before any understanding on the child's part (Harrison Warren 2016:loc 121). Further, she explains that the baptismal font ordinarily stands in the entrance of the church as a reminder to the congregation of their baptism. In her case, she showed her daughter the font every time

they entered the church, repeating the words 'remember your baptism' (Harrison Warren 2016:loc 121).

Harrison Warren also elaborates on her own baptism. This was done in a Baptist church, she was about six years old, and as such, she does not remember much, but here is her account. She remembers her dress billowing in the warm water and the joy she felt from all the hugs and attention she received from the grownups, and lastly, the joy of being allowed to drink grape juice in the church from then on (Harrison Warren 2016:loc 121).

From these two accounts, the following can be seen: Harrison Warren was an outsider in her baptism account. The reference is not allowed to partake of the Holy Communion until she was baptised (Harrison Warren 2016:loc 121). After the baptism, partaking in the Holy communion is allowed by the group. The celebration of the group is articulated in the form of hugs and attention in her story. The physical cupcakes and champagne at her daughter's baptism, depicts the joy of joining the group and receiving all the benefits of belonging.

Going to baptism is mostly a happy experience. Organising the baptism, however, is not necessarily the case. The following account is one that the researcher witnessed in 2018 in South Africa. For the sake of confidentiality, the participants will remain anonymous. Therefore, the names of the participants have been changed. Baptisms should, in theory, be easy to organise but catering to the family's needs were not as Jane remembers, it was their second child's baptism. The family's demands on small details such as what should be served and what the baby should wear was overwhelming for Jane. On the day, the feeling was of relief and tension that everything would go as planned. At the time, their firstborn was three years old and also wanted to witness the ceremony. Seeing a baptism in such a community display can also remind others of their own baptism, even if they can't remember it. The ceremony was followed by a sermon, and afterwards, the family and friends congratulated the parents, and food was served. The sharing of food created a casual atmosphere, and everyone delighted in small talk. Jane's sister remarked that her favourite part of the baptism is to see the faces that the babies make when the water is put on their foreheads. Some babies often make faces or even start to cry. This is probably just because something out of their ordinary context is taking place. After some time, a short speech was given by a close family member to thank everyone involved in the planning of the ceremony and to thank those that attended the baptism. As the day came to an end, Jane and her husband were happy that the day is done and that the ceremony was performed, all the tension was released.

The ritual can differ between denominations but is commonly characterised by a rhythm that is usually followed. The Lutheran World Federation in 1998 laid out a transcultural form of baptism. The account is as follows: water is a tangible element in baptism, used as it is always available where humans live. The pattern or order of baptism is also universal (Lutheran World Federation 2014:319). The pattern is: (i) the formation in Christianity, (ii) the water bath, and (iii) the incorporation of the baptised into the whole Christian community and its mission (Lutheran World Federation 2014:319). With the latter, the new believer is invited to partake in the Holy Communion signifying his/her acceptance. The service is held in the following fashion: at the gathering of believers, a prayer is said over the water, then the people being baptised confess their faith in the triune name of God. A prayer is said, and generous amounts of water are used to baptise the participants. During the prayers, several different symbols can be used depending on the tradition (Lutheran World Federation 2014:319). The same basis is used in the baptising of infants in other denominations, but the parents or godparents profess on the child's behalf. The context of the church can also alter the way baptism takes place as long as the original meaning is kept and it is done during a gathering of believers (Lutheran World Federation 2014:319).

In a Reformed account of the practice of baptism, it can be described as follows: the minister will read from a formula and ask the parents of the infant questions. The person being baptised, or in the case of a child, the parents will answer (this is the confession part as seen above) (Letsosa & de Klerk 2019:4). In this act, the participant accepts a covenant with God, and it is visually shown by the dripping or sprinkling of water in the name of the Father, the Son and the Holy Spirit (Letsosa & de Klerk 2019:4). The water here symbolises purification, in grace, the child is accepted and purified, the old is replaced with the new (Letsosa & de Klerk 2019:4). After the baptism has taken place, the person is part of the community, and Christianity puts significant emphasis on this (Letsosa & de Klerk 2019:4).

From the above-mentioned information, it becomes clear that although this is a joyous ritual, it is also not one taken lightly in the Christian religion. It is the first ceremony in that it initiates the believer into the community, and it is one that brings many interpretations with it. Reminiscing the work of Van Gennep, the stages are clear and have strong emotions bound to them (Van Gennep 1960:9). The separation phase is before the ritual, it is a period where the parent in the infant baptism case must search within themselves and decide if they are going to baptise the child, and in the case that godparents undertake the vow, they must be asked and accept the responsibility for the child's spiritual wellbeing. At this time, the child is seen as not yet part of the faith, although the parents can take the child to Church. The

child is thus, not yet part of the community and is separated. The 'liminal phase', as Van Gennep puts it, is then the ceremony itself; the child has become somewhat part of the community but not yet entirely. The emotion here is of anticipation, felt by the parents as the ritual is performed (Van Gennep 1960:1). A feeling of great responsibility can be felt, and after the ritual, joy is felt, as we have seen with congratulations and celebrations from the community. This joy is due to the welcoming of the child in the community and the expectation that the child will adhere to the faith and that the parents or godparent will, in due course, teach the child in the faith. The community is delighted by the new addition to the faith and will keep the parents to their vow.

3.1.3. Some debate regarding baptism

There is some debate as to the correctness of infant baptism, the reason being that, as mentioned earlier, adults can also be baptised, and it is customary for a convert to be baptised. The Bible also makes no distinct reference to infant baptism (Oppong, Ogouma & Manu 2017:21). Although there is no mention of infant baptism, some argue that it refers to the Old Testament covenant of circumcision, thus must be practised on children (Oppong, Ogouma & Manu 2017:21). This is the same covenant as mentioned under the Jewish initiation ritual of *brit milah*. The New Testament also states to baptise 'all nations', and this must then include children (Oppong, Ogouma & Manu 2017:21). In Acts 16:15, it is stated to baptise the whole household. Once more, the implication is the baptism of children. This, however, is indirect and not explicit as the argument goes on that even this cannot necessarily affirm infant baptism (Oppong, Ogouma & Manu 2017:21). Notwithstanding, it is a common practice in some denominations and cannot just be nullified in the Christian community.

Another factor that comes into play in Christianity is the willingness of the participant to practice the initiation ritual and later the marriage ritual. In recent years the Catholic Church has seen a decline in baptisms being recorded mainly in the United States of America (Beaton 2019:1). When looking at the younger generation between 16-29 years, some questions are raised on the use of baptism. The study by Beaton looked at data that was compiled by the Catholic Church and asked the question to the middle and the margins. The answers then directed her thought, from the questionnaires of why people chose to disassociate with the Church, a feeling of being inauthentic or hypocritical was the leading cause (Beaton 2019:5-6). This must be taken in context as the young will say this because

of their context, such as an unethical family member or friend who attends Church but does not live the proposed lifestyle (Beaton 2019:5-6).

The effect is that the would-be new adherents do not get baptised or baptise their children; this does not account for all the loss but affects the Catholic society. According to Beaton, this is a problem with the leaders 'ordained, religious and lay' as they need to show failures; the people do not have to be perfect, but they must be authentic (2019:6). Keeping in mind that this is a bigger problem in religion and that it does not necessarily impact the baptism ritual as it is, it does, however, question the holiness of the believers and the impact of the ritual as it is seen today. Often the participants go through disillusionment and disappointment in religion, this is often not addressed. The emotions of disillusionment and disappointment can be a big factor in whether the ritual was a success or not. These emotions often go unnoticed by the group and remain a personal emotion leading to isolation and confusion.

3.1.4. Christianity interpretation

It is clear that in the ritual itself, emotions can play a role and will be debated in the following chapters: the overall emotion present for the ritual is that of joy, celebration, and acceptance. Negative emotions cannot be ruled out in baptism: the anxiousness of getting to the ceremony; the responsibility that is added to the lives of the adherents also needs to be considered. The ritual, while adding responsibility, is also meant to comfort the adherents. Outside the ritual itself, the debate on when to baptise and how to baptise has also added to the emotion between different denominations and has mostly been negative. This resulted in a strain on the Christian community as baptism is seen as an initiation ritual, and if not done 'correctly' the person can feel that they do not belong. This also transfers to a person who is not baptised at all. They may feel alone and like an outcast. In Christianity, the debate is seen in the community itself, and little socio-cultural interference is seen in baptism.

3.2. Judaism

Birth is a joyous event in Judaism. This is because the parents participate in the creation and also the first *mitzvah* (commandment) to be fruitful and multiply (Eisenberg 2004:4). This also implies a change in station of the parents. The Jewish laws also ask of the adherents to have as many children as possible (but this can vary from different traditions

in Judaism) (Eisenberg 2004:4). The ceremony intricately linked to birth is that of the *brit milah* (circumcision of boys) and *pidyon ha-ben* (redemption of the firstborn). In this Chapter, *brit milah* will be discussed as it is the closest happening on the eighth day after birth. The naming of a daughter will also be discussed.

In Judaism, *brit milah* is also a way of entering the group of believers or initiation, which is performed on baby boys. This is not to say that girls are not important, as traditionally, a naming ceremony is held at the Synagogue for girls.

3.2.1 *Brit Milah*

Brit milah is the circumcision of Jewish boys; it is witnessed by the boy's family and the community (Williams 2017:loc 2497 6%). *Brit milah* refers to the covenant of circumcision, thus bringing the boy into the Jewish community. It is a meaningful ceremony according to Jewish custom. The ceremony must be performed on the eighth day after the boy is born (Williams 2017:loc 2497 6%). This can even occur on the Sabbath and holy days, emphasising the importance of the ceremony (Williams 2017:loc 2497 6%). The only time the ceremony is not held on the eighth day is due to a medical complication. It is interesting to note that after a caesarean birth, it is also customary to hold the ceremony after the Sabbath (Williams 2017:loc 2497 6%).

The ceremony is usually held at the Synagogue between sunrise and sunset, this is, however, not set, and the place and time may differ according to the needs of the parents. Often the ceremony is held in a hospital or even the home of the parents (Williams 2017:loc 2497 6%). *Brit milah* is the responsibility of the parents and must be arranged by them (Williams 2017:loc 2497 6%). The Rabbi will perform the ceremony, but it is the parents who must arrange it (Williams 2017:loc 2497 6%). If the parents do not arrange the *brit milah,* the boy must do so when he comes of age if he has not been circumcised (Williams 2017:loc 2497 6%). However, if the ceremony was not performed, and he is circumcised, then he must undergo the ceremony, and in this case, a small amount of blood can be drawn from the remaining foreskin (Williams 2017:loc 2497 6%). The last step is often omitted for a grown man (Williams 2017:loc 2497 6%).

The *brit milah* is an old tradition, and it is believed to have originated with Abraham as he had made the covenant with God according to Genesis 17, in this he was made to circumcise himself and his descendants and slaves (Williams 2017:loc 2497 6%). If this is not done, it is to deny the covenant with God, and the person will be excluded from the community

(Williams 2017:loc 2497 6%). The text reads as follows from the Tanakh authorised version Genesis 17:10-14:10

> *10 This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised.11 And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you.12 And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed.13 He that is born in thy house, and he that is bought with thy money, must be circumcised; and My covenant shall be in your flesh for an everlasting covenant.14 And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.'*

The ceremony has varied approaches but has remained largely the same. As part of the ceremony, an empty chair should be placed in the room, it is for the prophet Elijah, who is the angel of the covenant (Williams 2017:loc 2497 6%). The chair can be ornate, and in Synagogues, there is often a chair just for this purpose (Williams 2017:loc 2497 6%). The baby is placed on the chair, and it is asked that Elijah protect him so that nothing unwanted happens during the process (Williams 2017:loc 2497 6%). This procedure takes place before the ceremony starts (Williams 2017:loc 2497 6%).

The principal person in the ritual is the boy or the grown man, the parents, the *kvatter* (male and female pair, often husband and wife) and the *Mohel (Williams 2017:loc 2497 6%)*. The ritual follows the pattern as follows: The female *kvatter* (if his mother does not act as *kvatter)* takes the boy from his mother and to the side of the room, she should be dressed in her finest dress (Williams 2017:loc 2497 6%). The woman *kvatter* then hands the boy to the male *kvatter,* he is dressed in his prayer shawl (Williams 2017:loc 2497 6%). He then takes the baby to where the circumcision will take place and hand the boy to the *Sandek,* this is a member chosen to hold the boy during the ceremony, it is usually the boy's grandfather (Williams 2017:loc 2497 6%). The *Mohel* washes the hands of the *Sandek* with alcohol and instructs him not to move during the circumcision. The father of the boy then recites that he has appointed the *Mohel* to perform the ceremony (Williams 2017:loc 2497 6%). The circumcision is performed with a doubled edge very sharp knife; it is to cause the least

amount of pain (Williams 2017:loc 2497 6%). The boy is then lifted from the lap of the *Sandek* by one of the participants, the *Sandek* then stands and is called the *Sandek meumad*; the boy is handed back to him, and he remains standing during the recitation of blessings (Williams 2017:loc 2497 6%). Across from the *Sandek* is the person charged with the naming of the boy often, it is the *Mohel* (Williams 2017:loc 2497 6%). The *Mohel* declares the boy's Jewish name, the name is not given before this point, as it is seen as prophetic. A goblet of wine is poured, and a blessing is said on the boy's name (Williams 2017:loc 2497 6%). The *Mohel* will then drip two drops of the wine into the baby's mouth, and the person giving the name must also taste the wine, some tradition also calls for the mother to taste the wine (Williams 2017:loc 2497 6%). After the wine is tasted, the *Mohel* and the boy's father pray for the boy's soul, and the *Mohel* recites a prayer for the full recovery of the boy's circumcision, upon which all gathered replies, 'amen.' The *kvatter* then returns the boy to his mother the same way he was taken, and the ceremony is completed, however, it is not the end.

A celebration feast would be prepared for the occasion. Traditionally, everyone present for the ceremony will then wash their hands and share bread and wine. Dishes served will usually include meat, fish and dairy dishes (Williams 2017:loc 2497 6%). During the feast, donations will be made to charity, songs are sung, and the father prepares a speech about the importance of circumcision (Williams 2017:loc 2497 6%). After the feast, blessings are said in thanks to God for the provision of the food as well as blessing specific to the *brit milah*, the additional blessings ask for good wishes on the boy, the parents, the *Sandek* and the *Mohel* (Williams 2017:loc 2497 6%).

3.2.1.1. Account

The account will enable emotions to be viewed in a personal manner and give an overview of emotions present, not just the expected emotions.

Lea Goldman writes on her son's *brit milah* and the process before the day, Goldman writes on her own experience to help other Jewish mothers battling with the same choices. She is a career-driven woman and a practising Jew (Goldman 2020:1). She just knew that she was having a boy, and it was confirmed at the twentieth-week mark of her pregnancy, she and her husband were elated (Goldman 2020:1). On her return to work, she felt like celebrating and mentioned the news to a co-worker, who promptly asked if she was going to do the 'circumcision thing'. The question made her weary, and she felt unsure about it but answered

yes. Afterwards, she felt uneasy about whether she was going to circumcise her child (Goldman 2020:1). Understandably she felt the fear and uncertainty of the situation. She had friends who had a circumcision performed at a hospital, but this did not feel right, and that was not the way she wanted it to be for her son (Goldman 2020:1). 'It had no soul', she noted (Goldman 2020:1).

She promptly started looking for a recommendation for a *Mohel* who can do the *brit milah* and made a list of her requirements, knowing that her husband is not sure about the circumcision and her guestlist also did not know the ritual (Goldman 2020:2). She would also prefer the *Mohel* to be medically trained (Goldman 2020:2). These are not qualities that are easily found, and it took some time to find the right *Mohel* that would understand her context. She was finally referred to Rabbi M C Friedman, a man with glowing reviews and recommendations by NYU school of medicine. She decided to meet him (Goldman 2020:2). The meeting went well, and she confessed her fears and anxieties about the ceremony to him (Goldman 2020:1). Rabbi Friedman listened and helped her through the emotions that she was experiencing (Goldman 2020:1). After the meeting, Lea felt relieved (Goldman 2020:1). Coming to the day, Rabbi Friedman facilitated the ritual explaining to everyone present the steps and the procedure, calming the grandfather in the process (Goldman 2020:3). Goldman remembers her husband in awe, pronouncing his gratitude to her after the ceremony (Goldman 2020:3).

With the ceremony concluded, the mother and father were surrounded by family and friends, some having red and damp eyes, some of the non-Jewish friends complimented them on the ceremony and thanked them for the opportunity to participate, and expressed the honour they felt for being invited (Goldman 2020:3). Afterwards, a brunch was served, and everyone attended. Lea finally writes that 'a soft, inviting glow enveloped us all, and even afterwards it felt like nobody wanted to go' (Goldman 2020:3).

3.2.1.2. The controversy

Brit milah is the traditional initiation of baby boys into the Jewish faith; however, this is contested in some cases as some believe that circumcision is in direct conflict with God's words, as in the case of Leviticus 19:28, where it states that the body must remain unmarked or unaltered (Williams 2017:loc 2497 6%). It is also stated that you may not intentionally harm and, in this case, some argue that circumcision is harming a person (Williams 2017:loc 2497 6%). The counter-argument is that it is of little harm to the baby boy at that age, and it

is added that older boys or men usually receive anaesthesia for the procedure (Williams 2017:loc 2497 6%). Even with that argument against circumcision, alternatives are suggested: *brit shalom* or *bris shalom* is similar to the *brit banot* held for baby girls, and omits the circumcision but still welcomes the baby into the Jewish faith (Williams 2017:loc 2497 6%). This can be a dividing subject in the faith, and as such, it becomes complicated for this study. The aim is not to defend or promote one or the other, but merely to observe the rituals for their emotions.

Inside and outside the Jewish community, some consider the circumcision of infants as cruel and barbaric. They say it can lead to a host of problems, from traumatising the infant to decreasing sexual arousal (Simmons 2020:1). The controversy is widespread, and it seems that it is driven by multiple groups. They advocate that it is mutilation, and some of it relates to the mutilation of African woman in a female circumcision ritual (Simmons 2020:1). The debate stands, how is it acceptable to circumcise a boy and not a girl, and how is this explained to the community. The movement has many followers and even finds support in Israel with the association against genital mutilation, where a member professes that he was a victim of genital mutilation (Simmons 2020:1). This could be seen as a sign of discrimination against males (e.g. boys and men) (Simmons 2020:1).

Simmons agrees that there is no logical argument for cutting a piece of flesh off a helpless baby but follows that the practice has been performed for the past four thousand years since Abraham was so instructed (2020:1-2). By circumcision, it is believed that the person becomes closer to God, and it brings something holy to the person (Simmons 2020:2). The next part is that of Jewish identity: it is a visual sign of the covenant the Jewish people fall under, and it is the connection to the community for them (Simmons 2020:2). Lastly, it is also medically beneficial to the community, according to Simmons (2020:2-3). The circumcision itself has a meagre rate of complication, and this is believed to be attributed to the high levels of prothrombin present in infants at the age of 8 days, this helps the clotting of blood and the wound heals quickly (Simmons 2020:2-3). It also has comprehensive health benefits; it is believed to lower the risk of penile cancer and to lower the risk of contracting HIV as well as other STDs (Simmons 2020:3).

By addressing concerns, Rabbi Daniel Frank writes on questions often asked or brought up as counterpoints (Frank 2020:1-2). It is cruel, this he states is an assumption made on the grounds of medical circumcision that differs from the Jewish circumcision, and in this medical procedure, the child is strapped down, and clamps are used, the child is away from

its mother, and the procedure takes about 15 minutes (Frank 2020:1-2). On the other hand, in a traditional *brit milah* the child is supported by family, sits on the grandfather's lap, and the procedure takes only seconds, the process is less stressful (Frank 2020:2). Next is human rights, the concern being that parents cannot impose the decision on the child. In Frank's position, this is a philosophical problem with modern parenting (2020:2). Parents impose on their children throughout their lives how to dress, what their morals will be and many more. The Jewish *brit milah* is the introduction to Jewishness, in this case, imposing the Jewish values on the child (Frank 2020:2).

Male circumcision is loaded with emotions, and the opinions on circumcision are diverse. It can cause internal emotions with the parents and the community, and the views held are often thought for.

3.2.2. The naming of girls in Judaism

Girls in Judaism is of great importance, and it is believed that Abraham was blessed with everything, and this is interpreted in the Talmud as referring to Abraham having a baby girl (Simmons 2020:1). Girls have held a special place in the Jewish faith. The Jewish identity of children depends on the mother, meaning that the faith is transmitted from the mother's side (Simmons 2020:1). A ceremony can be held with the naming of a baby girl. It is usually done with a reading from the Torah, and a special *Mi Sheberach* is said. This is a blessing for mother and baby, and her name is also declared (Simmons 2020:1). After the ceremony, a *Kiddush* is held in honour of the baby girl, food is served, and there is reading from the Torah. The family and friends join in the family's profound joy.

Brit banot is the name of the ceremony held for girls in the Jewish faith by some traditions. This is to welcome the girls into the covenant and community. The *brit banot* follows the *brith milah* in the sense of blessing but does not have the circumcision. The girl is rather surrounded by candles to signify the presence of God (Williams 2017:loc 2497 6%). It is a reasonably new ritual in the Jewish faith as it was felt necessary to welcome baby girls into the faith apart from the naming ceremony (Williams 2017:loc 2497 6%). The process of inclusion of girls in the rituals came to pass during the nineteen twenties and thirties due to the feminist movement to include woman and girls into rituals, and by the nineteen sixties, the Orthodox Jewish tradition also included the ritual (Shoham 2016:338). The ritual is not performed by strict set-out patterns and is open to interpretations as such an account is

difficult to give, it can, however, be assumed that similar emotions may be present as with *brith milah* without the emotions surrounding the circumcision.

3.1.2.3. Judaism interpretation

After this section, it is clear that in Judaism, there is a general admiration for the tradition of *brit milah* of a boy and the naming of a girl. The overall feeling is of joy and acceptance, inviting the new baby into the community. During the process, there can be a lot of emotion; fear for the child's safety, especially in the case of boys, anxiety related to the proceedings of the day and whether everything will go to plan. This seems to be overshadowed by the joy at the end.

There are some concerns by Jewish society about this ritual as it involves a child that cannot decide for themselves, and it is a physical alteration to the child. This brings up some emotion in the debate; however, it is not the purpose of this study to criticise the ritual, only to observe the ritual as it is mostly practised, taking note of the concerns and emotions.

3.3. Islam

In Islam, there are a few rituals closely related to birth. Here the following will be explained: *adhan, tahneek taweez*, the seventh day after birth rituals and the male circumcision. These rituals are of importance to the Islamic community and must be performed. The rituals are quick and often not elaborate, ranging from personal to the inclusion of the community.

3.3.1. *Adhan*

Adhan is a quick ceremony performed as soon after birth as possible. In it, the call to prayer is recited in the right ear of the baby by the father. The prayer is as follows: "God is great; there is no God but Allah. Muhammad is the Messenger of Allah. Come to prayer." (Williams 2017:loc 7025 17%). It is a short ritual but is of utmost importance to Muslims as the first words every Muslim hears is the name of Allah (Williams 2017:loc 7025 17%). This is a pivotal point in the faith, making it essential to perform this ritual with the child (Gatrad & Sheikh 2001). The ritual is usually performed in private with just the baby girl or boy and the parents present (Gatrad & Sheikh 2001). A second call to prayer called *Shahada* can also be performed by the father into the left ear of the baby; this, however, is not necessarily needed or always practiced (Williams 2017:loc 7025 17%).

Although this ritual is a quick one, it is incredibly important to the Muslim community, and the respect it has gained some recognition as this ritual is often performed in hospitals. It is a ritual that is of great importance and, as such, the emotion connected to it. The inability to perform the ritual due to medical emergency or non-understanding hospital staff can lead to uncomfortable emotions. Prayer is seen as one of the five fundamental religious duties in Islam (Ali 2011:loc 7063 32%). Prayer is seen as the first duty placed on the prophet Mohammed and is regarded as a way of unifying all Muslims. In prayer, there is no rank or race (Ali 2011:loc 7063 32%). It is because of this that the call to prayer must be the first words the baby hears.

3.3.2. *Tahneek*

This is another short ritual, in this case, performed by an esteemed family member. In this ritual, a tiny bit of sweetness is inserted into the mouth of the baby, usually date paste or honey is used (Williams 2017:loc 7025 17%). The date or honey is rubbed on the gums of the infant introducing something sweet to the child, preferably before the first feeding (Williams 2017:loc 7025 17%). The timeframe is believed to be as close as possible after the birth, however, this is often delayed as it can be challenging to find dates, for example (Indrayani et al. 2017:20). The ritual is believed to have come from Mohammed; in this, he chewed a date and rubbed the paste on the roof of the mouth of the first Muslim baby born to the community (Williams 2017:loc 7025 17%). Certain expectations are made regarding the person performing the *tahneek*; they should be in good health; their hands must be clean (Indrayani et al. 2017:20). The hope in this ritual is that it would instil a good personality trait into the child; it is also said that it can help start the baby's digestion.

During or after the *tahneek,* prayer can also be said for the child so that the child will grow up to be a good boy or girl (Indrayani et al. 2017:20-21). The ceremony is about the child and its first taste, but also to instil something good in them, from well wishes to hope, and that some of the person's good essences will remain with the child (the person performing the ritual). Often, the restrictions at the hospital can hamper this ritual as only close relatives are allowed with the child (Gatrad & Sheikh 2001).

3.3.3. Taweez

Taweez is the ritual by which a string is tied around the baby's neck or wrist (Williams 2017:loc 7025 17%). On the string is a pouch containing a prayer (Williams 2017:loc 7025

17%; Gatrad & Sheikh 2001). It is believed that the prayer will protect the infant from illness and is handled with great respect (Williams 2017:loc 7025 17%). This ritual is not always practiced and is most prevalent in the Islamic communities of the Indian subcontinent (Williams 2017:loc 7025 17%).

3.3.4. The seventh day after birth rituals

There are several rituals performed on the seventh day after a baby is born in the Muslim community. They are of importance and are more inclined to the community, away from the personal.

The shaving of the infant's head on the seventh day is customary in the Muslim community. The hair is shaved to show that the infant is a servant of Allah (Williams 2017:loc 7025 17%). The hair is weighed after it is shaved, and an equivalent amount of silver is then paid to charity (Gatrad & Sheikh 2001).

On the seventh day, a Muslim boy can be circumcised; this can also occur any time before puberty (see the section on circumcision below).

The name of the child is also given on the seventh day. The name-giving is a joyful occasion and essential, as the name of the child should be something to aspire to (Williams 2017:loc 7025 17%). The child has the right to a good name in Muslim laws (Gatrad & Sheikh 2001). It is often seen that the extended family is asked for advice on the naming of the child (Gatrad & Sheikh 2001). On the day of the naming, there is a celebration, and with it, readings from the Qur'an, and this includes telling the story of the prophet Muhammed's birth (Williams 2017:loc 7025 17%).

Aqiqah is also a ritual that takes place on the seventh day after the birth of a child. It entails the ritual sacrifice of animals; the number of animals depends on the biological gender of the child (Williams 2017:loc 7025 17%). The sacrifice is to show gratitude towards Allah. It is related to the story of Abraham and the near-sacrifice of his son Ishmael (Williams 2017:loc 7025 17%). The number of animals sacrificed in this ritual is either one goat, sheep or ram for a baby girl or two of each of the animals for a boy (Williams 2017:loc 7025 17%). The meat is distributed between the family, neighbours and the poor (Williams 2017:loc 7025 17%). Many expats practising Muslims will have the sheep slaughtered in their own country to have the meat distributed to the community who needs it most (Gatrad & Sheikh 2001). This can also happen when the family is not in the same country, and so they can

simultaneously partake in the celebration (Gatrad & Sheikh 2001). By celebrating in different countries, the ritual is delivered and celebrated by the greater group of Muslims, enhancing the feeling of community. It should also be said that this is not always practised, especially when the participant is long removed from their homeland in that case, the charity would go to the local community or where the family is situated. During this ritual, the greater community has the opportunity to rejoice in the child that has entered the community. The community then celebrates with the family causing a feeling of acceptance and unity.

3.3.5. Male circumcision

Male circumcision is a ritual that is of importance in the Muslim religion. Even though it is not compulsory in the faith, it is the single most consistent circumcision practice in any religion (Williams 2017:loc 7025 17%).

The circumcision is called *khitan* and is often referred to as *tahara*, which means purification (Williams 2017:loc 7025 17%). It is referred to as purification, as it is believed to enhance hygiene, it is also seen as an initiation into the Muslim faith and a sign of the devotion of the adherents to Allah (Williams 2017:loc 7025 17%).

Male circumcision in Islam is not prescribed in the Qur'an, and it is not clear when the practice started (Williams 2017:loc 7025 17%). It is, however, believed that the practise comes from the prophet Muhammed and that he decreed the law that the Muslim men should be circumcised (Esposito 2011:110). Muslims do not only adhere to the Qur'an but also to the teachings of Muhammed (Sunnah) and, as such, adherence to the circumcision ritual is practised. It is also believed that Muhammed was born aposthetic, that is to say, without a foreskin, and as such striving to be like Muhammed, Muslim men practice circumcision (Williams 2017:loc 7025 17%). One of the texts relating to this is the English reference book 53, Hadith 1252:

> Ibn Shihab said, *"when a man became Muslim, he was ordered to have himself circumcised, even if he was old"*.

It is, however, seen as a practice of hygiene and purification. It is of great importance for Muslim believers to have purification rituals apart from circumcision (Williams 2017:loc 7025 17%). The removal of the foreskin is believed to be more hygienic as no urine or other matter can be trapped between the skin and the penis (Williams 2017:loc 7025 17%).

Although the practice is used widely, it differs significantly in all its aspects, from a big ceremony to going to the hospital; it is not prescribed how it should be done. This has led to some confusion and debate about how much of the foreskin should be removed. Some believe that it must be removed entirely, while others believe that only half of the foreskin should be removed (Williams 2017:loc 7025 17%). The age of the child does not matter. Some circumcise as early as the seventh day after birth and others at puberty (Williams 2017:loc 7025 17%). It is, however, required for a man converting to Islam to be circumcised, and this is only omitted in the case where it would be medically dangerous for the man to be circumcised (Williams 2017:loc 7025 17%).

3.3.5.1 Controversies on circumcision

The controversies surrounding male circumcision in Islam is very similar to the controversies faced around this topic in Judaism; the wellbeing of the child is always at the centre of the argument. In Islam, the practice can be performed in a hospital, and many advise on this form of circumcision. In the case of Islam, as will be elaborated on in the next Chapter, circumcision can also be performed on adolescents and grown men, and thus, the debate will continue. Under Muslim law, it is only males who must be circumcised (Gatrad & Sheikh 2001). The practise of female circumcision present in Sudan and Egypt is believed to be present before the Muslim faith came to these countries (Gatrad & Sheikh 2001). Although some in the Muslim faith do practice female circumcision, this is geographically located and is not the norm in the faith.

3.3.6. Account

These rituals are often private and extremely short as such little to no accounts are available. However, the information above clearly states the emotional intention of the rituals and moving forward, this will be used for evaluation in Chapter Six. As a place for further study, fieldwork can be done on these rituals mapping them for their accounts and the value of personal experience. The intention is not to diminish the religion by not including accounts but rather noticing the lack of information in this field.

3.3.6 Islam interpretation

Islam has a wealth of rituals surrounding the birth of a child, from personal to communal. The celebration is present in the ritual, and afterwards, the child is also included in the faith community from birth. There is some debate regarding the rituals and the logistics of

performing the time-sensitive ones. In the following chapters, controversies and emotions surrounding these rituals will be discussed and interpreted. Emotion also takes a range in these practices. Here it can be of relief when the child is firstborn, but also of haste to perform the *adhan,* which is of great importance. With the *tahneek,* the feeling changes, and it is essential to note the joy of the moment but also concerns of choosing the right person. It is often the father, and this makes the emotions less complicated. The *taweez* has a feeling of anxiety related to the baby's safety, and as such, the ritual is performed with a feeling of hope and respect. On the seventh day, many rituals can be performed, from naming, shaving of the baby's head, circumcision, to ritual sacrifice; all of these have a feeling of joy connected to them. The shaving and the ritual sacrifice sees the joy of the community in the form of charity and celebration, the naming is a joyful occasion. The naming of the child has complicated emotions as well, as the naming must be done right, and a good name must be chosen as the child has a right to a good name. On circumcision, it is a sign of inclusion in the religion, with the time frame not being set for this ritual. In the case of infant circumcision, the feeling of inclusion can be, in part, that of the parents. Circumcision is a debated topic and has a complex set of emotion-related matters attached to it, similar to what has been observed in Judaism. Emotion can alter the participant's feelings and cause inner conflict that can be solved, in part, by the religion's emotional regime.

3.4. Chapter conclusion

From this Chapter, it is clear that the emotion in the ritual, as they are prescribed, is meant to be joyful. There is also a level of anxiety, as these rituals are sometimes time-sensitive. The complication comes in the modern world, the context of the religious practitioners has enabled that cultural aspects are incorporated into the rituals and, in some cases, even wrongly attributed to the religion. The cultural influence must be considered as the reality of the adherents and taken into account.

In Christianity, with specific reference to the ritual of baptism, some inter-religious debate has led to complicated emotions not fitting into the social-emotional regimes of the general group, causing inner conflict. The conflict is, for example, in the interpretation of the Bible and whether infant baptism must be practised only once the person is of age or a new convert. This has led to a multi-faceted debate. The next controversy exists around immersion baptism, where the person is fully immersed underwater or a sprinkling of water. These defences can have a profound effect on the bigger community, causing the feeling of

not belonging if the practice was done one way or the other. It has also been noted that not every Christian is certain whether baptism has had the desired effect. This can be seen as some people in the faith has questioned the behaviour of the adherents.

Nevertheless, once the ritual is seen in a positive light by the adherent, be it an infant or adult baptism, in many cases, the baptism is the start of the personal journey in the religion. Consequently, the Christian community places great pride and emphasis on the ritual. Baptism is a joyful occasion in the Christian religion with a celebratory nature to it; the feeling of belonging in a community, well wishes and praise are all part of the emotions in the ritual. With the initiation of the child, he or she is entered into a community. This sets up the reference point of a religious, emotional regime.

In Judaism, joy is seen in *brit milah*, a welcoming of the new member into the family and community. The naming of a baby girl is seen as of great importance, and having a baby girl is seen as a great blessing, as the line of the religious succession is passed through the mother. Controversy is stirred regarding the practice of circumcision with human rights groups and anti-circumcision groups, making their voice heard through court systems. At any moment, when a child is involved in a physical ritual, there will inevitably be some eyebrows raised and emotions stirred. The controversy is societal, and medical experts have been both for and against circumcision as a general practice. The circumcision of a woman is, however, not seen as part of the religion and has damaged the reputation of the ritual. Overall, the ritual of male circumcision is still widely practised in the Jewish community and is received with much respect and admiration. It is not only a ritual, but the circumcision itself is a visible sign to the adherents of Judaism. The ritual brings complicated emotion from fear to joy and celebration.

Under the Muslim birth ritual, we find many rituals that must be performed starting just after birth and past the seventh day of the child's life. The rituals range from personal rituals to communal. The first ritual (*adhan*) is one of the most important and happens just after birth. In this ritual, the emotion is of joy but also seriousness, as it is the first word the baby must hear and is the call to prayer. The next ritual (*Tahneek*) sees that the child must taste something sweet; mostly dates are used, but honey can be substituted. This also sees the imparting of some essence of the person who gives the baby the date-paste (they have chewed) or honey. This makes the ritual multi-faceted, and this ritual is also prescribed to be performed as soon as possible, preferably before the first feeding. In some places, a prayer is also attached to a black string that is either placed on the neck or wrist of the child

as a sign of protection (*taweez*). On the seventh day, several rituals can take place: the shaving of the baby's head is seen as an act of charity as the weight of the hair will be transferred to the equivalent amount of silver, and that amount must be paid to charity. This is not the only charitable ritual to take place. *Aqiqah* is also a charitable ritual. In *aqiqah*, a sacrifice must be made in honour of the child and shared with the family and friends as well as the poor. This is a celebration. The baby is often named on the seventh day as it is necessary to provide the baby with the right name; a name that they can look up to. In the Muslim faith, male circumcision is also seen as a must. No specific ritual is required, and it can be done in a hospital, there are rituals that can be used, but this can be seen as a cultural influence. Circumcision is regarded necessary as a marker of the faith and also for the cleanliness aspects of it. This is, as with the Jewish circumcision, a debated topic in medical and human rights groups; however, the Muslim faith, in general, does also not promote female circumcision, with some exceptions. Overall, the ritual in Islam has a complex set of emotions. They relate to the inclusion of the child in society, ranging from joy to concern. Naming is regarded important, as the child's name will influence them in their lives. As with the other religions, these rituals set the stage for the child's religious, emotional regime. Circumcision brings social emotions and complexities with it and, as such, can influence the parent's decisions.

Overall, in birth ritual, the emotion is of joy, happiness and belonging. Moreover, the adherents see it as such. It would seem that the emotional regimes are set in the religions, but that the cultural society has an influence on the decisions that are made by parents regarding their children in the religions. In Chapter Six, the negative parts surrounding birth will be addressed, that being the death of a child or mother during birth. This can drastically change the emotion that the adherents feel and leave a lasting emotional scar. Some of the rituals will also be repeated where infant baptising and infant circumcision is not allowed or practised. In the Next chapter coming-of-age, rituals will be discussed. This will include marriage rituals.

Chapter 4. Coming-of-age and marriage

In this chapter, coming-of-age and marriage will be discussed from the view of the Abrahamic religions. An overview of each ritual will be given as well as an account, where possible. As with the previous chapter, the account has not been obtained through interviews. These accounts have been obtained through other researchers and people who describe their experiences separate from this study. As these emotions are transferable, they may help with a keen insight toward the current study. The relevant writers have been referenced and will be available in the bibliography of this dissertation. The aim is to identify the emotions involved. Emotions are very personal; therefore, one cannot state that the emotions that are explored in the case study will always be exclusively so. It would be more accurate to understand that some of these emotions will be transferable. The overview gives a broad understanding of what emotions are present within the ritual experience. The accounts, on the other hand, give a very condensed and personal concept of these emotions. By showing these two quite different approaches, one can clearly see that emotion plays a role in religion and ritual. While exploring the concept of emotion in religion and ritual in this chapter, it should be understood through the definitions provided in Chapter Two, keeping in mind that the analysis of the information will be given in Chapter Six.

Coming-of-age can mean many things to different people across cultures and in different religions. Religions have over the years developed their rituals to celebrate this change in social standing from child to adult, from single to married. In ritual, religions acknowledge emotions and help with the transition; it is these emotions of the adherents and the religion's response to it that this study aims to identify and compare across religions.

Coming-of-age and marriage both signify significant changes in the social standing of a person and their responsibility. Often these stages are entered into with joy and fear, causing a juxtaposition of feelings in the person.

This chapter aims to address the emotions present in the 'middle life' phases and the rituals associated with these phases. The phases can be identified with the changing of social status. The changes observed will be in the form of a child to adult and single to married. This can be an emotionally loaded time in the adherent's life, and the religions have ritualised the process to ease the transition in their own unique way. It is important to remember that in this chapter, observations of the emotions are made, and in Chapter Six, the emotions will be evaluated and interpreted.

4.1. Christianity

In Christianity, the rituals can at times not be age-related, as is the case with baptism. Adult baptism can take place at different ages. This will depend mostly on when the person is spiritually ready to be baptised. Under the next headings, the concept of baptism will be discussed in adult form as well as confirmation and marriage. These rituals all fall within the middle phase of life, *i.e.,* after birth and before death. The aim is to ascertain the emotions in the intermediate phase and see if emotions differ from religion to religion and from other life stages. While observing these rituals, the research can, in a broad perspective, interpret emotions from child to adult and from single to married within Christianity. There is variation in how the rituals are performed. This will be highlighted but will not be discussed as it falls outside the scope of this study. In this study, emotion is the main focal point. Looking into each emotion is difficult as the emotions are also very personal and, thus, it can be unique to each individual and not necessarily the prevailing emotion. This is a point that can be elaborated on in further studies on the topic.

4.1.1. First Communion and adult baptism

First Communion and adult baptism can happen simultaneously and will be discussed together. Under this heading, the two are separated, but it is possible that the ceremonies can happen simultaneously, with the baptism taking place followed by Communion. It contrasts with infant baptism, in that case, the First Communion will happen years later. To complicate the situation, still, all three coming-of-age rituals can happen in succession in one sitting: baptism, First Communion and marriage. This often happens if a person converts to Christianity but has not gone through the rituals before the marriage.

4.1.1.1. First Communion overview

First Communion refers to the first time a person partakes in the Holy Communion (Williams 2017:loc 4636 11%). First Communion is not an isolated event and is seen as a step along the child's journey in faith (Hater 2019:40). This is practised in some Christian denominations at a specific age (Williams 2017:loc 4636 11%). In others, it is left to the parents to decide and can often be seen to happen after confirmation (Williams 2017:loc 4636 11%). First Communion is also not necessarily an event for all Christian denominations. There are traditions that do ritualise the process, and this will be the focus going forward. The Churches who partake in this practice includes the Latin Church tradition

of the Catholic Church, Lutheran Church and some Anglican communities with the exception here that it is practised after confirmation (Williams 2017:loc 4636 11%). This is not to say that other traditions cannot have a ceremony for First Communion or that these are the only traditions that do. The age at which this takes place is between 7 and 12 years of age, meaning close to puberty (Williams 2017:loc 4636 11%). The time is usually during Easter but can continue until Pentecost in some traditions (Williams 2017:loc 4636 11%). Children will usually attend classes before the First Communion, similarly to classes before confirmation (Williams 2017:loc 4636 11%). These classes can be seen as faith formation and are important to the adherent as it can influence their thinking on the faith going forward on their journey and even influence their thoughts on marriage later in life (Hater 2019:40). The main idea is that by going through the ceremonies, the person will come to live a religious life bringing their faith into their everyday lives. First Communion is seen as a rite of passage; the child moving from being a child of God through baptism to become completely part of the Christian community through their journey in Eucharist (Hater 2019:40). The preparation for First Communion starts with the education of the parents (Hater 2019:40). This process must be started with the parents when they prepare for marriage in how they must set up for a Catholic life (Hater 2019:40). It must be noted that not all Churches will enact the ritual the same way; however, these will give general emotions that may be present at such a ritual.

The ceremony is held separately from the standard Church services; family and friends of the children attend this ceremony that can last between 60-90 minutes (Williams 2017:loc 4636 11%). The ceremony includes prayers, hymns, readings, and Eucharist's reception (wine and bread) (Williams 2017:loc 4636 11%). The people who form part of the ceremony is the priest, the people or person who receive the First Holy Communion and their families and friends. When the Eucharist is given, the people who partake in the First Communion will receive it first, then the family and friends (Williams 2017:loc 4636 11%).

Eucharist, in short, is the sharing in the last meal of Jesus. It is seen as the sacrament where bread and wine are used as symbols of Jesus' body that were broken and his blood that flowed for the believers in Christianity. (Schillebeeckx 2005:36,44). The views on Eucharist are diverse, and it is not the aim of this dissertation to explore it theologically.

The attire for the ceremony is usually white as it symbolises purity (Leonard 2010:47). Girls will usually wear white dresses (Leonard 2010:47). This differs from culture to culture. It is often a formal dress, however, in some cultures, it can resemble a wedding dress (Leonard

2010:47). The boys usually wear formal attire like a tuxedo, or in Latin America, military uniforms may be preferred (Williams 2017:loc 4636 11%).

After the ceremony, traditionally, the children receive gifts with religious significance, this can include but is not limited to rosaries, icons, prayer books, and Bibles (Williams 2017:loc 4636 11%). Gifts can vary, and it has become increasingly popular to give money (Williams 2017:loc 4636 11%). Sammons noted that the Catholic First Communion has become ostentatious in terms of the amount that is spent on the ceremony, which is characterised by parties, expensive gifts, and designer dresses (2003:19).

It must be noted that the First Communion and baptism are used together to welcome the new adherent into the faith as the person becomes part of the body of Christ through this act (Gasslein 2018:467). It is also believed that by participating in the Communion, (by implication that First Communion) the person is participating in the sacrifice that Christ made for his people (Gasslein 2018:468).

In this overview, it is clear that for the Churches that practice the First Communion, it is important that it be taken seriously. The First Communion is seen as the start of the personal faith formation and a personal relationship with Jesus. With this ritual/ceremony, the adherent also becomes part of the Christian community in a practising way and not just by infant baptism.

4.1.1.2 Account

First Communion mostly happens at a young age, however, the event is generally remembered and in many cases it is related to a wedding, especially in the case of girls. The following will be an account of parents taking their children to the First Communion.

The first account is one that was retrieved from an article (Leonard 2010:45-46). This account indicates the child's emotions and the parent's emotions before, during and after the ceremony. It functions to emphasise the emotions that may be present during the day of a First Communion.

The first account was of the seven-year-old Annie. Her parents wanted to take her for the First Communion (Leonard 2010:45-46). Being in the Catholic tradition, they knew that she would have to go through the classes before the Communion ceremony (Leonard 2010:45-46). The parents stated that they were not the most attentive churchgoers; they attended mass and not much more. When they decided it was time for Annie's First Communion, it

was a realisation that they need to revaluate their behaviour. During the process, Annie was not keen on going to the classes which her mother attended with her. Her mother recalled that in the first-class, Annie only started to enjoy herself when they were able to colour in pictures of the saints (Leonard 2010:45-46). Annie's mother noticed how different the classes were from her own so many years ago (Leonard 2010:45-46). Annie was not impressed by the fact that none of her friends attended the classes and she felt annoyed by it (Leonard 2010:45-46). When they got back home, her father asked what they did. Clearly frustrated by the experience, Annie replied: "'Forgiveness. Can I go rollerblading now?" (Leonard 2010:45-46). This was the case with most of the classes going forward; however, the mother encountered flashbacks of her education and First Communion, revisiting her faith (Leonard 2010:45-46). Coming to the day of the ceremony, they had gotten a white dress and veil for Annie, who initially did not complain (Leonard 2010:47-48). Adding to the nostalgia, the family had photos taken before the ceremony echoing photos that Annie's mother had taken at her own Communion ceremony (Leonard 2010:47-48). The apparent complacency did not last as they were at the Church lining up for the position (Leonard 2010:45-46). Annie decided she does not want to wear the veil as it itches (Leonard 2010:45-46). Her parents initially attempted to force her but to no avail, raising the question of whether they should just leave the ceremony (Leonard 2010:45-46). Annie did not want to continue once more, stating that none of her friends has to do this (Leonard 2010:45-46). It is at this point that her mother showed her the photos of her and her mother and showing her that she is not alone in this (Leonard 2010:45-46). By showing her the importance of the tradition, Annie accepted and wore the veil in time for the ceremony (Leonard 2010:45-46). Afterwards, they had a get-together, and they celebrated the day with family (Leonard 2010:45-46).

The second account is also from an article (Schlumpf 2016:1-2). This account also illustrates the emotions that the parents and child felt before, during and after the ceremony. In this account, the child does not yet know whether he believes in God.

When Schlumpf writes a letter to her son on his Communion day, she recalls that it has not been an easy ride to get to this point (Schlumpf 2016:1-2). During the process, her son, being a naturally questioning person, made his Communion classes interesting; from flatly stating that God did not create the world to going on and stating that he is not sure if he believes in God (Schlumpf 2016:1-2). This last point had prompted the pastor to call a meeting with her (Schlumpf 2016:1-2). During the conversation, Schlumpf said that her son needed more time in the Church community. The Church accommodated the request, which

helped the boy to find some ease (Schlumpf 2016:1-2). It was a process, but when he was ready, he had his First Communion with a "yuck!" at the wine and a fist pump coming back to the pew. After the celebration, he said to his mother that it felt great and that he feels closer to God (Schlumpf 2016:1-2). He will always be questioning, and Schlumpf is not sure if he will keep believing but is hopeful and is there for him even if he questions (Schlumpf 2016:1-2).

Both these stories have emotion ranging from annoyance resulting from the lack of presence of their peers to the scepticism around whether God even exists. In both instances, the emotions later escalated towards celebration and peace, despite uncertainty. One can raise the question of whether the ceremony was successful. The answer to which can only become evident in later years, although the boy in our second account did feel different after the ceremony, signalling a success. It is nonetheless the objective of this study to focus exclusively on the emotions during the ceremony and not the success thereof. Emotions are integral to these ceremonies, and that it always has some influence on the adherents, although it is not always addressed.

4.1.1.3. Adult baptism overview

Adult baptism takes place after puberty or when the person is old enough to decide for themselves to participate in the ritual. Adult baptism is performed in the same way as infant baptism and follows the same practice; it is seen as initiating the person into the faith.

In some traditions, only adult baptism is seen as correct. This being said, in traditions where infant baptism is accepted, adult baptism may also be practised if the person was not baptised as an infant. In these traditions, the ceremony is often similar to the ceremony performed on infants, with the same variations witnessed in infant baptism. The variation is regarding the amount of water used, either sprinkling (only a few drops) or complete immersion. However, the adult baptism ceremony differs in that it is not a promise made by the parents but rather a display/confirmation of faith by the participating adult. This form of baptism is often referred to as "believers' baptism" (Williams 2017:loc 1690 4%). During the baptism ceremony, the participant may be asked to state why they have chosen Christianity and the importance of the faith in his/her life. After this, the person is immersed under the water or sprinkled with water, depending on the tradition (Williams 2017:loc 1690 4%). If immersion is used, the pool of water needs to be large enough for the person to be fully immersed comfortably (Williams 2017:loc 1690 4%). This body of water is often referred to

as a baptistry; this can also be substituted for a river, lake, sea, ocean or a swimming pool (Williams 2017:loc 1690 4%). After the ritual is performed, prayers can be said over the person and their families. These rituals are also practised in other parts of the world where Christianity is prevalent, such as in some African countries.

As with infant baptism, adult baptism is seen as an outward expression of faith, and this dates to the beginning of the New Testament period (Thorley 2009:1). In Reformed Theology, it is not the act of baptism that saves the person but rather their faith, however, the baptism is a symbol of the inward faith expressed outwardly (Thorley 2009:1). The effect of baptism is often seen as redemption, righteousness, sanctification and eternal life, but this is only a representation as all of the points are only accessible through Jesus and not the ritual itself (Thorley 2009:1). The effect of baptism can become a talking point towards emotions, as will become apparent in the account section to follow.

Adult baptism can take some time, as is seen with infant baptism; the child will be educated in the faith during childhood. This is, however, not always the case for adult baptism candidates as the education can take place in the form of conversations later in life (Bushkofsky 1994:51-52). In this regard then adult baptism needs a process (Bushkofsky 1994:51-52). In many cases, some Churches do not afford the new convert the time for faith development (Bushkofsky 1994:51-52). However, this has also changed, and in some instances, pre-baptism seminars or courses need to be completed. It is important to note that pre-baptism education is not the end of the faith formation of the person as the person will undergo growth in the Church after the baptism as well (Bushkofsky 1994:51-52).

Adult baptism has many of the same emotions associated with that of infant baptism, but the decision is up to the person being baptised and not his or her parents. It also has the implication that the person is introduced into the Church community, but the person is seen as fully part of the community in their adult capacity. This is not the case for infant baptism, as the person will still be treated as a child and will not have the full adult responsibilities of the religion. The ceremony can have a personal impact on the adult which can be absent with infant baptism. With infant baptism, we see the parents taking on the responsibility. In the case of adult baptism, the parents are not the ones taking the responsibility but rather the person being baptised. In many cases, the parents still have an emotional reaction to the person being baptised, be it as spectators in the religion or as outsiders. The person being baptised may experience anxiety on the day, and this may be replaced by joy and a feeling of inclusion following the conclusion of the ceremony.

4.1.1.4. Summary

At the First Communion, emotions can vary. This is often a result of the social structure of the child. If the child is not used to going to Church, it may result in them not wanting to go, if the child also does not have friends who need to do the same, confusion can be experienced as to why they must do the ceremony. However, if the child knows the religion and purpose of the ceremony, First Communion is a joyous celebration as they step into partaking in the faith. The celebration is also part of the ceremony, with food being shared after the service with family and friends.

Adult baptism has a responsibility to it. The person will feel that they are joining the Christian religion, and as such, they must adhere to Christian values. The decision can, therefore, not be taken lightly. It is also seen that adult baptism can bring a feeling of inclusion and joy in the new community.

4.1.2. Marriage

In Christianity, marriage is the union between two people, and it is not to be entered into lightly as it is a commitment made to last. Marriage is an important life event, and the different denominations have rituals for this event. However, people do not always stay so purely true to the traditions as pagan influences have helped form many of the traditions now seen in a wedding ceremony. Culture has also altered the ceremony and its elements. One of the most famous western customs is that of the white dress that was popularised by Queen Victoria (Williams 2017:loc 1339 3%). In this section, marriage ceremonies will be discussed and evaluated for their emotional value and how emotions play a part in marriage.

4.1.2.1. Overview

Marriage is seen in Christianity as a gift from God. As such, it is a serious matter (Thatcher 2002:277). In Christianity, it is the public declaration of a couple's devotedness and a symbol of their loyalty towards each other (Williams 2017:loc 16708 39%). This is also related to Christ's devotedness towards the Church and to God (Williams 2017:loc 16708 39%). Marriage is also seen in the Christian community as the place where sex is permitted and is indeed encouraged as it is the start of a family (Thorley 2009:277). It is, therefore, necessary to get married in a Church so that the family can be blessed (Williams 2017:loc 16708 39%).

The people invited to the wedding is seen as the witnesses of the commitment made between the couple, and the wedding is presided over by a priest, pastor, or other clergy. (Williams 2017:loc 16708 39%).

The relationship between God and the Church in Catholicism entails that marriage is seen as God's way of expressing his love for his people, and as such, God started marriages (Williams 2017:loc 16708 39%). From this, it is believed that once someone is married, it is a permanent life bond, and it cannot be broken in the eyes of God (Thorley 2009:277). With marriage seen as a permanent bond, the persons may divorce in the eyes of the law, but in the eyes of the Church, they are still married (Williams 2017:loc 16708 39%).

With Catholic marriages, it is advised that a Catholic person should marry another Catholic person, and it was historically practised this way (Monger 2013:131). However, it is not always the case, and mixed marriages (between Christian denominations) are practised (Williams 2017:loc 16708 39%). Interreligious marriages, that is to say, a Christian and a non-Christian in this case, are not seen as correct as marriage is a sacrament to the Catholic Church (Monger 2013:132). If one of the partners is not Catholic, but of another denomination, a conversation needs to happen with the priest; this is to ensure that the couple will live as Catholics (Williams 2017:loc 16708 39%). This would also mean that the children must be raised as Catholics (Monger 2013:133). The procedure is also referred to as pre-Cana; this is a pre-wedding discussion aimed to help the couple in their married life (Williams 2017:loc 16708 39%). The pre-Cana can last anywhere between an intense weekend course to a course spread over six months (Williams 2017:loc 16708 39%). The pre-Cana is compulsory for all Catholics wishing to wed (Williams 2017:loc 16708 39%). All this is intended to help the couple, be it a mixed marriage or not. It is a complicated process that the couple is entering into, as it changes one's standing in the community, and as this bond is until death, it is essential to make the correct decision (Williams 2017:loc 16708 39%). Sexual intercourse is seen as intended to create children (Monger 2013:132). Consequently, it is prohibited before marriage in the Catholic Church (Monger 2013:132), although it is not necessarily practised in all cases.

The Catholic wedding ceremony usually takes one of two forms, either with Eucharist or without (Williams 2017:loc 16708 39%). The ceremony then follows the following general format: the ceremony begins with the entrance; this is usually a procession presided over by the priest (Williams 2017:loc 16708 39%). At this time, the priest will greet everyone, next the liturgy of the Word occurs, and a sermon follows (Williams 2017:loc 16708 39%). After

the sermon, the marriage ceremony commences, and questions are asked to the couple about their devotedness and willingness to have children (Williams 2017:loc 16708 39%). After the questions, vows are exchanged and also the rings (Williams 2017:loc 16708 39%). At this point in a sermon with Eucharist, the Eucharist rite is observed, this can be omitted in the ceremony without Eucharist (Williams 2017:loc 16708 39%). A prayer is said, and the union is blessed after the Holy Communion. This is followed by the sign of peace (Williams 2017:loc 16708 39%), mostly in the form of a handshake, followed by a hymn and a final blessing and conclusion (Williams 2017:loc 16708 39%). The couple will often kiss each other at this point to display their devotion (Williams 2017:loc 16708 39%).

The marriage ceremony can take on many forms, but the procession of the ceremony can run in a similar format. Variations are allowed, and this is not the only model used. Di Donna looked at the liturgical differences in the wedding ceremony, especially mixed marriages and how the ceremony is performed. The following is her interpretation of the wedding ceremony in a mixed marriage. Di Donna looked at three Churches' liturgy and tried to find an ecumenical ritual that can be approved by the Churches themselves for interdenominational marriage. She proposed that the wedding can be divided into four main parts, namely: introduction rite, the liturgy of the word, the liturgy of the marriage, and concluding the rite (Di Donna 2018:423-424). Depending on the couple's situation, the introduction can be a remembrance of baptism or just welcoming of the spouse, in the case that the spouse is not part of the faith or denomination, it can be mentioned to the guests (Di Donna 2018:423-424). A prayer is said to open the ceremony and ends the introductory phase (Di Donna 2018:423-424). The next step is the liturgy of the Word. In this step, biblical reading is usually observed depending on tradition (Di Donna 2018:423-424). Certain texts are used in the case of a non-believing spouse, this can be omitted or adapted (Di Donna 2018:423-424). The next phase is the liturgy of the marriage; the first step is questioning (Di Donna 2018:423-424). Both the spouses must answer to each other, next consent is given from each spouse (Di Donna 2018:423-424). After the consent is given, rings are exchanged, and a blessing is given. Depending on the tradition, the blessing can be given first, followed by the exchange of the rings. Words can also be exchanged in this step (Di Donna 2018:423-424). If the spouse is not Christian, this ritual can be altered to suit the couple. (Di Donna 2018:423-424) The blessing can be left out, for example (Di Donna 2018:423-424). The law in the country will also dictate the ritual (Di Donna 2018:423-424). Next, a prayer can also be said, in this step, it is crucial to consider the couple; either leaving the Christian blessing out or looking for a compromise between religions (Di Donna 2018:423-424). A prayer is

said to end the liturgical section of the ceremony; this is for the Christian partner and often also included in a response from other Christians present (Di Donna 2018:423-424).

In conclusion, a general blessing is said and the signing of the marriage act follows (Di Donna 2018:423-424). The liturgical formula of the ceremony is set but is not always strictly adhered to in modern times. Depending on the denomination and the couple's wishes, the formula can be changed. It is necessary to note that variation happens, but the process is similar to the liturgy as mentioned above.

Christianity is complicated in that it has different schools of thought in different denominations; this is evident in rituals. The Christian rituals are often similar, but it does allow variations in the different traditions. This is evident in the Protestant tradition. The variation, however, can be cultural. In the following paragraph, the general view will be discussed, as it is not the purpose of the study to identify the variations, but the prevailing emotion felt in the ritual.

The main elements in the Protestant wedding ritual are hymn singing, reading from the Bible and congregational response to the couple's vows (Williams 2017:loc 16708 39%). The general ceremony takes the following form: before the procession, the bridegroom and his best man wait in front of the Church with the presiding official (Williams 2017:loc 16708 39%). The procession then starts (Williams 2017:loc 16708 39%). This differs between cultures and traditions. In some cases, the groomsmen will enter, then the bridesmaids and maid of honour enter, followed by the flower girl, ring bearer and finally, the bride and her father. However, the procession can also leave out groomsmen and see the bridesmaids entering behind the bride, carrying the train of the dress (Williams 2017:loc 16708 39%). The officiant will then welcome everyone. A short sermon can be performed here, but in some cases reading from the Bible is the only step taken (Williams 2017:loc 16708 39%). The couple will then exchange vows. This is usually given to them in the form that their tradition takes on (Williams 2017:loc 16708 39%). However, it has become increasingly popular for a couple to write their own vows as long as it does not conflict with the Churches' values (Williams 2017:loc 16708 39%). At this point, the couple will also exchange rings, and a blessing is said as well as prayers (Williams 2017:loc 16708 39%). The traditional kiss can also take place at this point, depending on tradition and culture (Williams 2017:loc 16708 39%). A document is often also signed; this is, however, a legal procedure and not a necessary part of the Christian religion (Williams 2017:loc 39%). The couple will then leave

the Church; in some traditions first, and in others, the guests will form a receiving line and shower the couple with confetti as they exit the Church (Williams 2017:loc 16708 39%).

It is important to state that the wedding ceremony takes on cultural as well as religious forms. In many cases, this union is seen as religious, but the couple's stance has changed in the community. It is a joyous celebration. As it is often seen that the bride and groom are the hosts of the celebration, the couple can also feel the pressure of the celebration. A sense of nervousness can be experienced over their concern whether everything will go according to plan and whether the guests will be enjoying themselves.

4.1.2.2. Account

When reading accounts, it is necessary to remember that the ceremony can be customised, and in many ways, it is. Couples may feel that they do not agree with some part of the ceremony and have it removed if it is not strictly necessary. The variation is not what this dissertation aims to discuss, the emotions are. This means that even the variation from the norm is included, and the emotions are the element that is going to be discussed.

The first account is of an American couple's wedding in a Church in America. This account focused on the use of religion in the ceremony, giving an overview of the emotions present in a wedding ceremony with the focus not on the bride and groom but on the religion. It also imparts what emotions this decision left the couple with.

In planning their wedding Thorngate and his now-wife Nadia went to his hometown, wanting to get married in a Church (Thorngate 2014:24). They were not affiliated with a Church at the time (Thorngate 2014:24). In the conversation with the minister, he indicated that they can personalise the ceremony in a variety of ways, but that it is required that at least one reading from the Bible be included (Thorngate 2014:24). The Thorngate's responded that they wanted to have three scriptures and a Psalm read (Thorngate 2014:24). For the Thorngate's it was imperative that the ceremony is at the centre of their wedding day and that it not just revolve around them, but that the service is focused on Jesus (Thorngate 2014:24). This implied that they opted to follow the old liturgy, meaning that they wanted to have the ceremony with Eucharist (Thorngate 2014:24). They felt strongly that the day is about them but that the ceremony must reflect their faith (Thorngate 2014:24). They did get some resistance to the decision from the family, but not as much input as they received on the reception and the rehearsal dinner (Thorngate 2014:24). The ceremony was eighty minutes long, with great emphasis on the Word of God and praise and worship (Thorngate

2014:24). On their account, they indicated that more prayers were said than what the guests were used to at a wedding, but that was important to them (Thorngate 2014:24). The couple also did not want the minister to focus on them too much; he did focus on them but also focused on the sermon to the guests (Thorngate 2014:24).

The second account focused on the couple rather than on religion. This wedding took place in Texas, the account is a personal reflection on the author's (Lamb) wedding day. From the start, B. Lamb wanted to make her wedding about her and her husband (2015:1). This included the ceremony, which she planned herself and as such dictated the entire proceedings (Lamb 2015:1). She interestingly did not choose a minister to marry her and her husband but rather a friend (she is American, and it is legally allowed to be married by anyone if they are ordained for the purpose; however, it does depend on the relevant state's laws). Nevertheless, the ceremony was still Christian in nature. The result of her plan was that her family and friends commented on how personal the wedding was (Lamb 2015:1). Lamb indicated that the ceremony was personal because they chose to have a friend officiate the ceremony (Lamb 2015:1). This, she says, helped keep her and her husband relaxed during the ceremony and made them feel that they can laugh and be playful on the day (Lamb 2015:1).

The ceremony went as follows: they decided to play romantic and joyful music as the guests arrived at the Church. This was followed by more formal music as the family took their seats (Lamb 2015:1). The procession was done to her ordering, namely, the officiant, the groom and groomsmen entered, followed by the bridesmaids, the flower girl and the ring bearer, and lastly, Lamb and her father (Lamb 2015:1). When she reached the front, her mother joined her and her father so that both of her parents could give her away (Lamb 2015:1). The officiant welcomed everyone on the bride and groom's behalf. He then asked: "who gives the woman to be wed?", to which both her parents answered: "We do". (Lamb 2015:1). The officiant then prayed and asked the Holy Spirit to be present as the couple is entering into marriage after this ceremony. The guests were then requested to be seated (Lamb 2015:1). The officiant was allowed ten minutes to deliver a sermon on the meaning of marriage, God's intention for marriage and the significance of the commitment (Lamb 2015:1). After the sermon, he asked the couple to look at the guests and feel the love that everyone gathered has for them (Lamb 2015:1). The couple then declared their intent to get married (Lamb 2015:1). The officiant asked questions, and the bride and groom answered (Lamb 2015:1). They wrote their own vows, which they exchanged, and also asked the guests to help them in their marriage going forward (Lamb 2015). They exchanged the rings

after vows they wrote (Lamb 2015:1). They also decided to add a foot-washing ceremony where they washed each other's feet in order to symbolise their willingness to make sacrifices in their marriage (Lamb 2015:1). This was her favourite part of the wedding (Lamb 2015:1). During the final prayer, they asked that everyone held hands as the blessing was said. It was essential to the bride as it showed unification (Lamb 2015:1). Finally, their marriage was announced, and they could share a kiss (Lamb 2015:1). Her wedding day, she remembered being the best day of her life, and more specifically, the best hour of her life (Lamb 2015).

These two accounts differ in the chosen approach, but in both, the emotions are tangible. The primary emotions in the unification of the couple are that of joy and hope. It is important that the ceremony realises this, and it does so by relating the joy back to the faith of the couples and the importance that it has in their lives going forward. The emotions that are clearly present include nervousness, connection to the faith, and overwhelmingly, the emotions at the conclusion of the ritual joy and happiness.

4.1.2.3. *Summary*

Romantic love has started to become the main emotion driving marriage in the Christian faith; it has, however, not always been the case (Monger 2013:155). Often time in medieval Europe, a girl would be married to a boy only for political and economic reasons, in essence consolidating wealth and power; this happened in the nobility of the time (Monger 2013:155). The emotional undertone may be set by love; however, anxiety may present on the day, but as the ceremony concludes, it is often and almost exclusively joy and happiness that highlight the memories of the celebration. It is often also observed that family can complicate the emotions because of the pressure felt to have a perfect day. The aim of the ceremony is the joining of the couple, and this joining of the couple has the result of joy and relief.

4.2. Judaism

In Judaism, the focus will be on the *Bar* and *Bat mitzvah* as well as their marriage ceremony. It is important to remember that Judaism is a world religion and can be found in different contexts. The variation is important, but beyond the scope of this dissertation, the aim is instead to look at the emotions felt in the ceremony. To understand the emotion, it is important to understand the ritual, as such, an overview is given, and then accounts are provided to illustrate the ceremony.

4.2.1. *Bar mitzvah* and *bat mitzvah*

Bar mitzvah and *Bat mitzvah* is the coming-of-age rituals in Judaism. The two ceremonies refer to the coming-of-age of boys and girls, respectively, the *Bar mitzvah* being for the boys and the *Bat mitzvah* for the girls. *Bar mitzvah* translates to the *son of the covenant* and *bat mitzvah* to the *daughter of the covenant* (Williams 2017:loc 15706 37%). It is in this ritual that the children enter fully into the religion and start to observe the faith actively. Up until twelve years of age for the girls and thirteen years for the boys, they do not fully have to adhere to the covenant, it is however, encouraged that they do so (Williams 2017:loc 15706 37%).

4.2.1.1. Overview

The coming-of-age ritual has an old tradition, and as such it is also related to Abraham (Hilton 2014:16). This is seen in that Abraham is believed to have left the false idols at the age of thirteen (Hilton 2014:16). The ceremony marks the moment that the child takes on his or her religious obligations (Williams 2017:loc 15706 37%). After the ceremony, the man or woman may partake in leading a religious service, reading from the Torah, can count in the *minyan*, can appear before the religious court to become accountable for his or her action and to marry (Williams 2017:loc 15706 37%). The ceremony signals the end of childhood and the start of adulthood (Hilton 2014:16). Historically, the *bar mitzvah* and *bat mitzvah* represents the time where a child became autonomous and free from their parents' control, but through the ceremony, they indicate that they want to continue to adhere to their Jewish faith (Williams 2017:loc 15706 37%; Weber & Siedler 2018:172). Today, it entails that the person has spiritual autonomy and responsibility (Weber & Siedler 2018:loc 183). It is interesting that the ceremony is named *bar mitzvah* and *bat mitzvah* now, but the origin is that the child will become a *bar mitzvah* and *bat mitzvah*, *i.e.*, the adherent would be named that way (Williams 2017:loc 15706 37%; Weber & Siedler 2018:loc 145). The ceremony itself is not prescribed in Judaism, and its origin is not known (Williams 2017:loc 15706 37%). Although it is not clear when the ceremony started, it is accepted that it came into popularity during the Middle Ages (Hilton 2014:41). The ceremony still exists and has become essential to the adherents of the faith (Williams 2017:loc 15706 37%).

The ceremony now is a multi-part ritual; the first religious part is where the boy recites from the Torah, he can also read from other religious texts (Weber & Siedler 2018:172). After the

reading, the boy's parents then recite a blessing over the Torah, asking God to recognise the boy free from parental control and that the boy is now no longer the parent's responsibility (Williams 2017:loc 15706 37%). The boy then makes a speech referencing the text he read, and the religious aspect of the ceremony is completed (Williams 2017:loc 15706 37%). The *bat mitzvah* is conducted in the same way, but it is often just a celebration coinciding with the girl's thirteenth birthday, depending on the tradition (Shoham 2016:335). There is a debate amongst different Jewish traditions regarding the age of the girl's *bat mitzvah* (Weber & Siedler 2018:loc177). Some Synagogues in the Orthodox Jewish tradition do not practice the *bat mitzvah* (Weber & Siedler 2018:loc177). After the ceremony is done, everybody retires and enjoys a meal together (Williams 2017:loc 15706 37%). Variations take place according to personal preference; the meal can range from being a small family gathering to lavish celebrations that include dancing and cakes (Williams 2017:loc 15706 37%).

It is interesting to note that culture plays its part in the development of traditions as well as the interpretation of the ceremony. The cultural aspect of the rituals can define the ceremony (Shoham 2016:335). The ceremony in North America takes on a big celebration, but the focus remains on the rituals that are practised in Israel (Shoham 2016:335). Shoham endeavours to describe the ritual in culture as it is currently practised in Israel (Shoham 2016:335). The ritual is in its modern form based on consumerism, with the gifts and the general celebration being a big part of the ceremony (Shoham 2016:335). In Israel, the ceremony does maintain the ritual of visiting the Synagogue, which in many cases is the last for a long time. In this, the boy plays an important part in the service by reciting a part of the Prophets (Shoham 2016:335). A girl's *bat mitzvah* does not include any ritual but consists only of a celebration (Shoham 2016:335).

During his analysis, Shoham indicated that the ritual was originally only held at the Synagogue where the boy would read and lead a prayer (2016:337-338). In the case of the girls, it is evident that they were notably not included in the public coming-of-age rituals; however, in Judaism, a ceremony or party was started for the girls in the third decade of the twentieth century (Shoham 2016:337-338). The original ceremony resembles that of the boys but differed significantly; the general lack of initiation of girls in religions had prompted this ritual (Shoham 2016:338). The influence of the society in the nineteen fifties was marked by consumerism, and as such, the reception after the ceremony changed, and the ritual was moved to the homes of the parents (Shoham 2016:338).

4.2.1.2. Account

Accounts can be varied, as is the case with most ceremonies. It is not the aim to show how the ceremonies differ in practice when compared to the theory, however, the aim is to examine the emotions in the accounts.

The following account is that of the parents of a child who was in the year of his *bar mitzvah.* It is compiled by diary entries and expresses their thoughts on the ceremony and of their son becoming a man.

Korber first thought of the *bar mitzvah* just before her son's birth, pledging to God that she will make sure the child goes through the ceremony if he is born healthy (Korber 2017:136). She identified as being an atheist Jew, meaning her family was Jewish (Korber 2017:136). However, she did not personally believe, the son's father is also of Jewish descent (non-practising) and had his son circumcised after an emotional debate (can be seen in the previous chapter) (Korber 2017:136). As her son approached his twelfth birthday, Korber felt it necessary to keep her promise to a god she does not believe in, she did, however, not want to take chances with her son (Korber 2017:136).

Korber and her husband both agreed that even though they do not practice their Jewish believes, it is important to instil some Jewish values in their son's life. As such, they did partake in some Jewish feasts, as well as secular ones. This left the son a bit confused at the early age of five years (Korber 2017:137). They guided the child by expressing that everyone can decide how they identify with their faith and that there are many ways of living out one's Jewishness (Korber 2017:137).

Being non-practising Jews, it was difficult for the parents to decide which practices to embrace and which to leave (Korber 2017:137). However, they both felt that the coming-of-age-rituals are important and need to happen, in this case, the *bar mitzvah* (Korber 2017:137). Korber witnessed her son's transition from being a child to becoming a man physically and mentally, forging his own identity separate from his parents', yet he remained connected to them as parents (Korber 2017:137).

The next step would be to perform the ceremony. This, however, would not be as easy as for a child being raised in a home with believing parents. The son attended a Jewish school and attended the ceremonies of his friends at the Synagogue, but he felt confused and indicated that he did not want a ceremony like that (Korber 2017:138). He was not willing to

go to Synagogue regularly just to go through the ceremony; this felt ingenuine as it was not commonly practised in their family (Korber 2017:138).

In the end, they decided to create their *bar mitzvah* and that it will play out over a year as the son was not going to the Synagogue, as would be the standard practice (Korber 2017:136). During the course of this year, thirteen relatives would instil values and skills in the son (Korber 2017:136). Furthermore, in the end, he would have a ceremony where he would have friends and family over and would recite from the Bible, but in Hebrew (Korber 2017:145). The ceremony followed the following guidelines: the son welcomed everyone and read his text to them; he then gave a talk about what it is to be Jewish (Korber 2017:145). Next, Korber's husband spoke about what a *bar mitzvah* is and announced that his son was now a man (Korber 2017:145-146). After this, his little brother gave a light-hearted speech about his brother, followed by a movie he had made about everything he had done to prepare for this day over the past year (Korber 2017:145-146). Korber then spoke about the importance of community, a PowerPoint presentation of all the well wishes from the attendees were shown (Korber 2017:145-146). Next, the Aliyah's was given (their interpretation of giving something of meaning to the son), he concluded the ceremony with a speech and gave thanks (Korber 2017:145-146).

This is an interpretation of a *bar mitzvah* done in a non-traditional way but recognising the importance of the ceremony in the life of a Jewish child. The child felt the need to celebrate this day; it may be that he only wanted this as a result of peer pressure, but it was still meaningful for the child even without the religiosity of the ceremony. This account clearly demonstrates that traditions can have an impact on a group even without the religious aspect of it. In itself, this account has the range of emotions connected to it, from confusion and frustration to joy and peace. Accounts like this also bring forward the question as the author put it: "Are they allowed to hold the ceremony if they are not religious?" (Korber 2017:145-146). Emotions can be positive from the outside world, but it can also be damaging (Korber 2017:145-146).

Another example of a *bar mitzvah* is an account by E. Feldman. His account is short and from his perspective as an observer at a *bar mitzvah* in Jerusalem. *Bar mitzvahs* can be held at the Western Wall in Jerusalem, and on a good day, about thirty ceremonies can take place in a single morning (Feldman 1992:1-2). Logistically, this is challenging, with each family being assigned a table in the plaza at a specific time (Feldman 1992:1-2). In practice, families will often appropriate a table if they get one, and with no formal team on the ground,

it is difficult to determine who is in the right (Feldman 1992:1-2). The table will serve as the Synagogue (Feldman 1992:1-2). Feldman noted that on the day he attended the *bar mitzvah* the assigned table was already commandeered by a man stating that he was holding it for a Texan family (Feldman 1992:1-2). This practice is not uncommon, and for a fee, the same person will arrange the entire *bar mitzvah* with a lunch at a nearby restaurant (Feldman 1992:1-2). The table was later to be found as a minor hurdle in the proceedings, because of all the ceremonies taking place at once, it was difficult to focus on just the one, and with reading taking place, cameras shuttering and videographer everywhere, the entire ceremony was distracting and confusing (Feldman 1992:1-2). The boy observed by Feldman did recite his text, and the prayers happened while photos were being taken. Immediately after, the attendants went off to lunch, the entire ceremony was rushed through (Feldman 1992:1-2). Feldman noted that it could only be imagined what the boy felt during this day. A day that he had prepared for over the past year was over so suddenly in all the well-intentioned chaos. Hopefully, the boy will look back on the day and see the good and not the rushed confusion that marked the day (Feldman 1992:1-2).

This example just shows that the emotion that goes into the day can be influenced by the circumstances the ceremony takes place in. If it was done in a quiet Synagogue, will the remembrance be better, or did the cause of the day add to the ceremony? It certainly did not for Feldman. Even with the focus on the last wall of the Temple and the scene set in good intention, the ceremony can be altered by the circumstance.

4.2.1.3. Summary

The coming-of-age in Judaism is an important step in the child's life. After the ceremony, they are considered an adult in the eyes of Judaism. This can bring a certain amount of fear but also freedom to the child. The day is often seen as a joyous event and a celebration. The ceremony is predominantly characterised by emotions of nervousness and joy. It is also observed that the parents' emotions are often seen in the ceremony, with the preparations as well as on the day it is a need in some cases to get the ceremony done. The child becomes an adult, and by performing this ritual, they may feel that they now fully belong to the religion. They may feel the incorporation into the group brings them joy. The time they took to prepare for this day results in a feeling of belonging, joy, and relief.

4.2.2. Marriage

It is of great importance in Judaism to marry as it is seen as part of the fulfilment of the covenant. As with the other religions, there is a regional variation on the wedding ceremony, but there are some standard features that stay the same. The aim here is to evaluate the ceremony for its emotional value, and how it addresses this value. It is not the objective to demonstrate the variation as such. Not all views will be given, but this approach does not reduce the importance of these views in this study.

4.2.2.1. Overview

Marriage is a significant keystone in Jewish life and is a cause for celebration (Williams 2017:loc 19120 45%). Lamm indicated this importance as follows:

> *The wedding is the supreme definition of joy in Jewish life. The more people who share joy, the greater the joy felt by the couple.*
>
> *(1991:213)*

Jewish weddings have a rich history of ritual preceding the wedding as well as the wedding itself. In this, the variation can come into play, but some standard features include the signing of a contract, the Chuppah and the breaking of the glass (Williams 2017:loc 19120 45%). Historically, and in Ultra-Orthodox traditions, the couple will be partnered by the parents or a matchmaker (*yenta*). This, however, does not excuse the groom from asking the father of the bride for her hand in marriage, and he must still pay a dowry (Williams 2017:loc 19120 45%). The concept of love comes into play in the selection of a partner (Lamm 1991:10-11). This concept was added later, as matches were made and love was not the only factor in the decision (Lamm 1991:10-11). This does not, however, indicate that love is not of importance in the process of choosing a partner. It is only indicative that love is not the only measure to be accounted for (Lamm 1991:10-11). To indicate the value of love, Lamm stated the following:

> *The whole world loves a lover, and Judaism does too. In fact, Judaism holds that romantic love, in the proper framework, adds a dimension to life that can come from no other source. But romantic love becomes a very foolish idol when it supplants all other values.*
>
> *(1991:14)*

Other values can include family backgrounds and how couples live. The new family may also be of importance as it can lean towards stable relationships and integration in the family; however, no guarantees can be given, only a better chance (Lamm 1991:14). It is further indicated that a Jewish man can marry any woman as long as her values and piety are the same as his; the parents cannot refuse such a marriage (Lamm 1991:16).

When the couple is engaged, they will break a plate as a ritual, it is unclear what the meaning of this is (Williams 2017:loc 19120 45%). It has been referred to as the destruction of the Temple, or that once the engagement is broken, it cannot be rectified, or finally, that even in joy, the Jewish people still feel sadness (Williams 2017:loc 19120 45%).

Concerning the date, it is essential to choose carefully and consider the restrictions of Judaism (Williams 2017:loc 19120 45%). The wedding may not take place on the Sabbath or any holy days in Judaism; this means that the wedding cannot happen from sunset on Friday till sunset on Saturday (Williams 2017:loc 19120 45%). Ultra-Orthodox Jews prefer not to marry in the time between *Passover* and *Shavuot* (Williams 2017:loc 19120 45%).

Two ceremonies are taking place a week before the marriage; one with the groom and one with the bride (Williams 2017:loc 19120 45%). The groom will partake in the *Aufruf* ceremony; this entails that he must partake in a service in the Synagogue and publicly proclaim the marriage. During this time, it is customary to shower the groom with candies (Lamm 1991:189). After the completion of the *Aufruf* ceremony, refreshments are served, and a private lunch is held for the families (Williams 2017:loc 19120 45%). The bride, on the other hand, needs to go through a cleansing ritual called *mikveh* (Lamm 1991:191-192). In the *mikveh,* the bride takes a bath (Williams 2017:loc 19120 45%). During this time, the bride must remove all makeup and jewellery and fully cover herself with water, and reciting a prayer in the process (Williams 2017:loc 19120 45%). This ritual is not dictated in full, and in many cases, the woman will go to a spa for a treatment, the bath must, however, happen as well (Williams 2017:loc 19120 45%).

The signing of the *ketubah* initiates the wedding; this is the Jewish marriage contract and establishes the legal terms of the marriage (Monger 2013:428). The *ketubah* is essential as it protects the bride by setting out the terms of her dowry. The document is signed with four witnesses and the officiator (Williams 2017:loc 19120 45%). After the *ketubah* is signed and then the ceremony called *Bedecken* takes place (Williams 2017:loc 19120 45%). This is when the bride is veiled by the groom (Monger 2013:428). This is to symbolise the groom's determination on protecting his bride and keep her clothed (Williams 2017:loc 19120 45%).

It is customary for the bride and groom to fast on the day of marriage (Williams 2017:loc 19120 45%). This is to keep the couple spiritually clean (Williams 2017:loc 19120 45%). Clothing is a matter of choice, and in the case of the Orthodox Jewish tradition, the bride will dress modestly (Williams 2017:loc 19120 45%). Couples often opt for a tuxedo for the man and a white wedding dress for the bride (Williams 2017:loc 19120 45%). As with the dress, the choice of music is up to the couple; however, couples will often opt for traditional music for the ceremony and culturally appropriate music at the reception (Williams 2017:loc 19120 45%).

One of the universal elements in Jewish marriage is the *Chuppah*, a special canopy under which the couple is married (Monger 2013:428). It symbolises the new home of the couple together (Williams 2017:loc 19120 45%). The *Chuppah* is a tapestry attached to the tops of four poles (Lamm 1991:211). The term *Chuppah* means covering or protection (Lamm 1991:211). The *Chuppah* historically represented the bridal chamber where the consummation of the marriage would have taken place (Lamm 1991:210-211). More popularly, it represents the house of the man and the new domain of the woman, but still keeping the bridal chamber tradition (Lamm 1991:210-211). It is important to note that the *Chuppah* is part of the Jewish law, and it must be present, only the bride and the groom need be present under the *Chuppah* (Lamm 1991:210-211).

The wedding ceremony in Judaism is seen in two parts; the first is the *kiddushin,* and the second is *nissu'in* (Williams 2017:loc 19120 45%). The former being the dedication or sanctification and the latter the marriage ceremony itself (Williams 2017:loc 19120 45%). In Judaism, the progression order does not matter apart from the fact that the groom must arrive under the *Chuppah* before the bride as it is seen as his house (Lamm 1991:212-213). The concept of the father giving away the bride is not seen in Judaism; however, it is customary that the parents accompany the bride and the groom (Lamm 1991:213). This is to show support and provide a steady hand in a time of tensions (Lamm 1991:213). The marriage ceremony starts when the bride reaches the *Chuppah* (Williams 2017:loc 19120 45%). The bride will then walk around the groom (Williams 2017:loc 19120 45%). The amount of time differs between traditions, from once up to seven times (Williams 2017:loc 19120 45%). Seven is used as it is the number of days God was believed to have created the world (Williams 2017:loc 19120 45%). Another interpretation is that the bride creates an invisible wall fulfilling the text where it says that the couple will become one flesh (Lamm 1991:213-215). In this action, they are excluding the family and friends from the couples' marital life and showing their devotion to each other as a new entity (Lamm 1991:213-215).

At this point, everyone at the *Chuppah* must stand as a sign of respect (Lamm 1991:214-215). Tradition determines which direction the participants face and is varied (Lamm 1991:214-215). Only the frail and sick may sit at the *Chuppah*, the guests can sit after the bride arrives (Lamm 1991:214-215).

The first part of the ceremony may now take place, and two cups of wine are blessed. The two cups come from the fact that originally the ceremony would have happened at the bride's home, and the nuptial will happen at the man's home, thus, the two cups (Lamm 1991:214-215). One cup can be used, but two cups are the norm (Lamm 1991:214-215). Today it is customary for only the bride and groom to drink the wine as it is seen that they are performing the ceremony (Lamm 1991:214-215). The wine must be *kosher* and sealed, placed with the two glasses under the *Chuppah* (Lamm 1991:214-215). If no wine is available, it can be substituted with whiskey, beer, or any equivalent (Lamm 1991:214-215). The officiant can bless the couple, and prayers are said (*brikhat erusin*). The groom cannot recite the blessing as he can be too nervous and not be able to concentrate (Lamm 1991:217). The ceremony comes to a point when the bride and groom exchange the rings (Williams 2017:loc 19120 45%). The rings must be round and free from stones or embellishments, similarly, because the ring is seen as the central part of the ritual (Lamm 1991:221). There are some rules concerning the ring: the groom must own the ring, the bride must wear the ring on her skin, not over a glove, the ring should be placed on the bride's index finger by the groom, the groom must first recite the wedding formula before placing the ring on the bride's finger, and the witnesses must be assigned by the groom to the exclusion of everyone else (Lamm 1991:221). The round ring symbolises the couple's wish for a happy marriage (Williams 2017:loc 19120 45%). Next, the *ketubah* is read (Lamm 1991:221). This is important as the bride and groom need to know the exact wording, and after the reading, the copy is given to the bride, and she can then hand it to someone to keep safe as this is the marriage contract (Lamm 1991:222-223). Next, the seven benedictions under the *Chuppah* are given by the officiant. Traditionally the groom may not read this, but if no one can, he may give the blessings (Lamm 1991:222-223). The seven benedictions also refer back to the beginning and end (Lamm 1991:222-223). These benedictions are the blessings over the couple's marriage (Lamm 1991:222-223). During the ceremony, it is important to remember the destruction of the Temple and the sadness that is still felt by the adherents (Williams 2017:loc 19120 45%). This is done in speeches and prayers (Williams 2017:loc 19120 45%).

The ceremony comes to an end with the stomping of the glass by the groom, saying *Mazel Tov* (Williams 2017:loc 19120 45%). The breaking of the glass is an old tradition, and it is believed that it was customary to break one of the glasses used during the ceremony, but which one it should be is up for debate (Lamm 1991:228). One of the interpretations is that at a wedding described in the Talmud, guests became disorderly, and the rabbi broke an expensive glass before them tempering their state, indicating that the emotions of the guests are kept civil and tempered (Lamm 1991:229). This interpretation is linked to "where there is rejoicing, there should be trembling" (Lamm 1991:229). Another interpretation is that the memory of the destruction of the Temple is kept, the groom often starts while breaking the glass "if I forget Thee, o Jerusalem, may my right-hand fail … at the height of my joy" (Lamm 1991:229). The breaking of the glass can then show the maturity of the faith, the overwhelming joy of the wedding, but also the overwhelming grief of the destruction of the Temple (Lamm 1991:230). The ceremony encompasses the emotions and guides the couple through this time (Lamm 1991:230).

After the ceremony is completed, it is traditional for the bride and groom to spend alone time together in a private room before they greet their guests at the reception (Williams 2017:loc 19120 45%). The private time the couple spends together is to indicate that they have chosen one another without the influences of the world outside the room (Lamm 1991:19). The alone time called *yichud* is also there to indicate that love is only to be sought in the marriage chamber (Lamm 1991:19). All fulfilment of tender love takes place between the couple with reference to becoming one flesh (Lamm 1991:19).

The reception is a joyous time with congratulations and speeches directed to the bride and groom (Williams 2017:loc 19120 45%). The food served depends on the traditions and the customs of the country, but it is a feast (Williams 2017:loc 19120 45%). This feast is a requirement, the joy is in the *Chuppah*, but it cannot be contained, as such, the joy is expressed to the people around them (Lamm 1991:232). This is seen in the feast meal after the ceremony (Lamm 1991:232). Originally, the joy was meant to be shared with the poor, giving them joy, which they may not experience often. It is now more customary to give to charity and spread the joy this way (Lamm 1991:232).

The officiant can be a rabbi, or it can be a family member or friend (Williams 2017:loc 19120 45%). The only rule is that a rabbi must be present during the ceremony (Williams 2017:loc 19120 45%). This gives the couple some freedom in the ceremony (Williams 2017:loc 19120 45%). Likewise, the venue can be a Synagogue, but the ceremony is often held outside or

in venues, depending on the couple's preference (Williams 2017:loc 19120 45%; Lamm 1991).

After marriage, it is crucial to keep a romantic relationship in Judaism (Lamm 1991:23). The couple must ensure that love is still seen and felt in the relationship, as such, it is encouraged that the couple will make a romantic environment for each other using affectionate words as an example (Lamm 1991:23). In her article, 'Marriage and the Jewish tradition,' Greenberg indicates that the Torah is full of stories of the family, but not of one perfect family (Greenberg 1985:5). It shows that as an institution, marriage cannot be seen as perfect, it is rather flawed but beautiful (Greenberg 1985:5). Greenberg also does not hesitate to indicate the inequality between the sexes that have been historically seen in marriage (Greenberg 1985:5). The interpretation of the Torah was seen in a patriarchal way, indicating sexism (Greenberg 1985:5). This can have emotional value but falls outside the scope of the present study.

It is clear that emotion can play a role in the decision to marry and that the entire ceremony has emotional elements. The joy that is present at a marriage is a life event that must not be taken lightly. This joy must be kept alive between the couple going forward and must be a beacon for a couple of their love and devotion. Choosing a partner is not only for love but also for the values that the person has. This can bring up uncomfortable emotion in that the person may love someone but is not on other levels compatible. It is for the couple to decide, however, the family may influence the decision.

4.2.2.2. Account

Accounts can vary in their nature as the ceremony is adapted to the specific couple and also the particular crowd that has gathered on the wedding day. In other words, the social stance of the attendees can influence the ceremony. Taking this into account, the following accounts are perspectives illustrating the general feeling of the ceremony.

The first account is an article where a Jewish mother reflected on her daughter's wedding day. It illustrates the change in emotions on the wedding day.

During the preparation of her daughter's wedding, Ephraim, the mother of the bride, talked to a friend who has not attended an Orthodox Jewish marriage and did not know what to expect (Nisenbaum 2007:1). He indicated that he was aware of the separate dancing but not much more (Nisenbaum 2007:1). Ephraim then explained that it is not just about enjoying oneself but also about the act of bringing joy to the couple (Nisenbaum 2007:1). This,

however, did not prepare him for the emotions that were experienced during the day and how the mood can change from teary eyes with sombre music to total ecstasy and joy (Nisenbaum 2007:1). During the ceremony, the entire group was silent, and one could hear a pin drop in the ceremony. This was the case as the bride entered and walked around her groom seven times, and the family was in tears of joy (Nisenbaum 2007:1). The mood changed to joy and celebration as the groom smashed the cup, and the celebration started with singing, dancing and upbeat music (Nisenbaum 2007:1). This release of emotion was not something that her friend Bob was expecting but nevertheless enjoyed (Nisenbaum 2007:1).

Looking at accounts of marriage, it is essential to remember that during the couple's married life, they must look back onto their marriage and see it as a beacon. It has also become increasingly popular to have a vow renewal. It is not as big an event as the wedding ceremony and is often not recognised. It is a ceremony that can also be interpreted as a repeat of the wedding, enabling the couple to look back on their joyous day. Keeping this in mind, the following account is of such a vow renewal.

Looking back on her wedding day, Marla remembers the joy she felt when looking at her husband Steve, with a smile on her face as well as on his (Pomerantz 2009:1). The wedding was a big ceremony, and the whole town was invited to join the celebration (Pomerantz 2009:1). They have, over the years since the wedding, tried to keep everything going, from work to taxes. Some disagreements arose, and at times, it got to a point where they could just collapse on the bed late at night, not speaking much more than a few words to each other before falling asleep (Pomerantz 2009:1). This had to change, and Marla indicated this to Steve as he was elated to recapture their love in a small and intimate vow renewal (Pomerantz 2009:1).

4.2.2.3. Summary

In Judaism, it is all about joy at the wedding, emotions can vary, but the result is an emotion of joy. It is important for the adherents to remember the fall of the Temple and to mourn it in spite of joy. Through this action, the religion is interwoven into the lives of the adherents. It is also important that the guests bring joy to the couple. Love is important in choosing a partner but must be seen in the light of other aspects as well. The aim is to bring the couple joy so that they can go into their marriage happy and have something to look back on.

4.3. Islam

In Islam, there is no clear or defined coming-of-age rituals, however, Islam has rituals that relate to the coming-of-age or rather rituals performed during life. The following will be discussed: male circumcision into the faith, veiling of woman or *hijab* and finally, how marriage is viewed in Islam.

4.3.1. Male circumcision

As male circumcision has been discussed in Chapter Three, a brief review and an account will follow.

4.3.1.1. Overview

Circumcision is seen as an outward sign of belief. The process is not ritualised in the Islamic tradition. That being understood, the procedure must be performed to be viewed as a Muslim. The place where the circumcision takes place does not matter, with most opting for a hospital.

4.3.1.2. Account

The following account is given in a case report in a journal. It followed the author's account of his circumcision at the age of five. This account provides insight into emotions felt during a circumcision ritual in Islam.

At the age of five years, Behruz overheard his parents talk about *Khataneh* (circumcision) (Almassian 2002:206-207). He asked what they were talking about (Almassian 2002:206-207). His parents explained that Islam required for a boy to be circumcised (Almassian 2002:206-207). They explained that it involves the removal of the extra part of the skin from the penis, which is mandated by Islam, and that if the section is not removed, it may cause infection (Almassian 2002:206-207). The information satisfied Behruz for the time being, and he and his brothers prepared for the ceremony (Almassian 2002:206-207). This was, however, short-lived as some family members and friends started to tease them, claiming some person will chop off some part of his penis (Almassian 2002:206-207). The teasing caused anxiety (Almassian 2002:206-207). The anxiety was also not helped by the parents who started to buy presents and everything the boys wanted. In turn, causing the boys to assume that something terrible and painful was going to happen (Almassian 2002:206-207).

As the day of the circumcision came closer, his parents prepared a white tent, and his mother measured the boys' waists. When asked if she was making pants for them, she replied that she was making them red towels to wear around their waists (Almassian 2002:206-207). The red towel was meant to aid the boys after the circumcision in that they are loose-fitting and comfortable (Almassian 2002:206-207). It will prevent them from touching themselves, and it will protect them from flies and infection (Almassian 2002:206-207). On the day they went into the tent and was dressed in robes and laid on a colourful bed, a traditional circumcision doctor came in and just as they were about to become nervous, their gifts came in, and a ceremonial drum was played (Almassian 2002:206-207). The ceremony was over just as fast as it started, and thinking back, Behruz cannot remember any pain (Almassian 2002:206-207).

There is some fear present in this ritual in many cases; it is a fear of pain as it is a ritual that has a physical effect on the body. It is in this that the ritual then becomes a physical way of showing their faith. Being nervous is also observed as the time for the procedure comes closer. The emotions can also be of relief and joy of joining the religion and becoming a true Muslim man.

4.3.1.3. Summary

Coming-of-age holds that the person will take on more responsibility. As such, the emotions can be heavy on the day. In the cases observed, it is clear that fear can play a big part in the circumcision ritual, especially if the ceremony is done for an adult or older child; however, a feeling of inclusion is observed after the ceremony.

4.3.2. *Hijab*

Under this section, we deal with the wearing of the *hijab* or modest clothes that cover the body, specifically the clothing that Muslim women wear. It is said that women in Islam must wear these clothes while in the company of any unfamiliar man, especially if they may potentially marry, and this only applies to a woman past the age of puberty (Williams 2017:loc 18370 43%; Zafar 2014:124). Per implication, the woman does not have to dress this way in front of close male relatives or children, the woman also does not have to cover up around other Muslim women; however, there is some debate as to the covering up in front of the non-Muslim women, as they may describe the Muslims-woman appearance to someone (Williams 2017:loc 18370 43%; Bello 2016:loc 45). The rules of the *hijab* are also

relaxed if the woman is past marrying age (Williams 2017:loc 18370 43%). A text often used to refer to clothes is Surah 24:30.31 as follows:

> *Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.*

> *And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. Sahih International.*

In this text, it is evident that both genders must avert their gaze and be modestly dressed, meaning to cover body parts.

4.3.2.1. Overview

The *hijab* is not seen as a ceremony but rather a state of modesty that all Muslims must adhere to (Khedr 2008:loc 16). Men and women after the age of puberty must adhere to this; it is included in this section as it forms a basis of identity and has had many emotions linked to the Islamic people in their coming-of-age period (Khedr 2008:loc 16). The emotion that stands out as a feature of this event is the veiling of women, often referred to as a blanket term, *hijab* (van Nieuwkerk 2006:120). Historically, the approaches taken on the *hijab* is divided into three topics pertaining to the ethics of the *hijab*, namely: personal, interpersonal, and social (Bucar 2016:71). In the personal approach, the focus is on what the *hijab* means to the woman, and it is implied that by wearing a *hijab* modesty is achieved through shyness and obedience (Bucar 2016:71-72). It has been observed as being oppressive toward women (van Nieuwkerk 2006:120). However, a lot of Islamic communities see the *hijab* as a choice taken up by each woman, rather than the obligation view that the western people have taken upon the subject (van Nieuwkerk 2006:120). It

should be kept in mind that there are those who do not see it as optional (Khedr 2008:loc 24). In Islam, the *hijab* can be a sign of not only modesty but also of one's religious convictions and devotion to Allah (Khedr 2008:loc 16; Bello 2016:106). The implication is that each case needs to be evaluated before an assumption is made on whether it is practised under oppression or done out of free will.

The *hijab* is a long-standing practice of modesty. The woman who wears the dress can, in turn, first feel that she is older and unattractive but will later feel comfortable in the clothes and feeling shy about herself without it (Bucar 2016:71-72). It works towards the body norms of the person where action over time changes the person's perspective (Bucar 2016:71-72). The practice as described does show the realities that if the woman is comfortable in the *hijab,* she may feel shy without the *hijab*. The uses as described this way does indicate modesty but also a level of comfort.

The interpersonal aspect then looks at the relationships with other people and how the *hijab* plays a part (Bucar 2016:72). In general terminology, this would imply what the effect of the *hijab* is on family, friends and strangers, but the focus is mostly driven towards sexuality and the effect a woman's body have on men, and by implication that this can lead to immoral practices (Khedr 2008:loc 51). The two driving forces mostly discussed is disorder and chaos, caused by the woman's sexuality and the instability of a man's desire, leading to immoral actions (Bucar 2016:72). Here it is important to note that Islam is not sex-negative but rather sees it in marriage and indeed advocated for its need, albeit in the right setting (Bucar 2016:72). Islam is not the only religion that practises certain restraints on clothing for religious reasons, Catholic nuns can be used as another example (Khedr 2008:loc 59).

The degree of coverage used by Muslim women can also differ, with some believing that the whole body should be covered, except for the eyes, while others cover only the head, hair, neck, and cleavage (Williams 2017:loc 18370 43%). Cultural variation needs to be considered, and the preference of the woman may also play a part in the ultimate decision as to the degree of modesty observed. The word *hijab* means to cover. This does not necessarily refer to the clothing used but rather to the practice of wearing modest coverings (Khedr 2008:loc 16). Each part of the clothing has a different name, for example, a headscarf is sometimes referred to as a *hijab*, but its correct name is a *khimaar* (Williams 2017:loc 18370 43%; Zafar 2014:123; Farooqi 2018:10). This is referred to in the *Quran,* and it is intended to cover the woman's head, neck, and ears (Williams 2017:loc 18370 43%; Zafar 2014:123). It is generally agreed that the *khimaar* is compulsory for a Muslim woman to wear

when outside (Williams 2017:loc 18370 43%). The *khimaar* is more acceptable in some community's and so not have the same level of cultural disapproval or emotive response as some of the clothing items discussed next (Williams 2017:loc 18370 43%). A Jilbab, also known as an Abaya, is a cape or a cloak that is worn over day to day clothing (Farooqi 2018:10). More conservative clothing, on the other hand, covers the entire body, except for hands, feet, and eyes. One such item is the *muhaajaba*, a long, loose, densely woven garment covering the entire body except for hands, feet, and face (Williams 2017:loc 18370 43%). A *niqab* resembles the *Muhaajaba,* but it also has a veil for the face leaving only the eyes visible, and the last garment is the *burqa* which covers everything (Farooqi 2018:10). The *niqab* also has a mesh veil over the eyes (Williams 2017:loc 18370 43%). It is with full-body covering in which many find an issue, and even within the Muslim community, there is some debate as to the necessity of wearing a *burqa*, the debate being that the prophet indicated that men, as well as woman, must also lower their gaze Surah 24:30-31 (Williams 2017:loc 18370 43%; Farooqi 2018:10). The colour of the covering can vary from region to region; however, the predominant colour is black, which signifies modesty (Williams 2017:loc 18370 43%). The colour and texture of the fabric must conceal the body parts that are covered completely and should not be translucent (Khedr 2008:loc 16; Bello 2016:loc 60). As with many traditions, the regional variation is also seen regarding the dress of the woman in Islam, both regarding colour as well as the amount of covering observed (Khedr 2008:loc 16).

As previously stated, variation is accepted as the norm; it can certainly be attributed to the interpretation of the *hijab* (Bucar 2016:83-84). Likewise, and connected is the interpretation of what it means to be modest (Bucar 2016:83-84). This is all related to the fact that no prescribed requirement for the *hijab* exists in the Islamic faith but is governed by personal and local culture and tradition (Bucar 2016:83-84). One example is that of what it means to cover (Bucar 2016:83-84). In Indonesia, it is accepted that the body, hair, arms, and legs be covered by clothing (Bucar 2016:83-84). In this, the shape of the body can still be visible relating to the use of tight-fitting clothes (Bucar 2016:83-84). This is unacceptable in Iran, where the woman's shape must be covered (Bucar 2016:83-84).

As with the debate, it also leads to the question of the wearing of total coverings is oppressive to women in society (Williams 2017:loc 18370 43%). The *hijab* has also been linked to terrorism post 9/11, and in Western society, there has been criticism on this practice (Williams 2017:loc 18370 43%; van Nieuwkerk 2006:120). The link to terrorism has led to some governments banning the wearing of such clothing in public (France 2010 Belgium

2016) (Williams 2017:loc 18370 43%; Khedr 2008:loc 67). The banning of religious clothing speaks to controversies such as the viability of freedom of religion and expression; it is often found that one law may be contradicting the other (Khedr 2008:loc 67).

The group view is often where the debate on the *hijab* heats up, forming two sides of the argument. On the one side, the advocates for veiling will argue that it is necessary for morality and that it forms a mobile honour space around the woman as it is not possible to live in a gender-segregated society, and that this, in turn, leads to less sexual desire (Zafar 2014:127). The other side of the argument would say that it is a patriarchal invention aimed at diminishing the woman by implying that the woman's sexuality is more of a problem than that of a man (Bucar 2016:72). The argument is a cultural one in which oppression of women has been observed. However, the more important concept here is that both sides do not necessarily accept the styles and variants of veiling and the interaction the styles will have on interpersonal relationships between not only men and women but also in the greater sense of the community (Bucar 2016:73). It can also be argued from both points that the veiled woman can be perceived as forbidden, elevating the desire in some men or that the dress diminishes the woman. Desires will then be linked to the situation and the persons involved. If veiling is seen as a free choice that women make on the ground of faith, then the above-mentioned debate should dissolve as it is a choice freely made, and the woman's emotions on the matter must be taken into consideration (Bucar 2016:73).

In many countries, especially Western societies, women in Islam choose to observe the *hijab* dress code in different ways, many women do so for specific reasons (Williams 2017:loc 18370 43%). Some woman chose to wear a *hijab* because they feel it expresses their faith and commitment, some may feel that it does not make them into sexual objects and that they may be judged on their personality and not their looks (van Nieuwkerk 2006:120; Zafar 2014:124). The continued use of this tradition can have a fear of oppression, but in many cases, it is a choice the women willingly make. In this case, it is challenging to discern the need for intervention.

Relating this to the context of this study will then entail that the emotions felt by the participants in the wearing of the *hijab* is regionally specific and that inter-religious debate can arise when a community have dualistic standards. These points of view need to be addressed in the context of the debate. Emotions on the *hijab* are varied; from an American view, it can be seen as a sign of terrorism, while in the context of a Muslim country, it is seen

as respectfully living the norm. The aim is to see the emotions in the light of the personal-, the interpersonal- and the societal views, and the connections between the different views.

4.3.2.2. Account

Considering the regional variation that comes with the *hijab*, an account will only be limited to the interpretation of the adherent in their local context. It can even at this point show variation as the personal interpretation, and cultural influence of the adherents as well as the age can impact their choice on how to dress modestly. E.M. Bucar investigated the Indonesian interpretation of veiling and provided insightful evidence to new interpretations taking place in Indonesia.

The headscarf was not typical in Indonesia and is a relatively new addition to the dress of women in Indonesia (Bucar 2016:76). The full *hijab* was only worn on the hajj pilgrimage to Mecca, however, in the past ten years, this changed as women had decided to start wearing a headscarf when they preferred to do so. This change generally occurs with the transition from high school to university, which is typically the time when Muslim women will attest that they now believe as a choice and not just because it is the faith of their family (Bucar 2016:76). The dress changed as a social response to the perceived immorality of the previous government, in turn, women were looking for a more pious movement and found this in Islam (Bucar 2016:76). During this first period, the dress was long, flowing, and plain in pastel colours or darker with headscarves being made of a thin material draped over the head; the full-body was covered but not the face, this was in 1980 with the overall perception being that of simplicity (Bucar 2016:76). During the 1990s, a second influx was observed, but this was not a political view or even linked to the overall view of Islam, it was a sign of modernity (Bucar 2016:76). Bucar interviewed a twenty-one-year-old Indonesian woman, who explained that the *hijab* is no longer characterised by the loose-fit baggy style but has become relatively modest, modern and beautiful (Bucar 2016:77).

The modern-day dress code in Indonesia for a woman is fashion-forward, including ready to wear *hijab* s in different styles to dresses that can be worn over leggings and long-sleeved tops. This fashion change offers women a greater choice in what they can wear and how they can wear their clothes (Bucar 2016:77). Headscarves remain a central part of the dress code (Bucar 2016:77).

The concept that veiling conveys is modesty, but it has been suggested that this is not always the case and that the development over time in Indonesia may change the view or

add to the concept (Bucar 2016:70). *Imej* is the anxiety experienced by someone who feels that their appearance can be misleading (Bucar 2016:70). The perception is that the sacred is then misused as a perceived pursuit for piety (Bucar 2016:70). This has led to criticism and emotions forming in the debate as some believe that it is a misuse of the *hijab* and that in the true meaning of modesty, the outward expression of fashion is contravening the original meaning (Al-krenawi & O. Jackson 2014). Where the group of fashion-forward Muslims will say that the Quran does not explicitly state how the dress should be, but only that it must be modest (Al-krenawi & O. Jackson 2014). Emotions can run high in the faith on this topic, and it is necessary to remember that regional variation is vital and that the cultural circumstances can and do play a role in the formation of the rituals and traditions.

The *hijab* is entrenched in emotion from the religious view of modesty to the perceived threat of terrorism, the inter-religious debate as to the correct way of dressing and the debate on sexism with the tradition continuous. Emotions are always at the forefront of the debate as it is open to interpretation. The main point to consider is that with interpretation being open-ended, communities will differ in opinion and in the case of this study, the emotions all matter. Both the good and the negative emotions can give insight into the role that emotion plays in religion, and this present in the debates.

4.3.2.3. Summary

When looking at the *hijab*, the emotions must be divided in their origins: personal emotions can include safety and piety and be respected. For some, it may be that they feel oppressed. Interpersonally the emotions can be of inclusion and being content as well as being respected by the immediate community. Socially, it will depend on where the person is located, such as emotions of fear and anger that can be seen in an American context, whereas in a predominantly Muslim country, it would be accepted and respected. Each context will differ in terms of the interpretation of emotions seen in the woman. This complicates the total emotions in the process of the *hijab* and goes beyond the scope of this dissertation. Looking at the emotional impact of the *hijab* in multiple contexts presents a research topic worthy of further investigation.

4.3.3. Marriage

Under this heading, the marriage ceremony of the Islamic faith is discussed. It is necessary to keep in mind that the main aim of the study is to assess the emotions felt during the

ceremony. It is also necessary to remember that in this chapter it is the aim to describe the ceremony. As a result, this is a dualistic chapter where the emotions are mentioned as they were observed in the ceremony. The emotions will be discussed at length in the subsequent chapters.

4.3.3.1. Overview

In Islam, marriage is not seen as 'till death do us part' or necessarily in a romantic way. It is seen as a contract between husband and wife dictating their rights and obligations in the marriage (Williams 2017:loc 21213 50%). Marriage is seen in a different light in the Islamic faith when compared with that of Christianity and Judaism. A couple can divorce if the contract is broken by either the man or the woman (Williams 2017:loc 21213 50%). Marriage is often arranged and facilitated to accommodate the best match between husband and wife, as well as the best match for the family (Williams 2017:loc 21213 50%). Although marriage is often arranged, marriage for love is also practised and indeed is becoming a vital part of the union, in some cases depending on culture (Al-krenawi & O. Jackson 2014:120-121). Even with marriage being a contract, the aim of these unions can be described as long-term cohabitation in which physical needs, as well as the need for companionship that God has created within humanity, are met (Al-krenawi & O. Jackson 2014:120-121). The way in which the marriage is initiated as well as the age has changed (Al-krenawi & O. Jackson 2014:120-121). Many still choose to have a marriage arranged, but others will only marry for love. Some feel that marrying for love alone can lead to the man or woman straying from their financial and family duties (Al-krenawi & O. Jackson 2014:120-121). It is also increasingly common to see the man and woman first finish their education before marriage (Al-krenawi & O. Jackson 2014:120-121).

As has been seen under the *hijab* section, the interaction between men and women is done in a controlled manner in order to refrain from a situation where temptation may arise. Consequently, sex is reserved for marriage, and it is frowned upon to be in sexual relationships outside of marriage (Al-krenawi & O. Jackson 2014:120-121). Sexual relationships in the Muslim faith and the extent to which feminism and free choices play a role in this can be elaborated on. However, it is not the aim of this study to look into the working of relationships in the context of ongoing debates, but rather to express the emotion in the typical unchallenged view that always allows for variation.

As the marriage is seen as a contract, both parties must be considered. Even though the marriage is seen as a contract in some countries, the marriage still needs to adhere to the legal requirements of the country (Williams 2017:loc 21213 50%). The contract may include how the man and woman may act in marriage (Al-krenawi & O. Jackson 2014:121). This includes whether the woman may work as well as if she must wear a *hijab* (Al-krenawi & O. Jackson 2014:121). On the other hand, it can indicate the man's financial obligation towards the family and how much must be paid towards the dowry of the woman (Al-krenawi & O. Jackson 2014:121). This has become complex as it can define gender roles in the relationship. It can be commandeered by the *Wali* (a family legal representative) of the woman, indicating that the woman may have a lucrative job and as such, the man would have to pay more toward the family to keep her standing if he wants her to stop working (Al-krenawi & O. Jackson 2014:121; Monger 2013:103). The contract can become complex and is not enforceable by any country's laws; however, the families may take this contract seriously and will see it enforced (Al-krenawi & O. Jackson 2014:121). The marriage ceremony can vary significantly in the Islamic faith as many elements are linked to the culture of the country (Williams 2017:loc 21213 50%).

The marriage ritual in Islam is called the *nikah* or *nica* and is a simple ceremony (Williams 2017:loc 21213 50%). The bride has to consent to the marriage, but she is not present when the contract is drawn up; two witnesses are sent on her behalf (Williams 2017:loc 21213 50%). The witnesses must be of sound mind and considered good Muslims for the *nikah* to be deemed proper; the husband also has to pay a dowry to the bride's family, only then is the *nikah* deemed acceptable in Islam (Williams 2017:loc 21213 50%).

The ceremony can be very elaborate, but at its simplest, it will look as follows, the bride is offered in marriage, and the groom accepts the marriage (Williams 2017:loc 21213 50%). The propositions are known as *Al-Ijab wal-Qubul* (Williams 2017:loc 21213 50%). The ceremony follows that the bride's guardian or *Wali* offers the bride to the groom with the following words "I give you my daughter/my ward in marriage in accordance with the Islamic *Shari'ah* in the presence of the witnesses here with the dowry agreed upon and Allah is our best witness." (Williams 2017:loc 21213 50%). The groom will then reply, "I accept marrying your daughter/ward, giving her name to myself in accordance with the Islamic *Shari'ah* in the presence of the witnesses here with the dowry agreed upon and Allah is our best witness." (Williams 2017:loc 21213 50%). After these words are spoken, and the contract is signed, the wedding ceremony is considered complete (Williams 2017:loc 21213 50%). This is the requirements for the marriage; this can happen without a religious official, however,

often, an imam will preside over the ceremony (Williams 2017:loc 21213 50%). In this case, reading from the Quran can be done, and a short sermon can be given, blessing the marriage, this is called *Khutba-tun-Nikah* (Williams 2017:loc 21213 50%).

Taking variety into account is essential in individual communities. The practices may differ, and as such, the ritual may remain the same at some level, but the circumstances surrounding the ritual can vary. In this case, the ritual of signing the contract is essential while the surrounding celebration is changeable, depending on the community. When considering the emotion surrounding this celebration, it is evident that prerequisite information may alter emotions felt. In the case of love it is becoming a prerequisite for the couple to be in love before the marriage. If this is not the case, the couple may feel animosity or unease, not knowing or loving their new partner. The social aspects of marriage also need to be addressed. It is often seen in Muslim societies that an unmarried woman is negatively judged, and as such, that families may be seen forcing marriage onto the young woman (Al-krenawi & O. Jackson 2014:121). Even in these societies, the woman can see marriage as a way of obtaining more freedom (Al-krenawi & O. Jackson 2014:121).

Despite the existence of various forms of Muslim marriages, some of the rituals remain the same. One such case is that the marriage must be announced publicly. In some cases, only a modest family gathering is hosted, whereas in other cases, an elaborate celebration is performed, with pre-wedding parties and post-wedding celebrations lasting for days (Williams 2017:loc 21213 50%).

4.3.3.2. Account

As with the other religions, the Muslim wedding ceremony is open to interpretation and variation as such. The following examples of the ceremony are only a small section of the ceremony in general. The aim is to look at the emotions that can dictate decisions as well as the normal emotions that can be felt by the bride, groom, family, and social structure. In the account given, Weimer describes her own wedding. This wedding had three ceremonies as she is an ex-pat from America living in Turkey. The first is a secular wedding to conform to the law in Turkey. The second is a party in America to celebrate the wedding, and the third is an Islamic wedding performed in Turkey.

Weimer did not anticipate having a big wedding ceremony or even having a wedding when she first met her husband (Weimer 2020:1). They both wanted to elope, but it became clear this is not the way it will happen for them (Weimer 2020:1). Weimer's husband is a Kurdish

Turk raised as a Muslim, and she is American, raised in the Irish Catholic Church (Weimer 2020:1). Cultural differences were one of the main determining factors for having a big wedding. Eventually, they ended up having three wedding ceremonies (Weimer 2020:1). The couple researched mixed marriages on the internet and found that insufficient information was lacking and sometimes downright racist. This directed Weimer's decision that her friends and family will need to attend the different ceremonies and meet their respected friends and family (Weimer 2020:1).

The first wedding ceremony was straight forward and did not resemble an American wedding but was rather a secular wedding in line with the legal prerequisite in Turkey (Weimer 2020:1). They had a government official who officiated the marriage (Weimer 2020:1). At the wedding, they received gifts and participated in dancing. The bride wore a white wedding dress and concluded the ceremony by releasing doves while sparklers were set off (Weimer 2020:1). Weimer described the event as a fantastic night (Weimer 2020:1). The second wedding was a big party in America for her friends and extended family where speeches were made, food was served, and music played (Weimer 2020:1). This, she described as beautiful (Weimer 2020:1). Following these first two ceremonies, the guests acknowledged the couple as a pair and a new family on their own (Weimer 2020:1).

The third wedding was more intimate and a special event for them both. It came to pass that they would visit his parents, and while planning the trip, he said that his family would like for them to get married by an Imam in the Muslim faith (Weimer 2020:1). Having already worked through the debate and cultural differences previously, they were both very respectful of each other's religion (Weimer 2020:1). She immediately agreed to the wedding, which happened during their visit to the groom's family (Weimer 2020:1). On the wedding day, the Imam that was scheduled to officiate the ceremony could not attend, and Weimer thought that the ceremony was not going to take place (Weimer 2020:1). The groom's father then went to the Mosque for prayer and returned with an Imam who officiated the ceremony (Weimer 2020:1). Even though she had an idea of what the ceremony would entail, she had no idea what it would mean to her (Weimer 2020:1). The Imam did not speak English, and her husband had to translate for her; he was well dressed, with sharp eyes, she noted (Weimer 2020:1). The Imam explained that he was there for her and to protect her interests (Weimer 2020:1). During the proceedings, the Imam kept eye contact with her and patiently waited for her answers (Weimer 2020:1). He assured her that he was appraised by her situation, being an outsider and not a Muslim (Weimer 2020:1). After this, the Imam stated that he was there willingly and asked her if she was there willingly three times to which she

answered yes (Weimer 2020:1). She then repeated the prayer word for word after the Imam, as she spoke the words, she recalled experiencing a feeling of warmth and heaviness coming over her and felt a profound connection through time and space (Weimer 2020:1). Finally, she experienced a feeling of happiness and felt that she has an adult responsibility to the world that she was not aware of before (Weimer 2020:1). Later, she asked her husband what he felt, and his experience was similar (Weimer 2020:1).

This account clearly depicts the feelings that the couple experienced during their ceremonies. Initially, the couple did not want a big wedding and was content with eloping. The religious, social, and cultural aspects of their lives played a major role in their ultimate decision to have three wedding ceremonies. It can be argued that only one of these events was a ceremony and the others were only parties, but it is also necessary to consider the reality of the personal account. In this case, Weimer referred to the three weddings. For the purpose of this chapter, it is necessary to consider the overall aspect, but under the current heading, it is vital to note the emotions experienced at the third wedding as it pertains to the religion and describes the ritual discussed earlier in this chapter.

4.3.3.3. Summary

Marriage in Islam can have multiple interpretations, and so does the emotions that are felt during the ceremony. It can range from personal emotions of fear and anxiety to love and joy that can simultaneously strengthen/facilitate interpersonal relationships. When looking at the emotions from a social perspective, it will depend on the culture; for example, a married woman in Islam is seen in a better light than an unmarried woman. Taking all these emotions into account, the ceremony aims to promote a joyful relationship and bring joy to the adherent when it happens. Feasts and gatherings are held to bring joy to the adherents. Love may also play a part in the ceremony. If the couple has chosen a partner for love, it can also be where a loving relationship starts. Animosity can also be present if the persons did not want to marry but were made to wed by family.

4.4. Chapter conclusion

A range of emotions can be identified during these life rituals; the emotions can vary greatly, and the source of the emotions can also differ widely from one another. Considering that emotion can stem from different interactions, namely personal, interpersonal, and social, it is evident that all of the aspects are at play in each ritual.

In many cases, the emotions are seen firstly as personal, as is the case in the marriage ceremonies with the concept of love; it is the personal emotions that the individual experiences. It is also linked to the interpersonal connection with the spouse. The interpersonal category can further be elaborated on in the context of family. In some cases, the family will disapprove of a decision the couple has made or even the choice of a partner, resulting in negative emotions to arise. Emotion in the family context can also go in the opposite direction, where all are rejoicing with the couple about their chosen wedding day. The social aspects are also observed in that culture plays a role in the decisions surrounding the wedding. The upbringing of both parties also contributes to the social aspect of wedding decisions. The culture is also the variation factor bringing in changes to the ceremonies.

In terms of religious emotion, it is observed that the rituals can have a profound effect on the participants in the way the ceremony is set up. The emotions are personal but can be seen as social as the same emotions can be felt by different people, as is the case with the *bar mitzvah* account: the same feeling drove the parents to have their children go through the *bar mitzvah*. The same types of religious emotions are also prevalent in the different religions, with the need to complete the ceremonies being observed in the different religions. This is also the case with the initiation rituals where the participant of all three faiths wanted their children to belong to their religious background.

Taken together, it is clear that in each ritual, emotion can be observed, and these emotions can stem from different aspects of the adherent's life. The religions all addressed this emotion in the proceedings, and their ways brought comfort and joy to the participants.

It is important to remember that these are just a few samples to depict some of the emotions expressed during the rituals to demonstrate that emotion in all its forms can be present and observable in religious rituals and that the rituals have it in common to address emotions during their proceedings.

In Chapter Six, all the religious emotions will be assessed/examined/studied/analysed in detail and presented to display the combination of emotions felt in the same category of ritual.

Chapter 5. Death rituals

This chapter will look at death rituals. These are the rituals associated with practices and customs concerning death. Sometimes death rituals are not limited to burials or cremations but are preceded by rituals preparing the person for their own death. In this dissertation, the aim remains to look at the emotions present during the rituals in the Abrahamic religions. The emotions shift in death rituals as the family will be the focus not only on their own emotion but also on respecting the deceased emotions. Death rituals are the last of the rituals to be observed, and in the next chapter, all the emotions that were observed will be discussed and interpreted in and between the religions.

Death rituals can be ambiguous when considering emotions. On the one hand, the loss someone experiences can be overwhelming, and many factors can complicate the loss, which would amount to complicated trauma and loss (Shear 2010:5). On the other hand, a loss can, in some settings, be expected and planned for ahead of time. Practical examples of complicated loss include the loss of a child and traumatic death in a car crash. Complicated grief can also happen when the relationship with the deceased was of importance to the grieving person (Shear 2010:5). Practical examples of an expected death include the death of an elderly or sick person, allowing the mourners time to prepare emotionally. The loss of a loved one is never emotionally painless, and even an expected death brings strong emotions forward. It must be noted that emotional pain can cause physical pain but is not the object of this study.

Religions have developed ceremonies to help ease the process of recovery after a loss. The aim is to help the affected find comfort and acceptance through the ceremonies and to deal with the array of emotions. Sometimes the ceremonies are only the start of the recovery process for the adherents.

Following now is the view that each Abrahamic religion takes on death rituals as well as an account to illustrate the emotions present in a practical matter. First, an overview of the ritual and emotions that can be present will be given and then the practical account.

5.1. Christianity

As with the previous chapters, the aim will be to address the rituals and the emotions that can be associated with the death ceremony. In the overview, the death rituals will be discussed and evaluated, in particular, the emotions that are expressed and observed

during the ritual. To narrow down the complex emotions associated with death, it was chosen to only look at emotions close to ritual. It will also exclude emotions from reading of wills as it is not related to the ritual; however, these emotions are still valid emotions and need to be studied in future-research as they may have an impact on the emotional view of the religion. In the account, the emotions during the ceremony will be evaluated from the believer's perspective (Christian under this heading). In doing so, the emotions of the person experienced are taken into account. By looking at the ceremonies in the overview, it allows for a broad interpretation, and by looking at the personal account, an enhanced perspective can be gained. Throughout the dissertation, emotions can start at different levels of experience: personal, interpersonal, and social. Utilising this methodological approach relates the emotion to the interpretation and enables the expression of the emotion. It is not a comprehensive or exhaustive analysis of all the emotions that can be found in the ritual but an evaluation of the emotion that can be identified and how the emotions can change or influence the ceremony and *vice versa*.

5.1.1. Overview

In Christianity, there is no one set of rituals for a funeral. A funeral is a service that is held when a fellow Christian died. It can also refer to any death ritual that happens with the final parting with the deceased (Williams 2017:loc 30688 73%). In Christianity, it is believed that when a person dies, their time on earth is over, but the person will live on in heaven (Williams 2017:loc 30688 73%). As with marriage and other ceremonies in Christianity, the denomination will change how the ceremony is seen and even what is to be expected in the afterlife. The ceremonies, in their variation, all aim to help the family and friends of the deceased with their grief (Masarik 2018:183). However, the ceremonies can also be seen to help the deceased on their way to heaven depending on the denomination (Williams 2017:loc 30688 73%). A full evaluation of the function of the emotions can be viewed in Chapter Six.

When looking at death rituals in Christianity, it is essential to look at the last rights in Catholicism. In this ceremony, the priest will give the last right to a person who is dying; during this process, the priest anoints the dying person (Williams 2017:loc 30688 73%). During the last rites, the person will also be given a chance to repent and pray for reconciliation and preparation for death (Williams 2017:loc 30688 73%). During this ceremony, the family will often say the Lord's prayer and can partake in Holy Communion

(Williams 2017:loc 30688 73%). Funerals are part of life, and acknowledging the dead and the hope in Christianity is important. It is believed in Christianity that a person will be resurrected after death, meaning life does not stop after death. With this understanding, life on earth has ended, but the deceased lives on.

After the death of a person, a funeral is held. The funeral facilitates a platform for grief induced by the loss but also allows the participants to celebrate and give thanks for the person's life (Williams 2017: loc 30688 73%). Before the funeral, a vigil can be held in some traditions like Catholicism; this will see the coffin being moved to the Church, generally the night before the funeral (Boisclair 2010:54). In the Roman Catholic tradition, the right of reception ritual will assist in the receiving of the coffin the Church (Boisclair 2010:54). During the ceremony, a greeting is said by the priest, and the coffin is sprinkled with holy water at the door of the Church (Boisclair 2010:54). The coffin is covered in a white cloth, and religious symbols are placed with the coffin in the Church, including candles (Boisclair 2010:54). After the coffin is placed in the Church, a service is held (Boisclair 2010:54). The service consists of readings from the Bible, accompanied by prayers, blessings and songs (Williams 2017:loc 30721 73%). Following the conclusion of the service, a eulogy is given by family or friends; the eulogy is given here so that it is not present at the funeral as the focus is on the Mass celebrated by the living (Boisclair 2010:54). The ritual aims to comfort the bereaved family and to commit the deceased to God. In this, hope is created that the person will be resurrected.

Usually, the family and friends of the deceased are invited to the funeral, however, in some cases, the funeral can be open to the public depending on how well known the person was and cultural influences (Williams 2017:loc 30688 73%). The deceased is placed into the coffin showing respect to the deceased and giving them a "good" send-off (Davies 2008:24). A coffin is also required in most countries by law. Usually, the coffin is closed, although the coffin can also be left open so that friends and family can have the last viewing and pay their respect to the deceased (Williams 2017:loc 30688 73%). The coffin is taken to the Church, where the minister will say a few prayers and read from the Bible. The aim is to comfort the grieving family and friends and aid the deceased on their passage to heaven (Williams 2017:loc 30688 73%). After the ceremony in the Church, the coffin is removed from the Church to be either buried or cremated. Both practices are accepted, but not by all traditions, and personal preference can be a deciding factor (Williams 2017:loc 30688 73%).

In the Eastern Orthodox Church, the ceremonies differ from Catholic and Protestant views. It is advised to call a priest when someone is approaching death. The priest will anoint the person and chant the "Office for the Parting of the Soul"; in case there is no priest available, it can be replaced with a prayer (Ter Blanche & Parkes 1997:138). After death, the body should be washed and dressed in clean clothes (Ter Blanche & Parkes 1997:138). The family may perform this cleansing, although it is not ritualised, the body is placed in a coffin, and the shoulders and head are left uncovered, the deceased will hold an icon in their hands (Ter Blanche & Parkes 1997:138). The body is taken to the Church several days before the funeral, and on the night before the funeral, a vigil can be held where the family will chant Psalms and read from the Gospels (Ter Blanche & Parkes 1997:138). The funeral service is short, depending on the number of congregants that attend (Ter Blanche & Parkes 1997:138). This is because they must prostrate themselves before the deceased (Ter Blanche & Parkes 1997:138). Non-Orthodox Churches do not have this practice (Ter Blanche & Parkes 1997:138). The Orthodox Church does not dictate if burial or cremation is correct, however, if burial is chosen, a service is held at the grave, at which the family and friends drop earth on the casket and make the sign of the cross (Ter Blanche & Parkes 1997:138). At three, eight and forty days after the funeral, memorial services are held (Ter Blanche & Parkes 1997:138). After the memorial services are done, the rituals end in the Eastern Orthodox Church.

Protestant Churches differ greatly in their approach to funerals. The Anglican Church has in itself more than one approach to ceremonies (Ter Blanche & Parkes 1997:140). When a member of the Anglican Church dies, a commendatory prayer is said. This is to comfort the people left behind and can be said by anyone (Ter Blanche & Parkes 1997:140). A funeral service is held for the departed, usually a week after death (Ter Blanche & Parkes 1997:140). This includes a eulogy or tribute delivered by either clergy or a friend (Ter Blanche & Parkes 1997:140). The family can have an input on the service, including readings and prayers to be said, or they can leave it to the funeral director (Ter Blanche & Parkes 1997:140). Cremation is allowed in the Anglican Church and is indeed encouraged in many places (Ter Blanche & Parkes 1997:140). As a result, many funerals are held at crematorium chapels (Ter Blanche & Parkes 1997:140). Memorial services are occasionally held. A list of the names of the departed is read at Sunday services to give thanks to the departed parishioners (Ter Blanche & Parkes 1997:140). After death, it is common in the Protestant Churches for the minister to continue to engage with the family to facilitate the process of grief (Asquith 2010:80). Historically, this was done out of a psychological

perspective, focussing on the feelings, emotions and struggles the loss has caused (Asquith 2010:80). The Protestant liturgy is also more flexible and can be changed to the need of the family of the deceased. In essence, the ceremonies differ in that a Catholic ceremony is focused on worship, whereas the Protestant ceremony is focused on the memorial aspect of the ceremony (Marhijssen 2013:227).

The deceased will can leave instructions in their will or with their family to indicate how the funeral must be held, which hymn must be sung and whether the person preferred to be buried or cremated (Williams 2017:loc 30688 73%). Cremation is allowed in most traditions but is still a debated subject as to the correctness of interfering with the natural process by cremating the body. Many people are opting for cremation, and the number keeps rising (Goyvaerts & Vande Keere 2020:3-4). In many traditions, it remains preferable to bury the body; in such cases, it is preferred that the funeral liturgy be used first (Goyvaerts & Vande Keere 2020:3-4). It is also expressed by the Catholic Church that ashes may not be kept or scattered and must be placed on the consecrated ground for safekeeping (Goyvaerts & Vande Keere 2020:3-4).

The format of the funeral service is often different between the denominations but do follow along the same lines (Williams 2017:loc 30688 73%). The first step is that the family and friends gather for the service in either a Church or crematorium. The minister will open the gathering with prayer and reading from scripture (Williams 2017:loc 30688 73%). More scripture reading follows and is accompanied by a sermon based on an interpretation of scripture from the Old or New Testament (Williams 2017:loc 30688 73%). After the sermon, the minister will give a short oration of the person's life, and their connection with the Church, a member of the family or close friend may also say a few words about the person or read a passage that the deceased specified (Williams 2017:loc 30688 73%). Prayers are then said in thanksgiving, penitence, and readiness for death; the prayers reflect the desire for salvation and the expectation of resurrection from death (Williams 2017:loc 30688 73%). After prayers are said, a brief period of silence is given for reflection on the person's life, it is followed by the commendation where the persons are symbolically given to God (Williams 2017:loc 30688 73%). In many denominations, pallbearers are used to including the family or close friends in a funeral procession. This is usually a practical matter, and they will also move the casket in and out of the Church and to the grave, as such, the person needs to be up to carrying the casket. However, it can also be an honorary position, and the casket can be placed on trolleys, or an urn can be carried (Langford 2010). The most sombre part of the ceremony is the last part, the committal, in which the coffin is lowered into the ground or

the curtains are drawn in the crematorium (Williams 2017:loc 30688 73%). The following words can accompany the committal "we are here to commit (his or her) body to the ground; earth to earth, ashes to ashes, dust to dust, in the sure and certain hope of resurrection to eternal life". The words can differ but are usually along the same line (Williams 2017:loc 30688 73%). The burial can also be accompanied by hymnals being sung throughout the ceremony (Williams 2017:loc 30688 73%).

It is often seen that a light meal will be served after the ceremony (either at the Church or the family's house). The meal is already prepared by members of the Church (Boisclair 2010:54). The time after the funeral is often a time for socialisation in a ritualised way by providing a meal; this gives time for the mourners to interact with family and friends and express condolences (Hay 2020:54-55). The catering provided is often directed to the ability of what the family can afford (Hay 2020:54-55). Not everyone at the funeral attends these meals depending on distance travelled and schedule (Hay 2020:54-55). The caterers must also take the grief into consideration, and because of the emotions present, the food can enable small talk, and intended interaction is achieved with the shared meal (Hay 2020:54-55). The food can also bring a small bit of comfort in a stressful situation (Hay 2020:54-55).

It is clear from the discussion that the emotions of the grieving family need to be addressed, how this is done differs significantly between traditions. The ceremony that is held is usually in honour of the departed and as a way for the family to have closure on their loss. The ceremony can be tailored to the needs of the family. A coffin to the preference of the family can be used, it can be an open casket or closed. The aim is to give the family some closure, but this will not end the grief that is felt. The ceremony is focused on the departed and their relationship with God. It is seen that the departed is now with God, and it is believed that they will enter heaven. After the ceremony, the burial or cremation takes place; cremation can be a topic of some debate depending on personal conviction. At the burial, another short ceremony is held to commit the soul and body to God. After the burial, it is often seen that a reception is held where a meal is shared. The goal of the meal would be to give condolences but also to have a moment of reflection. Many times stories of the deceased are told. The meal also has a social aspect to it in that the general social etiquette is followed, giving a momentary relief from the stressful time by an automatic task.

5.1.2. Account

Accounts will differ significantly in the Christian religion with the variations that are present. As such, the account given is not a full expression of the emotions and rituals present in the religion but only a snapshot of the ritual as preserved by an adherent of the faith. The culture that the funeral takes place in will also impose a specific restriction on a burial. The Christian burial is usually within the laws of western countries, and no alteration is needed, this is not to say that accommodations are not made in other contexts.

The following account is just one account of a Christian funeral and how Connie Hartland personally experienced it (Hartland 2019:1). The account will showcase some of the emotions that can be present during the planning and execution of a funeral in the Christian tradition. This is only one account and is only used to illustrate the emotions present in this account. Various other emotions can be present during funerals, and the emotions presented here is not the only emotions that can be experienced.

Hartland lost her mom, it was not unexpected, but it still affected her (Hartland 2019:1). Her mother was ninety-four when she passed away, she was not mentally ready to plan her funeral, and it was important to her to honour her mother. Her first step was planning the obituary; this was a time-consuming task to get it exactly right and to convey the life story of her mother in an engaging way (Hartland 2019:1). Next was the choosing of photos. This brought back some memories, and she remembers laughing and crying when choosing the photos, but she also looked for photos that represented the love her mother and father shared (Hartland 2019:1). Along with the photos, they collected other items to display, such as recipe cards and individual flowers, that reminded them of her (Hartland 2019:1).

Her funeral was held in the same Church that she attended her entire life. She was baptised and confirmed in the same Church, they sang hymns that were her favourite and celebrated her life (Hartland 2019:1). The pastor talked about her, and so did Connie and her brother; the aim was to honour the mother and the contribution she has made to each of their lives (Hartland 2019:1).

The emotions are clear: the fear of loss and the actual loss, laughter and sadness in memories and love that was present and is now gone. This account focuses on honouring the person that died. The family grieved at a loss, and although it was a natural death, it still caught them off guard, but they expected the loss at some point. Expecting the loss helped the initial shock and the later interpretation of the person's life. It is interesting to note here that the family focused on the departed by honouring her; the focus was not on the grieving

members. This is not always the case, but in honouring the departed, the family found some closure on the loss.

5.2. Judaism

Jewish customs can vary greatly, and it is difficult to give one account as the correct way of handling and processing grief (Williams 2017:loc 34481 81%). The general formula is still there and accepted by most. Culture again influences the funeral and burial, as well as laws in different countries. It needs to be understood that in Judaism, death is seen as a natural and just part of life; the second thing would be that the body belongs to God (Alpert 2010:25).

5.2.1. Overview

Jewish people pragmatically believe that death is a natural occurrence, and as the human body is a sacred vessel belonging to God, the deceased body needs to be treated with respect (Williams 2017:loc 32981 78%). It is also good and proper to mourn the deceased and keep their memory alive (Williams 2017:loc 34481 81%).

When a person is dying, it is customary, if possible, for the person to say a prayer known as *Shema*, this is to show the person's dedication to God (Williams 2017:loc 34481 81%). The burial will happen as soon as possible after the person's death (Alpert 2010:28). Many of the customs are concerned with the body of the person and not their soul (Williams 2017:loc 34481 81%). To put it into context, the Jewish people believe that after death, the soul or life force leaves the body, but the body retains its sanctity and must be treated with respect (Williams 2017:loc 34481 81%). The customs that are present, do not necessarily revolve around the soul, but instead, are being conscious of it (Alpert 2010:28). It is important to note that in Judaism, it is believed that God owns everything, including a person's body and that the body is only lent to the person for their time on earth (Dorff 2009:91).

After death, the body will be placed on the ground where the person died, this symbolises the person returning to the earth (Alpert, 2010:28). This will often happen when the death occurs at home and not in a hospital, for example (Williams 2017:loc 34481 81%). Family and friends will also rip their clothing in a show of grief; it is known as *keriah* (Williams 2017:loc 34481 81%). A prayer known as *kaddish* (and referred to as the death prayer, but is a prayer praising God) is said (Alpert 2010:28). When a Jewish person dies, it is important to keep the body's sanctity, and often a guard is chosen called a *shomer* (Alpert 2010:28).

The *shomer* must also read Psalm 23 traditionally, but that has changed in recent years, and it is often seen that a poem that the deceased enjoyed is read (Williams 2017:loc 34481 81%). The *shomer* is not the only person that stays with the body; the family will also remain with the deceased for as long as possible (Williams 2017:loc 34481 81%). They will also take turns to be with the body (Williams 2017:loc 34481 81%).

The next step is when the *Chevra Kadisha* (a group of volunteers who ritually cleanse the body) come from the local Synagogue to take care of the body and prepare it for burial (Alpert 2010:28). The *Chevra Kadisha* group consists of volunteers and do not get paid for their service as it is seen as a good deed for which there is no reward (Williams 2017:loc 34481 81%). The preparation of the body begins with a ritual washing of the body called *taharah*; in this, only males wash males and females wash females (Williams 2017:loc 34481 81%). The washing is done in sections to keep the body covered when it is not being washed; the practice is done in silence, this is done to keep the dignity of the deceased (Alpert 2010:28). The body is then covered in a shroud called a *tachrichin*, it is plain white and unadorned, signalling that everyone is equal in death (Williams 2017:loc 34481 81%). Traditionally a prayer shawl would also be placed on the men; this has changed in recent times where this now also extend to women, the person is also dressed in a gown called a k*ittle* (Williams 2017:loc 34481 81%). This is where the tradition ends in some countries like Israel, but in the West, the person will also be placed into a coffin. The coffin must not contain any objects that will not decompose quickly and is usually made of wood (Alpert 2010:28). The aim is that the body will quickly return to the earth completing the words in Genesis "form dust to dust", it is because of this that Jewish persons also do not embalm the deceased (Williams 2017:loc 34481 81%). It is also not typical for a Jewish person to be cremated as it is seen as interfering with the natural process, the link is also evident: the cremation brings up memories of the concentration camps during World War Two (Williams 2017:loc 34481 81%). Often at the burial, it is seen that a packet of soil from Jerusalem is placed with the deceased linking them back to Jerusalem and the Temple (Alpert 2010:28). It is important to note that the ground is of importance to the Jewish community as it forms part of the promised land that was given to them by God (Aurbach 2009:29-31). It can also relate back to Jacobs wish to be buried in their land (Gafni 1997:80). Therefore, it is not always possible to go back to the Promised Land to be buried, but it is possible to take some soil from Jerusalem to the deceased.

A Jewish person is usually buried within the first twenty-four hours after death (Williams 2017:loc 34481 81%). At the burial, the mourners are categorised as either official mourners

or not (Williams 2017:loc 34481 81%). The official mourners include the immediate family members and the spouse (Williams 2017:loc 34481 81%). Recently in some communities, this has opened up to life partners, grandparents and best friends, however, this is not a typical practice and is limited (Williams 2017:loc 34481 81%). The mourners will at the grave repeat the *keriah* and recite a blessing to God who created death as part of life (Alpert 2010:28).

Traditionally, mourning has not yet begun until the person is buried (Alpert 2010:30). The focus during the burial is on the person and not the grief of the family or friends, as the aim is to honour the person (Alpert 2010:30). As such, the people who grieve is referred to as *aninut*, it is expected that they are in shock and that they are excused from regular duties and only have to arrange the funeral, which is reserved for the official mourners (Williams 2017:loc 34481 81%). Attendance of a funeral is regarded as a supreme good deed (Williams 2017:loc 34481 81%). The mourners also donate to a charity which the deceased used to support instead of giving flowers to the bereaved (Williams 2017:loc 34481 81%). This is known as *nihum avelim* (Williams 2017:loc 34481 81%).

Funerals tend to be short, lasting about twenty minutes (Williams 2017:loc 34481 81%). It may or may not be held at a Synagogue, presided over by a rabbi or not, the liturgy is not set on this ritual; however certain acts must be followed (Williams 2017:loc 34481 81%). At the funeral, no flowers are present, and no songs are sung, adding to the sombre atmosphere (Alpert 2010:30). The funeral consists of the reading of poetry, Psalms and a eulogy (Williams 2017:loc 34481 81%). The eulogy is meant to portray the deceased in a positive light but also remains faithful to the person's character (Williams 2017:loc 34481 81%). Many mistakes can happen in a eulogy: the point is to make sure that the person is overpraised to the point where it is inaccurate, and the second is not focusing on the better qualities of the person (Braverman 2013:1). The main focus is on the eulogy called the *hesped;* the eulogy should be positive but also realistically reflecting on the person's life (Alpert 2010:30). The ceremony comes to an end with the *El Mohle Rachamin*(a prayer) (Williams 2017:loc 34481 81%). In this prayer, it is asked that God will grant peace to the person's soul and connect their soul to the people of Israel (Williams 2017:loc 34481 81%). After the ceremony, the burial takes place. Pallbearers will carry the coffin accompanied by the *shomer* to the grave, at the grave, a short reading from the Psalms is read, and an edition of the *kaddish* is said (Williams 2017:loc 34481 81%).

After the burial, the mourners will return to the home of the family this is often referred to as the *shiva* house (Williams 2017:loc 34481 81%). *Shiva* means seven and refers to the seven days that the family is expected to morn, not including the Sabbath (Williams 2017:loc 34481 81%). Water is provided at the house to wash hands in a symbolic way, cleansing from being near the dead; it also symbolises the change of focus to the bereaved (Alpert 2010:34). Everyone then sits for the meal of consolation, also called *seudat havra'ah*, this meal consists of egg and lentil dishes (Williams 2017:loc 34481 81%). A candle is lit for seven days, mirrors must be covered, and cutting of hair and shaving is not permitted, the mourners are also only permitted to sit on low stools they may not do housework, study, cook, engage in sexual intercourse, and they may not wear leather shoes as it indicated luxury, in that light only slippers are allowed (Williams 2017:loc 34481 81%). The mirrors are covered because they can be a source of joy (Rosenfeld 2020). It may also be a modern interpretation of a time when the beds, in a house of *shivah,* were overturned to refrain from sexual relation (Rosenfeld 2020). The house must remain open to mourners, and the family may receive them (Williams 2017:loc 34481 81%). The mourners must also repeat the *kaddish* three times a day (Williams 2017:loc 34481 81%).

After *shiva* is completed, the family will, on the seventh day, walk around the block, symbolising the end of *shiva*, it does not, however, end the mourning (Alpert 2010:37). For the next thirty days, the family will be in *sheloshim*; the mourners must not partake in pleasurable events or listen to music (Williams 2017:loc 34481 81%). However, in all other ways, the mourners can continue with their everyday lives, the end of *sheloshim* ends with the memorial service for the deceased (Alpert 2010:30).

After mourning, it is customary for the family to remember the person and keep the memory of the person alive, a communal memorial is also held at *Yom Kippur*, *Sukkot*, *Passover*, and *Shavuot*; a candle will also be lit in their memory with these events (Williams 2017:loc 34481 81%). On the anniversary of the death, it is also customary to remember the person, the anniversary is held according to the Hebrew calendar (Alpert 2010:37-38). Shortly before the first anniversary, it is traditional to place the gravestone. When someone visits, it is expected that they leave a small stone at the gravestone as a mark of respect (Williams 2017:loc 34481 81%). The gravestone can be placed anywhere from the second month up to the anniversary, depending on local customs (Alpert 2010:37).

From the traditions that are practised, it is clear that Judaism first focuses on the deceased, giving the family time to process the death. In doing so, the family is given the time to

acknowledge the death but not with their grief in the way. The community is also a significant aspect, and the willingness of the community to perform the washing rituals shows their respect and admiration for their fellow believers. The mood is set after the death of a Jewish person; this continues throughout the burial and the mourning period, allowing the emotions to be dictated and given a place. This is evident in that the grieving family may not attend celebrations. In the first part, the deceased is honoured in many ways giving the family a glimpse of the good that was in their loved one. Emotions of the grieving will always differ, and in Judaism, it is given a place to be expressed at the right time. The traditions are focused on proactive and not liturgy; this allows the rituals to be adapted to the context and the emotions that need to be addressed.

5.2.2. Account

With the variety in Judaism and the culture and laws of a country, the forms of the funeral can vary. The emphasis in the following accounts is on the emotional value and the expression of the emotion that can be present; it is by no means an indication of all the emotions but only an example of emotions that can be present.

The first account focuses on the *Chevra Kadisha* and how it feels to be part of this volunteer group. This is only one account, and experiences can differ, however, it gives an overview of the emotions that is present in this first part of the ritual.

The following account is of a woman who signed up to be a *Chevra Kadisha*; she aimed to witness the ceremony before she decided whether she wants to sign up as a full-time volunteer. When Andrea received the call, she was unprepared; she felt silly to cancel and decided to go (Eller 2020:1). She went with her friend to the funeral chapel (Eller 2020:1). Her friend did not expect her to help if she was not comfortable, but if Andrea wanted to help, her friend would guide her. This helped with Andrea's nervousness (Eller 2020:1).

Andrea recalls that when she arrived, she retreated into herself, and upon entering the room, tears caught her unaware, and she wanted to retreat to the ladies' room. The experience brought up memories from her father's passing just a few months ago (Eller 2020:1). She, however, composed herself and reminded herself that there is a duty to fulfil (Eller 2020:1).

Upon arrival, she met with three of her friends, all dressed in full sleeve gloves, firemen shoes and aprons. They found a prayer ready to recite at the door leading to the room with the deceased (Eller 2020:1). Everything in the room was neat and labelled; on a white

gurney laid the woman wrapped in cloth, she was in her eighties (Eller 2020:1). The last conversation was her friend murmuring forgiveness if anything they did would offend the woman's dignity (Eller 2020:1). Silently the work began with Andrea backed into a corner; first, the wrapping was cut away, and the body was inspected for wounds that can stain the burial clothing (Eller 2020:1). During the process, prayers were read at each step (Eller 2020:1). Andrea did not want to make eye contact with the deceased, and she never fully did make contact as her face was always covered, at least partially (Eller 2020:1). The next sound she remembers was that of water, as the women started to wash the body, a small part at a time. All the clothes that retained blood were kept to one side to be buried with her (Eller 2020:1). When Andrea moved closer, her friend gestured to her to remove the nail polish of the deceased woman, everything in her did not want to, but her head was nodding "yes". Her friend walked around the body and gave her cotton saturated in acetone (Eller 2020:1). It is considered disrespectful to hand something over the body as if it is a thing, not a person made of body and soul (Eller 2020:1). At first, fear crept in (Eller 2020:1). Andrea had never before touched a dead body, but soon the experience changed, and she was in wonder of what this woman must have done with her hands (Eller 2020:1). Andrea did not assist further in the cleansing. After it was finished, the woman exclaimed, she is pure (Eller 2020:1). A clean cloth was placed over her, and the dressing was next. She was dressed in white pants and with an undershirt and tunic tied with three bows. This Andrea took upon herself to straighten and flatten (Eller 2020:1). The deceased was placed in a pine casket on fragrant straw, she looked clean and cared for (Eller 2020:1). Upon closing the casket, they asked for forgiveness should anything they did offend the deceased and expressed their desire that the way forward will be one of reward (Eller 2020:1). They backed away from the casket and made a final tribute as they left the room (Eller 2020:1). Andrea made her way to a lavatory and wept, hoping that her father was handled with the same care as this woman was (Eller 2020:1). After some time, she re-joined her friends, and the emotions have not gone away (Eller 2020:1). Afterwards, she expressed her love for the *mitzvah* and the bond that is made; it gave her security in knowing and made her less afraid of her passing (Eller 2020:1).

Working on the dead can feel intrusive and also cause panic and fright. The ritual cleansing can have fear and many negative emotions with it, however, the fear can often change over time for the volunteers, and it becomes a task they perform with gratefulness. The ceremonial cleansing is also specialised to aid the volunteers; the ritualising of the action may help the volunteers process the task and help the family in this by performing the task

on their behalf. The ceremony can also evoke feelings regarding one's mortality, and by implication, gratefulness for being alive.

The second account will deal with the burial and a family discussion on what to do after a person dies. This account will interpret the use of burial and the emotions and situations that may change a person's wishes on how to handle their body after death.

Carol was not well and moved to Florida because the climate suited her better. After the move, she expressed that she would like to be cremated and wishes for her ashes to be scattered on the beach close to her house (Ryesky 2014:1). She loved the beach and thought it would be a fitting end to her life. Her brother did not want her to be cremated as it is opposed to their faith and his interpretation, however, he did not raise his objections (Ryesky 2014:1). An internal debate to the correctness of how a person is to be buried can cause conflict with oneself and the family (Ryesky 2014:1). Later on, their father died, and at the point where they set up a tombstone, they talked about the burial (Ryesky 2014:1). He said that being cremated is doing the Nazis' job for them; they did not talk further on the subject (Ryesky 2014:1). Later, Carol had an episode and was in the hospital during her recovery (Ryesky 2014:1). During this time, she indicated that she would want a Jewish burial (Ryesky 2014:1). Only a few months later, she passed away, her body was moved to Philadelphia, where a plot was chosen for her, and the *taharah* was performed, and later the burial (Ryesky 2014:1).

On the day of the burial, the sky was grey and overcast, and just as the grave was filled up with soil, it began to rain, bringing comfort to the mourners as they saw it is the hand of God (Ryesky 2014:1). They felt relieved that Carol had a Jewish burial (Ryesky 2014:1). In the wake of the burial, Carol's brother reflected that the burial is not just for the person that died, but also for the loved ones that remain (Ryesky 2014:1).

In Judaism, the burial ritual is about the person being buried, but it also holds value for the family of the deceased. In Judaism, a Jewish burial is highly regarded and seen as the correct way of performing the ritual. It can bring great comfort to the family to know that their family is buried in the Jewish way. This concept also extends to the person when they were alive; it is a comfort to know that they would be taken care of after death in a way that they can feel comfortable.

The third and last account will focus on the *shiva* house. The focus here is said to change from the person who has died to the grieving family. The *shiva* house is meant as a time to reflect on the loss and to process the loss. The following account will show the emotions

that can be present in the *shiva* house. It is again not the full scope of emotion but illustrates the emotions that can be felt during the ritual.

Up until his father's death, Jonathan only ever experienced a *shiva* house from the viewpoint of the comforter and not mourner (Rosenblum 2006:1). He kept to the norms of not speaking until a mourner spoke to him and giving the space the mourners needed (Rosenblum 2006:1). He felt that starting a conversation would lead to something being said that would not help and may cause more harm (Rosenblum 2006:1).

His previous experience was not strictly traditional in the sense that the mourners would feel that they need to cater to the guests, and the guests would feel the need to distract the mourner from the loss, leading to small talk (Rosenblum 2006:1). For Jonathan, it was not the case with his father's passing (Rosenblum 2006:1). The conversation was centred on his father (Rosenblum 2006:1). Understandably, many questions came up enquiring about his father's death, but the conversation was centred on the joy of his life, not his death (Rosenblum 2006:1). Jonathan did not wish to be distracted from the conversation about his father. Even though it made him cry, the tears were not only tears of sadness (Rosenblum 2006:1). He recalled that the pain of the loss was proportional to the preciousness of their relationship (Rosenblum 2006:1).

For Jonathan, each step of the mourning process leads him to structure (Rosenblum 2006:1). The death of his father and the mourning process led him to realise that life is precious (Rosenblum 2006:1). During the year of mourning, he says that he learned many things, and although a lot of the times the rituals benefit the soul of the departed, it also left him with the legacy of his father (Rosenblum 2006:1). He now aims to embody all the good traits his father had (Rosenblum 2006:1). The conversations about his father during *shiva* made him realise the way forward (Rosenblum 2006:1).

Jonathan concluded by saying that he now has the need to hug and kiss his children more and can only hope that they will remember him as fondly as he remembers his father (Rosenblum 2006:1).

Shiva allows the family to grieve in a controlled way by providing them time to process the loss. The ritualised mourning can enable the family to contemplate the death and assess how they will be moving forward. The time in *shiva* can mean many things to different people, but the time that is set out give them space to have introspection. The limitations are not there to restrict the mourners, but rather that they are not distracted from the grief and sadness. It also has a social aspect to it in that socially, everyone would know of the loss

and afford the family time to process. By not having to attend events and joyful celebrations it does not create awkward moments.

5.3. Islam

As with the other traditions, it is important to remember that culture will affect the rituals and that the culture where the person died will also have expectations and traditions in addition to the Islamic practices. The easiest way to describe this is the coffin; in many countries, it is a must, but in others, it is not used. Islam will intertwine with local cultures; as such, it will always be in dialogue with each other (Manan & Arifin 2019:140). Death is a part of life, and the Islamic tradition has created the rituals for the correct way of addressing the deceased with dignity and respect, yet staying true to the religion and its values.

5.3.1. Overview

The rituals surrounding death is taken seriously in the Islamic faith, and it is believed that a person must be buried as soon as possible after death between the first twenty-four hours and three days (Williams 2017:loc 34481 81%). Muslims are nearly always buried as it is believed that being cremated will prohibit the person from being resurrected on the day of judgement (*yawm ad-din*) (Williams 2017:loc 34481 81%). The burial and the associated practices will also need to confirm the local regulations while still retaining the rituals required by Islam (Webb 2010:122).

The body of the deceased is respected, and as such, Muslims frown upon autopsies and embalming, they do, however, donate organs if it is so chosen (Williams 2017:loc 34481 81%). Because they do not embalm, it is often not possible to repatriate the body to the native land for burial (Williams 2017:loc 34481 81%). The body of a Muslim can be repatriated to the country from where they originated, or it can be buried in a cemetery that is set out for Muslims (Sacchetti & Scaratti 2016). It is preferred that the community have their own cemetery, but in some local cemeteries, sections can be dedicated specifically for this purpose (Webb 2010:122). Post-mortem makeup is also not allowed, and embalming is only performed if the local law requires it (Williams 2017:loc 34481 81%).

When a person is dying, he or she will endeavour to repeat the word of the prophet Muhammad: "Allah, help me through the hardship and agony of death" or "to Allah we belong and to Allah we return" (Williams 2017:loc 34481 81%).

After the person's death, the body must be washed in a ritual cleansing; the same-sex performs this ritual (Williams 2017:loc 34481 81%). The ritual is performed in a secluded room and is called *ghusl al-mayyit* (Williams 2017:loc 34481 81%). Many funeral homes accommodate this practice with a room at the Mosques or morgues dedicated to the washing and cleansing of the body (Webb 2010:122). Many of the communities have a team that is ready to perform the ritual and know the prayers that need to be said (Webb 2010:122). The body is washed three times to ritually purify or more but always an uneven number, the washing is performed in a particular order (Williams 2017:loc 34481 81%). The order is as follows: the upper right-hand side, then upper left-hand side, lower right-hand side, and finally, the lower left-hand side (Williams 2017:loc 34481 81%). Throughout this process, the private parts of the body must be hidden (Williams 2017:loc 34481 81%). In the case of a female, the hair must be washed and woven into three plats. By performing the ritual, it is believed that the person will be ready for resurrection (Williams 2017:loc 34481 81%). The entire process is handled with care and tenderness (Webb 2010:123). The attitude of the people who perform the ritual must be correct, and the body must be taken care of in a delicate way and with more respect that is afforded a living person (Webb 2010:123). The ritual washing is not something that is new to the Muslims as it is part of every day's routine (Venhorst 2013:36-37). In this case, however, it must be performed on a body and not on oneself (Venhorst 2013:36-37). It may also be a complex ritual to perform on a loved one because of the hands-on nature of the ritual (Venhorst 2013:36-37). The context the ritual is in can also add to the nature of the ritual, and this must be taken into account. The personal nature of the believer can also alter the ritual, especially in the case of a convert into Islam (Venhorst 2013:36-37).

After the *ghusl al-mayyit* is performed, the ritual of *takfin* is performed; in this ritual, the body is shrouded in white fabric (Williams 2017:loc 34481 81%). The choice of fabric has been debated, but it stands that the person should be shrouded in the clothes they would have prayed in (Halevi 2007:95). A woman must be dressed in a long sleeveless dress and head covering before they are shrouded in the fabric (Williams 2017:loc 34481 81%). Williams gives the following procedure for shrouding a person:

> *If at all possible, the corpse's left hand should be laid on its chest and the right hand should rest on top of the left hand, as though praying. The sheets should then be gathered over the corpse, first from the right and then from the left, until all three sheets are firmly gathered around the corpse. The*

sheets should then be tied with ropes, with one above the head and two
tied around the body. A rope should also be tied below the feet.

(2017:loc 34481 81%)

After the washing and shrouding are completed, the deceased is seen to be ready to say the same phrase used in the *Hajj* pilgrimage: "here I am Allah" (Williams 2017:loc 34481 81%). After the cleansing and shrouding, the body is moved to the Mosque where all present says ritual prayers, which is called *Salat al-Janazah* (Williams 2017:loc 34481 81%). Often the body is placed in a coffin before being taken to the Mosque (Webb 2010:123). This is only done when it is required by law, or the cultural tradition is set this way, it is, however, discouraged in most communities (Webb 2010:123). It is seen that the death of one Muslim affects all Muslims, therefore, all present will pray (Williams 2017:loc 34481 81%). They will pray in three lines with the male family members first in line, followed by other men, then children and women (Williams 2017:loc 34481 81%).

Muslims tend not to use coffins; this cannot always be avoided in the West (Webb 2010:123). The grave is dug so that the deceased will face Mecca (Williams 2017:loc 34481 81%). The grave is dug, and the deceased is placed on his or her right-hand side facing Mecca (Williams 2017:loc 34481 81%). Only men can attend the burial according to tradition; however, it is often allowed for women to attend at the gravesite depending on the community (Williams 2017:loc 34481 81%). Historically, women were restricted to keep them from wailing at the grave, a common practice in the culture in early Muslim culture (Halevi 2007:120). While the body is lowered into the grave, the following words are spoken "in the name of Allah and in the faith of the messenger of Allah", then during the burial, the first *surah* is read, or another part of the Qur'an is read (Williams 2017:loc 34481 81%). During the proceeding, it is acceptable to show sorrow at the loss; sobbing and alike is allowed, whereas shrieking wailing and excessive show of grief is not allowed (Williams 2017:loc 34481 81%).

After the body is placed in the grave, wooden slates are placed so that the dirt will not touch the body (Webb 2010:124). The community members then fill the grave; gravel and pebbles are placed on top of the grave (Webb 2010:124). Mourners then place handfuls of dirt on the grave, and a stone marker is set to mark the grave (Williams 2017:loc 34481 81%). The grave is not to be lavishly marked by gravestones and the like; it should be identifiable as a grave so that nobody accidentally steps on the grave (Williams 2017:loc 34481 81%).

It is customary that after the burial, the family gathers and receive other mourners at home (Williams 2017:loc 34481 81%). It is expected that the community will bring food for the next three days (Williams 2017:loc 34481 81%). Food is also present in the Indonesian Muslim ritual of *selamatan*, where a meal is held for the deceased, and prayers are said (Webb 2010:121). The entire period of mourning is forty days long, the period will depend on how observant the family are, and the period can be shorter in some cases; however, the widow is required to mourn for four months and ten days to ensure the widow has time to grieve (Williams 2017:loc 34481 81%). During this period, the widow must not mix with men that can potentially be a husband to her, except in an emergency (Williams 2017:loc 34481 81%). Excessive expression of grief is frowned upon this will include but is not limited to wailing, beating on one's chest and ripping one's clothes (Webb 2010:125). By wailing, it is believed the person is acting against Allah's decision, and it is not permitted (Halevi 2007:120). It is also customary that the community will look in on the family and give condolences (Webb 2010:125).

Islam gives direct instruction on how the dead is to be handled through tradition. It is also observed that emotions must not be excessive; this is also not always the case as culture and traditions in a country may still influence how a person grieves. Care is taken of the departed, and emphasis is placed on this person, and their soul, with good wishes being expressed to the departed and hope for the departed to enter heaven. Emotions are not outrightly banned and are seen as useful, but it is also regulated, so as not to offend and cause harm. The rituals can bring with it the complicated emotion of loss and fear. Washing the departed, in particular, can be challenging as it is an intrusive ritual and is often performed by the family and volunteers.

5.3.2. Account

Accounts can differ depending on multiple elements, including but not limited to culture. The following account is that of a reporter who lost his father. He is British and was on holiday. The account gives an overview of how to cope with death and how the ritual impacts the lives of the adherents of Islam. It also illustrates the emotions that can be present during the ceremonies.

Iqbal rushed home from holiday when he found out his father was ill (Hassain 2014). His father needed surgery on a stomach ulcer but sadly did not make it through the surgery (Hassain 2014). Iqbal was on his way home when he received the news that his father was

ill, and on the journey back home, he received a text from his sister that the funeral may be delayed depending on the time the hospital will release the body (Hassain 2014). This shocked him, and he went cold (Hassain 2014). His sister thought that his mother had already called him to give the news (Hassain 2014). He kept his emotions down until, at one point, on a train platform, it came out, and he cried (Hassain 2014). The dread he had felt at getting the first email and the sad news that his father passed away was just too much (Hassain 2014).

When he got to his mom's house, he opened the door finding all his siblings there. This is not something that happens often, and the tears became streams (Hassain 2014). They sobbed like he had last did when he was a child (Hassain 2014). His mother was at the Mosque taking part in her four-day mourning rituals (Hassain 2014). When she returned, her normal stoic emotions swept away as she hugged her children and deep-rooted lamentation followed, they hugged and cried together (Hassain 2014).

Muslim burials are fast and usually take place within twenty-four hours; in this case, it was two days. The two days Iqbal remembers in a blur (Hassain 2014). The first step was going to the Mosque. Here he burst into tears again when he noticed the folding chair his father used when he could no longer kneel on the carpet, he was also touched by all the companionship from well-wishers that came to pray for his father (Hassain 2014). Men and woman in different sections of the Mosque all paid their respect with the blessing "it is in God's will" and ending in an embrace (Hassain 2014). People from all over came (Hassain 2014). People he has not seen in many years, the one being a man he had once known in school, now helping with the hearse and the washing of his father's body (Hassain 2014).

Mourners went into one of the prayer rooms where they used date pits to count the prayers said for his father's soul to help him on his journey to heaven (Hassain 2014). At first, he felt like he would not remember the prayer, but it came back to him. After the prayer, people gave their condolences and how they remembered his father; from his work when he was young, to remembering him from the Mosque where he was one of the first to arrive and last to leave (Hassain 2014).

Earlier that day, he also found himself being guided to a room with a metal table and sink and washing facilities (Hassain 2014). To his shock, he realised this is where the body is to be ritually cleansed and clothed (Hassain 2014). He was just accepting that his father had died (Hassain 2014). He was not prepared to see his father in this state (Hassain 2014). The coffin was next to the table, and they waited for the chief Iman to come and say the

prayers (Hassain 2014). His brother showed up being tipped off that he was in the room and shoved him out and took over the roll (Hassain 2014). In the evening, his father's body was taken to the prayer room so that they could pay their last respect; the coffin had a panel of glass over his face (Hassain 2014). He looked at his father for the last time. He faced Mecca and looked at peace, it was his father, but it felt like someone resembling him (Hassain 2014). They had their final prayers, and a circle was formed around the coffin, and last respects were given (Hassain 2014). It had become late, and the cemetery had already closed, this was not a problem for the family as their father was able to spend one more night in the Mosque he loved (Hassain 2014).

The next day a group of male mourners went in a position to the cemetery set in a beautiful park with a dedicated Muslim section (Hassain 2014). The men poetically circled the coffin, heads bowed and lowered the coffin into the grave as last rights and prayers were said (Hassain 2014). The three sons first throw the dirt on the coffin, and the rest was filled in by the mourners, as they patted down the earth, a blossoming plant was planted in the middle of the grave (Hassain 2014). Tears and other displays of sadness are forbidden at the grave, so they sent prayers up, helping the soul on its very last journey (Hassain 2014). They filed away, not looking back as it is considered a bad sign (Hassain 2014).

Over the next four days, more time was spent at the Mosque in prayer and the pile of counting seeds grow ever bigger; meals were provided over lunch (Hassain 2014). On the last day, a feast was prepared and shared, thanking everyone for coming and marking the end of the funeral rituals (Hassain 2014).

Iqbal reflects that every child fears the death of their parents and that nothing can prepare them for it; however, the community that they had around them gave them strength beyond measures (Hassain 2014). One of the most emotional moments for him was when the neighbour recounted seeing his father walking but struggling in his old age, waiting for a passer-by to give him a lift to the Mosque, he would then give him a lift on countless times – (a non-Muslim) showing his father this kindness (Hassain 2014). When thanking the neighbour, he said it was indeed nothing and that his father was a good man (Hassain 2014).

In Islam, it is the practice not to show excessive emotion; in this case, it was not publicly shown; however, grief and sadness are still clearly prevalent. The aim is to commit the body back to God by the purification rituals and burial and to practice mourning. Losing a loved one is never easy; in this case, it was a parent, and the siblings all came together, creating unity and a shared experience within the family unit. It is also observed that it is the

community that helps with the rituals, and the comradery of the community may help the family with the difficult emotions that loss brings.

5.4. Chapter conclusion

A big part of death is emotion left behind for the family to deal and cope with. The emotions can be complicated, from the joy that the person is no longer suffering to sadness and despair at the loss of life. All the religion can offer is to comfort the grieving and to honour the departed. The emotions that can be present is trans-religious, with each religion adapting to the context and giving answers to the emotion in their way.

This chapter aimed to look at the rituals and observe the emotions that can be in play during the death of a loved one in the respective religions. The emotions that are presented here are only a glimpse of the emotions that can be felt in the rituals at an individual level. The emotions that can be felt is complicated by social standing, culture and personal relationships. In this dissertation, the extreme and overtly complicated emotions are not listed as the aim is only to show that emotions are present and not to analyse each emotion for its origin and interpretation.

In the next chapter, the emotions will be analysed for their personal, interpersonal, and societal value and compared between the religions, keeping in mind that religious emotions are linked to all three levels. The interpretation of the religion of the ritual can also influence the emotion of the individual and the group.

Chapter 6. Interpreting emotion as observed.

At this point, the emotions that were observed in the previous three chapters will be interpreted. The interpretations will be made according to the definitions given in the second chapter. They will be further elaborated on for their value in religious studies and the interpretation of religious emotions. First, the emotions will be identified and described. Then a comparative analysis of the emotions in the context of each ritual group will be provided. Finally, the emotions will be described in a comparative analysis under each emotion identified.

Under the heading: 6.2 Interpreting Rituals, each of the three ritual groups will be discussed for their emotional value. Each emotion will be elaborated on and interpreted. Doing so allows the research to show the emotions present in the religions discussed; this will enable the research to be understood in a multi-religious context. In the final chapter, this dissertation will conclude with all the data being interpreted for its value in the multidisciplinary interpretation of religious emotion.

All the information must be seen in the light of the emotions observed in the previous chapters, although this is limiting, it lays a foundation for further investigation of more complex emotions and different individual- and group emotions. For this dissertation, then, it is imperative to understand the emotions as uncomplicated and, in many cases, personal. Emotion, as has been stated in Chapter Two, is difficult to study because of the personal interpretation of each situation; thus, the group affirming the emotion is essential. Furthermore, it is important to look at the family characteristic of emotion in ritual. The definition Grimes provides comes to mind in particular, "entering them with a non-ordinary attitude or in a special state of mind, for example, contemplatively or in trance" (Grimes 2014:193-194). By keeping this definition in mind, any emotional state that happens in religion and particularly in ritual can be studied as phenomena.

The aim is to integrate emotion as a conversation point in the interreligious debate. Emotion is only a starting point and, as discussed in Chapter Two, is not to be seen as defining religion but is only part of the elaborate makeup of religion. Further research will need to be performed to indicate the value of emotion in religions fully. By integrating emotions into the understanding of religions with a multidisciplinary view, the context of religious communities is enhanced, and a greater understanding of religion may be achieved.

6.1. Naming and describing emotions

In this section, the emotions will be described as they are understood for their personal, interpersonal, and group value; in this section, all the identified emotions will be discussed. The emotions will be described for their value to the person or persons experiencing them and how these emotions have been interpreted. It is important to remember that these emotions may happen in multiple fields of social understanding, namely, personal, interpersonal, and group emotions. However, it is necessary to understand that there are seldom emotions discussed at the interpersonal and group level. Emotions are judged introspectively by the person. Emotion may take on a narrative form within discussions. By doing this, the person will judge if an emotion is valid or not. It does not rule out an open discussion of emotions. This section is the key to interpreting the emotions in each religious ritual for the purpose of this dissertation. Not all the emotions are addressed in each section of rituals in the small sample size of this study, but they may still appear in rituals or personal accounts outside the scope of the study. The aim is to observe the emotions, describe them, and interpret their religious, emotional value. These emotions are also not limited to this understanding, the emotions may be present elsewhere, but in this case, it is essential to note the religious connection to the emotions. The religious and emotional value that this study contributes to the field can be further expanded on, and more in-depth studies will add to the commonality of emotions in religion and how they impact the adherent in different ways. Emotions in religion may originate from emotions in everyday life, but it may bring it to a ritual and symbolic focus relating the emotions to an alternate ordering and can adjust the motivation of the group (Riis & Woodhead 2010:92).

6.1.2. Belonging

A feeling of belonging is closely affiliated with love and community. The feeling of belonging can influence a person's identity (Smith & Mackie 2016:412). Even though belonging is part of identity, both can stand alone. The emotion of belonging, in this study, have been formed by the parent or new adherent. It has been named, and the concept was taken to the group who agreed to create the feeling of belonging and include this into the new reality of the person (it should be noted that this happens in the moment and is not always a conversation but a perception) (Feldman Barrett 2018:134). When a person belongs to a group, they interpret group emotions and start to assimilate these emotions. The person will start to

incorporate the group into their self-identity, and relation to the group would be on that basis. The need to belong to a group may have developed for survival and reproductive success (Fisher & Manstead 2016:424). Today, we are still socially orientated, but the field has changed; life has become more complex and requires more knowledge of norms, sensitivities, and a need to regulate one's emotion (Fisher & Manstead 2016:424). This regulation and sensitivities can be observed in the group, and the group may change the way the person reacts by being a place to verify the emotion that is felt. With the group standing for emotional regimes, the person may use the group to navigate their life better. By belonging to the new group, in this case, religion, the person's identity changed because they have a new way of experiencing themself, others, society, and the world (Riis & Woodhead 2010:10). By actively engaging in the new group, the person changes his/her emotional life to fit within the group (Riis & Woodhead 2010:10).

Belonging to a group entails a complex set of emotions. Acceptances into the group may be rewarding but come at the cost of conforming to the group. Should the person not conform to the group, a threat of exclusion will maintain the social structure. The feeling of belonging can occur at the interpersonal level, a social level and the personal level. This complicates the feeling as it can come from any level within the religious group. If the group does not give a feeling of belonging, the person will look to interpersonal relationships, and if it is not found, the feeling will be evaluated on a personal level. It can be a complex emotion to understand if the group emulates a feeling of belonging. The person may feel the emotion on all three levels, but complicated relationships can alter the feeling of the individual and, in turn, cause a personal level of emotion to be re-evaluated. In the cases set out in this dissertation, the aim was a clear feeling of belonging at all three levels. The feeling of belonging, as set out by these cases, was successful.

It is important to note that not only do the believers feel a belonging to the religious group, but they also feel belonging to their deity. In turn, when the feeling of belonging is rejected, it may also affect their stance towards their deity. They may also retain the relationship to the deity but reject the group, causing complex emotions to form and a new emotional regime to form or to be looked for. The emotional relationship towards a deity may be further explored in future-research with a specific focus on the social aspect of the emotions involved.

6.1.3. Love

Love is mentioned as one of the most prevalent emotions within the current study. The concept of love has been a source of great interest over millennia (Fredrickson 2016:847). Artists have depicted love in poetry, books, paintings, songs, and movies, yet love is not fully understood in academia (Fredrickson 2016:847; Riis & Woodhead 2010:131). In psychology, two schools have developed to understand love: developmental science and relationship science. In developmental science, when love is examined between infants and caregivers, it is done under developmental science (Fredrickson 2016:847). The concept of developmental science can be identified under birth rituals and coming-of-age rituals. Love can become the bond that separates believers from non-believers (Riis & Woodhead 2010:111). Relationship science has explored romantic love (Fredrickson 2016:847). The concept of relationship science is more prevalent under the coming-of-age rituals, especially regarding marriage. Love can be interpreted in many ways, making defining love as difficult as defining religion. Love can be understood as an umbrella term, and when used, can point to a specific concept within love or every part thereof (Fredrickson 2016:847). Love is also, as with all emotions, an instance that is created in the brain, a set of circumstances that equates to a biological reaction process in the brain (Feldman Barrett 2018:30-31). These parts include but are not limited to desire, connection, powerful bonds, intimacy, commitment, loyalty, and faithfulness (Fredrickson 2016:847). Love can act to secure the innermost social bonds between people and signals trust (Fredrickson 2016:847). Even with all these functions, love is still an emotion. It "infuses both the mind and body for a moment, and then dissipates" (Fredrickson 2016:847). Looking at love in marriage is looking at how the love experience (temporary one instance) changes into a loving relationship (more permanent repetitive instances over time), where the former is the first impulse of the love emotion and the latter is the social bond that is solidified by the loving emotion (Fredrickson 2016:847). Love is a personal feeling that transcends to the level of interpersonal feelings and is dependent on the context of the person(s). Love can also be perceived as low energy emotions or a high energy emotion depending on preception (Fredrickson 2016:847). Love is a forward movement emotion meaning it can be interpreted as a motivation emotion, causing the person to act (Riis & Woodhead 2010: 215). Love can also be understood as multi-emotional, meaning that multiple emotions take place simultaneously to form one overarching emotion (Fredrickson 2016:847). Because multiple emotional processes take place during the emotion of love, it can refer to different types of love. It would not be difficult to assume that love for a friend differs from a spouse's love; the two types of love are distinct

yet, still called love. Looking at the work of Fredrickson, eight additional positive emotions can be identified and the appraisal patterns that go with them:

> *In the early stages of a relationship, tied up with your initial attraction, you're deeply interested in anything and everything this new person says and does. You share amusements and laugh together, often as a result of the awkwardness of coming together for the first time. As your relationship builds and perhaps surpasses your expectations, it brings great joy. You begin to share your hopes and dreams for your future together. As the relationship becomes more solid, you sink back into the cozy serenity [contentment] that comes with the security of mutual love. You're grateful for the joys your beloved brings into your life, as proud of their achievements as you are of your own, inspired by their good qualities, and perhaps in awe of the forces of the universe that brought you two together.*

> *(Fredrickson 2009:48)*

Different types of relationship love have been studied over the years. These include but are not limited to "companionate, romantic, compassion and attachment" (Fredrickson 2016:847). All the types of love mentioned above see the relationship as "preserved responsiveness to the self" in other words, the person preserves being cared for, for that person's own sake (Fredrickson 2016:847). The perceived responsiveness to the self can also be beneficial to the emotional regimes of social interaction; this will lead the person to understand love and other emotions that they encounter by the response they receive from their partner-in-love. It should be noted that although this mutual love relationship is often seen in long-term relationships, it may also be encountered on a one-time basis, often referred to as an initial "click" or "chemistry" (Fredrickson 2016:847).

Love can be interpreted as the binding emotion that is strongly linked to inclusion and belonging. Love as an emotion brings comfort and safety; in Dutch, they have a word *gezellig* used to express warmth, close friend, delight, comfort, and well-being (Feldman Barrett 2018:104). The feeling can express an internal emotion or an external influence that causes internal feelings. In this case, the social feeling of inclusion can make the participants feel loved and accepted. Love can be interpreted as an umbrella term blanketing: connection, bonding, intimacy, commitment, loyalty, and faithfulness. However, love is still an emotion that comes in and passes like other emotions (Fredrickson 2016:847). Love must be considered in the society and culture where the religion finds itself and interpreted

accordingly (Riis & Woodhead 2010:215). Love can then be seen to be a pleasant momentary experience of connection with a person(s) in their community (Fredrickson 2016:848). If love is only seen this way, it would be limiting, for this reason, love is seen as a blanket term, and the other elements of love can be products of the fleeting state of love (Fredrickson 2016:848). Love is evolutionarily built to enable positive social behaviour and strengthen social connection, bond, intimacy, desire, and commitment (Fredrickson 2016:848). When a person feels loved, they feel they do not have to carry all the emotional load alone (Feldman Barrett 2018:70). The load is seen as an energy that the brain needs to use to act on and in a situation by interacting with a loved one. The body energy required is less, and energy may even be gained by the interaction (Feldman Barrett 2018:67). Love is also visible where the connection, bond, intimacy, desire, and commitment all affect the interpretation of love; in essence, it is a loop.

Love in a broad term can be seen in most of the rituals as presented. Love can create strong bonds and adds to the collective feeling of belonging and acceptance. Love can also create pain where the connection is broken, and the same levels that it created in bonding can translate to the feeling of rejection. Love in the ritual can be viewed in two-way romantic and relationship love. This indicates that the participants may feel romantic love towards a spouse or partner but also love towards children, family, and friends. Above this, love can also be fostered for their religion and God. As well as having a feeling of being loved and accepted by God. How love was observed will be indicated in heading 6.2 interpreting rituals.

6.1.4. Joy and Celebration

Joy is often found in celebration. Joy can be interpreted as an internal state (Lewis 2016:272). Smiling is often seen as a sign of joy and has been studied this way. As a result, joy and smiling are often associated and studied in its link to social interactions (Lewis 2016:272). Joy is also grouped with positive emotions, and as such, it is thought to have the capability to broaden thought and actions (Kubzansky & Winning 2016:613). Joy can also act as a bonding mechanism by association; when a person feels joy, they associate the feeling with the situation and people. Large gatherings could create collective joy (Riis & Woodhead 2010:33). Emotions are situationally based, meaning that similar situations may cause similar emotions or emotion sets (Feldman Barrett 2018:37). These emotions can function in joy, where joy is experienced as a collective emotion. The collective joy can be seen in the rituals discussed, especially birth, initiation, and wedding rituals. Joy can also

amplify, according to Durkheim, when leaping from one mind to the next; this explained the overwhelming joy feeling in the rituals that are felt by the participants and the guests (Durkheim 2016:400). Joy is often an obscure emotion as it is not always the aim of the ritual to bring joy, but as a result of the ritual, joy is felt. Joy as an instance of emotions may be linked to the liminal phases described in Chapter Two, where the person now exits the phase and re-joins the group in a new or altered role.

6.1.5. Anxiety and fear

Anxiety is the unease of a potentially harmful outcome of a situation that is uncertain or unpredictable (Lake & LaBar 2011:1; Feldman Barrett 2018:2). Anxiety can be interpreted as a negative emotion closely related to fear (LaBar 2016:751). Anxiety is part of the system of emotions that enable the person to act faster, being specifically useful for mental preparation. Anxiety is the body's reaction to manage the body energy budget this process happens extremely fast in the brain, determining the best response (it should be noted that this response, albeit fast in the brain, can have prolonged effects on the body where a prolonged state of anxiety is experienced) (Feldman Barrett 2018:125). Anxiety prepares the person for something yet to happen, meaning it is future-orientated. This relates to the fact that emotions can be caused by the context of a situation creating an instance of emotion (Feldman Barrett 2018:30). When coping mechanisms fail, and fear remains, unresolved fear can become anxiety (LaBar 2016:751). Anxiety is not always related to fear and is a complex set of cognitive processes. Fear and anxiety are unique but related, and it is not always clear where one ends, and the other begins; both emotions are strongly linked to context defensive motivation (LaBar 2016:751). Defence motivation can entail any reaction to a preserved threat.

It should be noted that the mechanism by which fear and anxiety works is complex and is not yet fully understood. Anxiety is used as an umbrella term for many disorders (LaBar 2016:751). In this dissertation, the anxiety can be manifold, meaning it has different origins, and everyone will experience the anxiety in a different way depending on the context of defence motivation. The process of evaluating the anxiety happens internally; it is the same mechanism that functions to address physical threat (LaBar 2016:751). Anxiety can cause the commonly known fight, flight, or freeze response (LaBar 2016:751) Feldman Barrett 2018:171). During this process, fear enables the person to react quickly and respond to the threat by analysing the context. Anxiety does the same, however, the threat is predicted,

and not all the resources are released (LaBar 2016:751). The person's brain will release the potential energy to act, there may be an increased heart rate, changes in blood pressure can be observed (Feldman Barrett 2018:70). As indicated in Chapter two, anxiety and curiosity can be a reaction to the holy, as indicated by Otto (1917). It is therefore not unrealistic to encounter these feelings when looking at emotions and religion as present in rituals.

Tension and relief are seen in the participants. Here the research will interpret tension as related to stress. Tension by its definition, namely mental or emotional strain, relates to stress and can be used interchangeably. It is a force that can lead to a breaking point. Stress and emotion can impact the body, brain, and mind and is relational to the social environment in which it is embedded (Ganzel, Rarick & Morris 2016:707). Practically, the focus is on tension or stress that the person experiences concerning the ritual or as the indirect effect caused by the ritual. It is essential to note that stress is an embodied process and is part of the body's physiology (Ganzel, Rarick & Morris 2016:707). As a physiological process, it can change throughout the lifespan of a person (Ganzel, Rarick & Morris 2016:707). Stress is not just a single origin phenomenon (Ganzel, Rarick & Morris 2016:707). When studying the concept of stress, the researcher needs to consider the context and the social impact on the individual, as stress is compounded, meaning layers of stressors impact the person (Ganzel, Rarick & Morris 2016:707).

Looking at the rituals in a multidisciplinary way, can enable the researcher to receive a fuller scope of information. Stress, anxiety, and fear in the ritual observed can be caused by the family, friends, and the community. The day's stress seems to be resolved, and a feeling of relief is achieved when the ceremony is done. The stress and relief can be explained by interpreting being in the liminal phase and exiting that position. The feelings of anxiety, fear and stress can also be resolved by taking the emotions to the appropriate level, first interpersonal, then socially to the group. In doing this, the feelings can usually be interpreted, and they will dispense, or they may be affirmed and justified, causing the response to be heightened and appropriate action to be taken.

6.1.6. Annoyance
Annoyance can be interpreted as a low-intensity emotion; however, it is strongly linked to anger (Harmon-Jones & Harmon-Jones 2016:774). Annoyance can be interpreted as instance-related (Feldman Barrett 2018:110). This means that over time the person

develops the concept of the annoyed emotions and relates this feeling to diverse situations (Feldman Barrett 2018:110). By constructing the emotion to the situation, the person will develop multiple interpretations of body responses and categorise it as annoyed (Feldman Barrett 2018:110). Annoyance as a low-intensity emotion came up in the accounts where children did not want to do the ritual or the task to complete the ritual. Both the parents and the child may feel annoyed as the behaviour is outside the norm of the social interaction (Riis & Woodhead 2010:110). In the research, annoyance has not held a prominent place ad is only indicated in coming-of-age ceremonies. It is also related to not understanding. This is, however, not the only point where annoyance can be present, and it is important to note that the emotions a natural reaction and can take place in any one of the rituals presented in this study.

Anger is a negative emotion. As is the case with love, anger is vastly complicated and can incorporate many emotions. In this case, it is an annoyance. Full intensity anger-related emotions can be devastating and can have long-lasting effects on the person and the people around him/her; its effect can be seen at any level, personal, interpersonal, and socially, in the group (Harmon-Jones & Harmon-Jones 2016:774). Anger is viewed as a survival emotion, meaning it has the capability to help a person in dangerous situations; anger is often seen with aggressive behaviour and violence (Harmon-Jones & Harmon-Jones 2016:774). However, people choose how to act, and because of the negative ramifications that can come with anger, it is advised to regulate anger (Harmon-Jones & Harmon-Jones 2016:774). Annoyance is the lower intensity part of anger but does not necessarily come with the adverse outcomes that anger may bring. Anger itself has been understood as unfavourable and leads to withdrawal behaviour. This is not always the case as a forward action can be observed in anger, just like this anger may help a person interpret their world. Annoyance can be viewed as low-intensity anger. In this, the person who is feeling annoyed is not yet angry, but their emotions are telling them that something is not right, and they should be getting ready to act.

6.1.7. Oppression, exclusion, and rejection

Oppression and exclusion have been placed together; although they are different emotions and will be treated that way, they share similar traits. Oppression and exclusion are negative emotions and are often caused by the social level of origin, especially when talking about religious emotion (Fisher & Manstead 2016:424). Emotions can be used to create social

distance between people be it, individuals or groups. Both oppression and exclusion fulfil these criteria. The aim would be by causing the emotion that would make the person feel inferior or even worthless. This can, in turn, make the other person feel that they are in a better social position or have more power (Fisher & Manstead 2016:424). Being excluded or oppressed can have similar emotions linked to them, and the person will often reflect the pain they are experiencing as physical pain using words like "my heart was broken" and "I feel hurt" (Eisenberger 2016:440). The emotional state is caused by social isolation and the person not feeling part of the group. In any of the rituals, exclusion from the group may be understood as a negative emotion that can potentially happen. This can be linked back to anxiety, fear and sadness. Oppression was observed in the veiling of woman as an interpretation of the *hijab*. This will be further discussed in subheading 6.2.2 Coming-of-age.

Rejection is closely related to exclusion; however, the person may feel excluded from a situation or practice but not rejected, or the exclusion can cause the feeling of rejection. The threat of rejection and exclusion may also serve to maintain the group's order (Riis & Woodhead 2010:71). Rejection is toxic to the body's energy budget, meaning that the person will not want to feel rejected and will avoid the feeling (Feldman Barrett 2018:177).

6.1.8. Nostalgia

The definition of nostalgia, for the purpose of this dissertation, is the remembrance of an emotion. The person will remember the emotion they have experienced as a result of the ritual that they participated in. Nostalgia does not leave a long-lasting effect as is the case when the first rituals take place (Riis & Woodhead 2010:92). This does not, however, define the emotional effect that nostalgia has. Nostalgia creates a longing for a past situation or experience (Johnson-Laird & Oatley 2016:82). This is a normal process that the brain uses to navigate the world. Feldman Barrett describes the process as follows:

> *In every waking moment, your brain uses past experience, organized as concepts, to guide your actions and give your sensations meaning. When the concepts involved are emotion concepts, your brain constructs instances of emotion.*
>
> *(Feldman Barrett 2018:30)*

These instances of emotions are important to this study as it shows how the emotion may influence the thinking and processing of the world around us, and more specifically how

emotions change the perception that is placed on a religious ritual. Nostalgia can also be the basis of how ritual binds a community. By being present at someone else's ritual, one's memories of undergoing the ritual can be reaffirmed. Therefore, the bond will be strengthened.

6.1.9. Grief and sadness

Grief is appropriate in most cultures when someone dies, it is then not difficult to place grief in this study as it fits into death rituals (Feldman Barrett 2018:219). Grief is not an emotion that promotes action, it tends to leave a person in a state of inaction (Scarantino 2016:3). This will explain the mourning periods as set out in Judaism and Islam, as discussed earlier in this dissertation. Grief can also be described as a shared emotion, meaning it is an emotion that can be felt in the group and not just individually (Riis & Woodhead 2010:26). A good example would be the prayers said at the Mosque for the dead where the community grieves the loss, as seen earlier in this dissertation. Grief is complex and comprises multiple emotions; the emotions may also not correspond to the sad nature of loss. The person may feel angry, anxious, rejected, depressed, may laugh, and may cry. The expression of grief is situational. Grief at a personal level is more complex than in the group context.

Sadness is related to grief and is often grouped together. The emotions may be interchangeable in some people's interpretation (Riis & Woodhead 2010:79). They happen concurrently; however, a person can feel each emotion separately depending on context. Sadness is the same as grief; it does not motivate action (Scarantino 2016:3). It should be noted that the two are not always mutually exclusive, as one can be sad without grieving. It is also possible to grief and experience other emotions than just sadness. It may leave the person(s) feeling disorientated in their emotional wellbeing.

6.1.10. Comfort

Comfort is one of the first emotions to be identified in babies. They can distinguish between comfort and discomfort, pleasure and pain (Kent, Kringelbach & Kringelbach 2016:146). Comfort can be understood as both a primary and secondary emotion. This implies that comfort may present on its own or as part of other emotions. In this dissertation, comfort is seen as related to other emotions, like the feeling of belonging and love. Some interpretations of comfort may be difficult to articulate; being comfortable with friends can be accurately described by the Dutch word, *gezellig*. It may also mean togetherness. (Feldman

Barrett 2018:37/105). In religious emotion, comfort can be found in solidarity, building on a communal identity (Riis & Woodhead 2010:61). Considering its various interpretations, comfort can be displayed in multiple ways; every way listed is possible in religions. In this study comfort is most prevalent in solidarity.

6.1.11. Summary and final remarks on the emotions

The emotions mentioned above are some of the emotions that can be present in religious rituals. It is by no means all the emotions present in the rituals. In this study and according to the information in Chapters Three, Four and Five, these were the emotions identified. These emotions give an overview of the importance of emotion in religion, but it should not be limited to only these emotions.

As we have seen in Chapter Two, it is challenging to define emotion, but it is still more challenging to study emotions, as the study of emotions is language-based. The implication being that language is used to explain emotions or name them, the problem is that emotion terms are often used interchangeably. Feldman Barrett found in her studies that people struggle to distinguish between anxiety and depression, even though both emotions present ultimately differently; this is a language problem (Feldman Barrett 2018:2). In this study, the emotions are then measured as they present in the above section and are interpreted in this way.

6.2. Interpreting rituals

The individual emotions must then be interpreted with the social norm and the interpersonal level to see if validation of the emotion has taken place. In many cases, the personal emotions do not correlate with the expected emotions at the social level. The next step is for the person to look at the interpersonal level and seek validation of the emotion. By looking at the personal, interpersonal, and social aspects of the emotion, brings up the question of liminal phases. In rituals, only by the ultimate reintroduction into the social element are the emotions of the liminal phase validated. This can also introduce anxiety, fear, and stress, should the person not experience the expected emotions.

Emotions can be complicated, and they may influence each other. It is often observed that positive emotions build on each other and negative emotions build on each other. This may be the case, but positive and negative emotions also coincide. Emotions can then not be

interpreted as just negative or positive; however, the classification may help express emotions. It is also not as easy as suggesting that positive emotion can cancel out negative emotion. A host of contextual, social, and biological factors, to name a few, may alter the emotions. It is important to remember that although the emotions are listed separately, they may coincide with each other, and they may happen at the same time. This means that emotions can be compounding, adding on each other and happening at the same time.

6.2.1. Birth rituals

Birth rituals in this dissertation are rituals that happen shortly after birth, although birth rituals before birth do exist and are important, it is not discussed in this dissertation, and the focus is on the new life brought into the world as well as into the religions. The observed emotions are of uncomplicated nature, meaning the child is wanted and born into a family as set out by the respective religions. This does not seek to demean other births, but the aim here is to look at the emotion presented as the norm, accounting for regional variation.

Baptism was chosen to represent birth rituals in Christianity. In this dissertation, it was chosen to look at uncomplicated birth rituals; this means the child is wanted and exists within a family unit. In this section, both infant- and adult baptism will be discussed for their emotional value. The choice was made to combine the two baptisms as the emotions are similar, and by joining the two in this chapter, a fuller set of emotions can be described. When reading this, it is essential to remember that infant baptism is seen as one of the first rituals to be performed in Christianity. In this dissertation, adult baptism is seen as a middle life phase ritual. The aim is to show that throughout life, religious emotions are present. Baptism, as previously stated, can lead to conflicting feelings; these would be to feel welcomed into a community, comradery, joy, and love, amongst others. However, the opposite may be true: a believer can feel rejected by a group if they are not baptised in the same way as the group. It brings us back to the social acceptance and validation of emotions. Through the rituals, the social validation takes place by the Christian community, enabling the emotions to set in the minds of the adherents. This may cause someone who is baptised differently to be labelled as incorrect, as it does not correspond with the initial emotional, social, and religious regime.

Judaism views birth as a joyous event and the fulfilment of the first *mitzvah* to be fruitful and multiply (Eisenberg 2004:4). Joy is an integral part of the celebration of life, and a new life must be celebrated. In this section, male circumcision will be discussed as well as the

naming of girls in Judaism. Both these rituals have emotions linked to them, and each emotion will be given below. The emotions are, as with Christianity, linked to the religion's social structure and find their validation there. Similarly, an interpersonal level of emotion may also be present. Should the rituals not occur, and the child grows up without the rituals, they may feel shunned by the group or not feel an attachment to the group if this knowledge is known.

Islam has a few rituals linked to the birth of a child. In this section, the following rituals will be examined for their emotional value: *adhan, tahneek, taweez,* seventh-day rituals and male circumcision. As with adult baptism in Christianity, so too will adult male circumcision be discussed under this heading and not at coming-of-age. The choice was made to keep the similar rituals close together and evaluate their emotions together. Each emotion will be given in its context towards the religion and interpreted. The emotions present follow the same level of interpretation as Christianity and Judaism in this dissertation and find its validation in the social group of the religion.

As with the rest of the dissertation, context and regional variation must be considered. This dissertation aims not to fully interpret all emotions present in the rituals chosen but rather the experience for the need to further study the value that emotions bring to the rituals and the religions.

6.2.1.1. Belonging

The first emotion that is associated with birth rituals is belonging, being part of the religion. Belonging is intricately linked to initiation, meaning that an action is needed to introduce the person into the religion. Each of the religions has its rituals that welcome the new child into the faith. This will therefore start the feeling of belonging to the religions. In birth rituals, this is seen as an act performed by the parents. By performing the act, it can bring the parents comfort to know the child belongs to the religious group and deity (if present in the religion) as they (the parents) also belong. Later, in initiation rituals, it is the person who decides for themselves. The emotions felt is often that of the parents, and the child does not necessarily remember.

In infant baptism, this inclusion is by way of the parents, while in adult baptism, it is inclusion by choice. Inclusion can also be described as belonging to the religion or being categorised as Christian. To achieve this reality, the person needs the group's ritual to acknowledge that the inclusivity is authentic and authoritative. The baptised person, be it infant or adult, is now

part of the group; this will change their identity, and they will now identify with the group (Smith & Mackie 2016:412). In adult baptism, the person chooses willingly to form part of the group, still altering their identity. If trauma and stress sets in due to the group action, the person will reflect on their choice and can choose not to identify with the group, this, however, is still traumatic. Belonging to the social group of Christians (uncomplicated) gives the person freedom to live out their religion with like-minded individuals receiving emotional verification through the social regime and enhancing the emotional value through collective rituals.

In Judaism, the male child is brought into the covenant by circumcision. After the *brit milah,* the child is seen as part of the religion and belonging to the group. The ritual is generally held on the eighth day of the boy's life, even if this happens on a Sabbath, which emphasises its importance. The feeling of belonging is thus instilled in the boy from an early age. This enabled the child to grow up in the group with full access to the collective group knowledge and emotional regimes. It is also observed that this is a practice that is taken seriously even if the parents are not active participants in the faith. The family also actively participates in the ritual, symbolising the importance of family and belonging to the family. After the circumcision, the boy is named before everyone present. This can add to his identity and make belonging to the group linked to his identity. A *brit banot* may be held to welcome a girl into the religion and the covenant. Naming may also take place during this ceremony. The reality of the child is altered, and they now have a new identity. Socially, the child can grow up in the group and will then conform to the group. If the child does not conform to the group later in life, an identity crisis may occur.

The first words a Muslim child hears is that of its father whispering a call to prayer; this is so that the first thing the child hears is the name of Allah. In this, the child is introduced to the faith. The juxtaposition is that the child becomes part of the religion, and the ritual is performed in private. Prayer unifies all Muslims, meaning that in this first action, the child is part of the religion. On the seventh day, many rituals can occur, including the shaving of the infant's head. This shows that the child is a servant of Allah, again emphasising the emotion of belonging to the group. A boy may be circumcised after the seventh day from birth but before puberty. Male circumcision is seen as an initiation into the Muslim faith, becoming part of the community and is seen as a sign of devotion and belonging to Allah. The feeling of belonging is handed down to the child through the rituals. The child is educated from the first word that they hear, and they are part of the Islamic religion. They have access to the

religious group and its social-emotional regimes and structures. Here the child will learn what is acceptable behaviour.

Acceptance is the incorporation into the social group, as a method before the feeling of belonging is related to the person's identity. Starting at a young age, the self and another relationship are cemented early on. Nevertheless, if the group rejects the person or the person feels their emotion are unjustly violated, trauma and stress set in, and their identity can suffer a crisis.

Emotions can now, after the rituals, be judged according to the group for its validity, making it a reality and viable emotion. Linking this back to the definition of religion, it is now a non-falsifiable reality. The children that are welcomed into the religions will automatically have access to the religious group's social-emotional regimes by belonging.

6.2.1.2. Love

This dissertation looked at uncomplicated rituals expressing that children are loved when they are born. Love is also transferable to the group, and a child in each religion will feel loved for being part of the group. Belonging is linked to love in that a person that feels they belong will also feel loved.

Love is also included in the baptism ritual from the biblical text in Mark 1:9-11, where God says He loves Jesus. This is often echoed in the ritual, although it is not explicitly said that the feeling of love is mentioned as an emotion that is felt in both infant and adult baptism. Interpreting love as listed under the heading "love", considers the love that is felt as strengthening the social bonds of the group. In the case of infant baptism, the bond is started before the person know what is going on, and the person is just naturally part of the group. The question in infant baptism is: does the baby feel loved? Yes! From a developmental science perspective, the baby can feel loved when they perceive the emotions on the parent's face (Fredrickson 2016:847).

When focusing on love in a positive light, the emotion is a bonding emotion. Love broadens the mind of the adherent in particularly where the self-other overlap. In this case, the self is the baptised person, and the other is the congregation community that the person is welcomed into.

Baptism uses water as an essential element in the ritual. Water can also represent emotions of purity or being clean (Garr 2015:84). Being pure is vital for this ritual as it is also seen in

the gown that should be white. The emotion of feeling pure can be interpreted in two ways, either positive or neutral. Understanding that the emotion of purity is subjective, to say the least, it is socially influenced in that the group perceives the emotion.

In Judaism, during the *brit milah,* the family is present during the ceremony, and they play a part in the ceremony. The mother and father present the child, and in many cases, the grandfather holds the child when the circumcision takes place; this is done in love and affection. Therefore, this Jewish ritual's love and affection will bring comfort to the baby within this process.

Love in Islam is seen as the child is being welcomed into the religion. The parents feel the need to introduce the child into the faith. A loved one may also introduce something sweet to the child and, in this action, the hope is that something good would be transferred to the child. They indicate well wishes and love for the child. When a person feels safe, feeling loved is not far away, and in the protection of the *taweez* ritual, it is observed. The love and protection that is whished for the child are therefore shown.

On the other hand, rejection can cause disillusionment and disappointment; this happens when a person is hurt in the social community. After something wrong or harmful happens, it can also be attributed to the ritual causing disillusionment. In this case, the person may feel the ritual was unsuccessful, as is demonstrated by Beaton's work (2019:5-6), discussed in Chapter Two of this dissertation. Similarly, when a person no longer feels loved, they may feel rejected and heartbroken. A physical pain reference is made to indicate the level of impact this may have on the person.

Love is a complicated emotion in this sense that the love emotion is linked to the parents and the family, and joy sparked in the greater community. Love is seen as a personal emotion that can transcend to different levels. It also has the capability to bond humans and instils a level of trust. Love is seen as a reciprocal emotion, meaning a person that feels love will also show love to the person showing love to them. By interpreting love this way during the birth rituals, the child feels loved and, in their way, also responds with love. The religions create a place where the child feels loved, cared for, and they will grow up feeling included in the religion. All of this is linked to love and is present because of love; however, love is also felt because of the connection and the feeling of being included and loved by God.

6.2.1.3. Joy and celebration

In baptism in Christianity, the entire ritual is seen as a joyful occasion with a celebration. It is observed that when a new believer is baptised, the community rejoices. The community enters a joyful state when a new member is welcomed. They rejoice in the fact that the personal relationship with God has started publicly. After the baptism, the person may also experience joy by being part of the community and participating in the religion. Food and drink will be shared after the ritual. When food is shared, it is generally perceived as friendly and peaceful interaction; this is part of the day's joy.

Furthermore, in many of the cases, it becomes clear that only when the food is served, do people relax. "Food is one of the most universal routes to pleasure", which may be why at the meals people will relax and enjoy themselves (Kent, Kringelbach & Kringelbach 2016:133). Food can also form part of the ritual and is an objectification expression of religious emotion, causing the assembled people to feel the emotions of the religious ceremony (Riis & Woodhead 2010:96-97). As has been evident throughout this study that food brings the outsiders into the ritual, and they get to experience the religious emotions, in most cases joy (Riis & Woodhead 2010:96-97). As mentioned in the previous chapters, an expected social interaction is to be followed, and this allows the adherent to go into a positive, neutral state of joy, promoting bonding and intimacy in the group. This interaction can be studied on its own as a phenomenon, the appropriate behaviour at meals during rituals.

Having a baby is a joyful event in Judaism. Be it a girl or a boy, each has their celebration ceremonies. In this celebration, the community join in the joy of the family as they are fulfilling the first *mitzva*. Joy can also be linked to a celebration after, as the two often appear together. In Judaism, after the circumcision ceremony, a celebration is held. During this time, food is served. During the celebration, donations will be made to charity, songs are sung, and a general celebratory atmosphere is achieved. This can create a bond between all that were present, emphasising the emotion in the celebration.

The *tahneek* ritual is seen as a ritual that focuses on the child and the hope that they will be good and have something good from the person who performs this ritual. In the ritual, something sweet, usually a date, is chewed and then given to the newborn baby. It is believed that the good essence of the person will leave some good with the child. Prayers are said in the hope that the child will be good. On the seventh day, a child will receive his/her name. This needs to be a joyful event, where a celebration is held. The child has a

right to a good name. As such, the naming is a significant event filled with joy and celebration with readings from the Quran and telling of the prophet Muhammad's birth. *Aqiqah* is the ritual killing of an animal or animals depending on the biological gender of the child in thanksgiving and celebration. The animal is sacrificed to show gratitude towards Allah. The meat is distributed to the poor and the family of the child to share the good fortune.

Joy is universal in the uncomplicated context of having a baby. Each of the religions rejoices when a child is born, and a new member is welcomed. It is seen in celebration and giving to charity. Joy can lighten the hearts of the adherent, and in a state of joy, bonding takes place. Bonding around a baby and a new adherent can create intense feelings of intimacy and community.

6.2.1.4. Rejection

The feeling of rejection can be found in any of the Abrahamic religions regarding birth rituals. This will usually only be present if the person has not gone through the proper rituals at the proper time. The only place the emotion was prevalent in the dissertation was with Christian Baptism. This does not mean that it is not possible to encounter these feelings within the other religious rituals. Being left out of rituals because the person is not baptised can cause emotions of rejection or unworthiness. These emotions are strongly linked to not being accepted by the group. The person who is not baptised may be treated as an outsider. In general, the emotions will dissipate as soon as the person is welcomed into the religion. This is again linked to the social standing of the person in the group.

6.2.1.5. Anxiety and fear

In adult baptism, this is a personal emotional phase, and the person that is being baptised usually feels the brunt of the emotion. In the case of infant baptism, the child will only feel stress due to the change of the norm, while the overstress and relief is seen in the parents. Negative emotions can occur during baptism; it can be divided into three categories pre-baptism-, baptism-, and post-baptism emotions. Some of the emotions transcend all the stages, while others may only belong to one of the categories. Pre-baptism negative emotions can be seen in the debate about when to baptise and whether one baptism is preferable over the other. A good example would be the feeling of fear and anxiety. The stress of planning the activities for the day, such as making sure catering is done on time, as well as family tensions, all can add to the anxiety. The person may also feel anxiety

because they are not part of the group and are viewed as outsiders. The person being baptised can also question whether it was the right choice to be baptised. Questions may arise as to the group's intention and whether the group is living up to the morals that they proclaim. This causes disillusionment or disappointment. Should the person unite with the faith, these emotions may be resolved. The anxiety emotion may be resolved by going through the ritual, becoming part of the group, and joining the celebration of joy after the ceremony (not always the case). The second stage of negative emotion that may be present has to do with the baptism itself during the ceremony. In the second phase, it is common to see anxiety and excitement in an interplay both in infant- and adult baptism; this is part of joining a group. The ritual succeeds in that it resolves the emotion that is related to it.

In Judaism, the fear can often be related to the unknown of the situation and fear for the child's safety. A *mohel* also performs the ritual in many cases; this person may not have medical training. The ritual involves a surgical procedure, and unless performed by a medical professional, there is a chance that something can go wrong. The fear and anxiety may be calmed when the parents talk to the *mohel*. After the ritual, when all is well, the feeling will dissipate.

A feeling of anxiety may be present in the *adhan* ceremony in Islam; this is due to the ritual not taking place due to outside circumstances. It is essential to the Islamic religion that this call to prayer is the first words the child hears. If space is given for the family to fulfil the ritual, the fear and anxiety would not be a problem. The parents can arrange the ritual with the hospital beforehand to ease the feeling of fear.

In Islam, the ritual of *taweez* is practised in some traditions; in this, a string is tied around the child's neck or wrist. It is believed that this will protect the child from an illness. The ritual may be performed out of fear and serves to protect the child from danger, lessening the anxiety experienced by the parents. There can be anxiety related to male circumcision, where fear can also be a part of the child or adult's emotions. The account given by Almassian, teasing and inciting fear, was caused by friends and family (2002:206-207). This can cause the boys to anticipate the pain that will happen and often exaggerate the procedure. The fear was mitigated in this account by giving the boys gifts. Thinking back, they cannot remember any pain, indicating that the anxiety was resolved.

When entering a child into the faith, the parents may feel anxiety and stress because of their responsibility to teach the child. The anxiety of joining the religions is present in adult

baptism and male adult circumcision. These adults, therefore, choose the community, their reality, and the responsibility their decision entails.

6.2.1.6. Birth: religious emotion (Summary)

From the information analysed, a variety of emotions can be identified. The emotions mentioned are just a snapshot of the complex emotions that can occur during the birth rituals. It shows that during the ritual, emotions can vary, and emotions can be compounding, meaning that multiple emotions can simultaneously take place. All these emotions are difficult to articulate for the adherents; however, verifying emotion takes place and creates a set of emotional regimes. These emotional regimes can then be transferred to other encounters as a point of reference—these emotions, when validated, help to form the reality of the adherent.

Birth rituals take place at an extremely young age. This inclusion into the religion (classified as an outside group or societal group) at the young age is often the first group the child is included in outside of the family group (classified here as interpersonal). Belonging will change the child's identity, or rather it develops the identity as the child grows. This depends on the context the child will grow up in; how observant the family is will influence the connection the child feels towards the group. In that case, the frequent interaction with the group enhances the bond between the adherent and religious group.

6.2.2. Coming-of-age pre-marriage.

Evaluating coming-of-age rituals for religious emotion enables the research to evaluate the emotion present during the middle life phase of the adherent. The middle life phase refers to the time around puberty and after puberty up to death. During this stage, the adherents are capable of making the choices themselves, although they may still be considered minors. During this time, it is also observed and especially at the puberty age, that social standing comes into play, and social awareness is at its peak.

Coming-of-age rituals are usually performed when the child is between seven and thirteen years old. As such, the emotions can be different to that of an adult. The child is at an age where they are dependent on their parents, but they are also experiencing some level of independence (Somerville 2016:350). During adolescence, it is essential to note that their emotional view is different from that of a child and an adult. Their emotional experience is

robust and variable (Somerville 2016:350). Emotional cues can strongly "trip up" their self-regulatory capacity, and social context powerfully shape their emotional experience (Somerville 2016:350). The age at coming-of-age rituals are performed does not yet pose a biological adolescence problem as it falls just short of the traditional adolescence. However, the children are already aware of their social standing and are already interpreting their decisions based on the social group and their interpretations. Social regimes are of great concern for the child, and fitting into the societal group is essential. They, therefore, want to conform to the group. Who this group exactly encompasses is up for debate as it can just be their peers or the religious group.

Coming-of-age in Christianity is seen in the form of the First Communion and baptism, as discussed above. The First Communion is not necessarily a ritual in all denominations, but it is still widely practised. In the ritual, the child partakes in Holy Communion for the first time. Holy Communion is seen as a sacrament. After the ritual, the child is seen as a full Church member and not just baptised. Some of the emotions in this ceremony include belonging, anxiety, love, and joy.

In Judaism, depending on the gender of the child, there are two rituals practised in coming-of-age: *bar* and *bat mitzvah*. These rituals are not necessarily prescribed by the holy text of Judaism but are still practised widely. The rituals are ritualised into the faith and are seen from a social perspective as extremely important. The ritual fully incorporates the adherents into the faith, and they are viewed as adults in the eyes of the religion. Emotions experienced include, but is not limited to, belonging joy, anxiety, love, fear, nostalgia, grief, and sadness.

In Islam, there is no coming-of-age ritual but rather practices that start around puberty. Male circumcision is to happen at this time; however, it may occur later in life if the person converts to Islam. Male circumcision has already been discussed under birth rituals. In this section, the *hijab* will be discussed for its emotional value. In this case, it is stated that all Muslims must be modest. However, the *hijab* has become synonymous with the veiling of a woman where they cover themselves up to portray modesty. The degree to which a woman is covered varies significantly in the tradition. The subject's emotional experience can be diverse; the most prevalent emotions will be discussed as observed in the previous chapter. Similar to the emotions experienced during the *bar* and *bat mitzvah*, emotions associated with the Islamic coming-of-age-type rituals include, but is not limited to, belonging joy, anxiety, love, fear, nostalgia, grief and sadness.

All the emotions that are discussed next can be found in the previous chapter of this dissertation. The discussion does not include all the emotions present but just a sample to indicate how the emotions in the religions may impact the adherents and how a multidisciplinary view may lead to a better understanding of the role emotions play in religion.

6.2.2.1. Anxiety and fear

Anxiety is the unease of a potentially harmful outcome of a situation that is uncertain or unpredictable (Lake & LaBar 2011:1). Anxiety can be interpreted as a negative emotion closely related to fear (LaBar 2016:751). Anxiety is part of the system of emotions that enable the person to act faster, with anxiety specifically; it is a mental preparation as anxiety prepares the person for something yet to happen, meaning it is future-orientated.

Anxiety is observed in Christianity. Usually, it concerns the ceremony and whether the proceedings will go according to plan. After the celebration, participants may experience that this feeling of anxiety eases, anxiety can build as it is seen as an important step to take in the religion. The child will also not want to disappoint their family; this can therefore also contribute to an increase in anxiety. The child may experience a fear of being ridiculed by their peers if the peers are not practising the same religion. This can be linked to a fear of not belonging. As previously stated, belonging is important in the adolescent life phase. This can be true of all three religions.

In Judaism, as part of the *bar mitzvah* ritual, the person will need to recite from the *Torah* and talk about the text he recited. This is seen as public speaking, and an essential step in the ritual as the child becomes a grownup with adult responsibilities. The task is often challenging to complete as anxieties build to get everything correct. During the ritual preparation, the child has time to practice, and this may help reduce the anxiety, or it can add to the anxiety as the child is striving towards perfection and meeting the goal. The example by Feldman also indicated that the day's context would influence the emotions experienced (Feldman 1992:1-2). Another part of the emotion is that the child can experience anxiety and fear because of the added responsibility of being independent and seen as an adult within their religious conduct (still living with parents and parents taking care of them). Anxiety can also become more prevalent in the child if the parents are also experiencing similar emotions.

In Islam, the *hijab* can be used to protect against a feeling of "*imej*", the anxiety that one's appearance may be misleading (Bucar 2016:70). This is closely linked to the person feeling

a sense of modesty and not inadvertently causing someone to experience a feeling of lust. Anxiety can also be felt, especially in countries where Islam is in the minority. On the one hand, the *hijab* in all its different forms may make the adherent part of the group, but this means a strong differentiation between the adherent's appearance and the cultures around them. As discussed earlier in this dissertation, there are many controversies and even misunderstandings regarding the *hijab* from an outsider's point of view. This will increase anxiety levels when the adherent is in a country where this is not the norm, and the *hijab* is not understood correctly. Fear and anxiety may also occur between Islamic groups and within a group if there is not a united idea of what the *hijab* should be. This can cause anxiety as this disagreement can make the adherent feel like an outsider.

Anxiety and fear can come in many forms. This is evident in the coming-of-age rituals. Each religion has a sense of anxiety leading up to the day of the ritual, and they may experience fear of not belonging should the rituals not be performed. This anxiety usually does not amount to anything and disappear after the ritual is performed. If Anxiety has dissipated, it can leave the person with a feeling of accomplishment and belonging.

6.2.2.2. Annoyance

Annoyance has been detected in Christianity in this dissertation. This does not mean that Christianity is the only religion where annoyance is prevalent in coming-of-age rituals, but rather that it has been observed in this study. In many countries, the complication of interreligious living can necessitate a child to exist in more than one group, *e.g.,* if their friends do not share their religious views. Therefore, a conflict of belonging exists amongst young people that might not have been the case previously but is a reality now. This can cause annoyance as they feel that they are living between worlds and never fully experience a sense of belonging. As one group may cause another group to reject the person, this may lead the person to feel like an outsider regardless of the belonging felt in the other group. This may help convey the probability of the feeling in all the religions. In the First Communion, this became evident in the one case where the child did not want to go to the classes because none of her regular social group went to the classes (Leonard 2010:45-46). This feeling is then intricately linked to her social standing. However, the emotion is resolved with an explanation by the parents about the need for the ceremony, and the child accepts. The annoyance emotion can be described here as an emotive sociological response; however, looking at the emotion, it is caused by the inclusion into the ritual

preparation. As such, the child legitimately would associate the emotion with the religion. This can imply that if it is not resolved, the child would change the emotion from low intensity to high intensity and become angry, negatively impacting her social bond to the Church. The cultural context needs to be considered with this emotion as well. The child discussed in Leonards' study was not a regular churchgoer (2010:45-46). As such, the religious social group has not been formed, and she had no close connections within the Church. Her parents also did not explain the situation clearly to her (Leonard 2010:45-46). This context can explain the negative emotion that the child experienced. Nevertheless, the emotion is present and gives a glimpse into the working of such a religious emotion. Annoyance is a normal response, and working with the emotion, it is easy to deduce the underlying cause of the emotion. This is not, however, always going to be the case. This emotion can be present in different settings and be caused by a variety of factors.

6.2.2.3. Joy

A celebration usually follows these coming-of-age ceremonies. The same as with baptism, the celebration is joyous, and with joy comes the added benefit that the social structure is enhanced. By enhancing the religious, social structure with this ceremony, the child would have a pleasant memory of the day. It can influence the child's religious view going forward.

As with the circumcision rituals in Judaism, in Islam circumcision a meal is shared with the family after the ritual, indicating celebration. During this time, gifts are also given to the child who participated in the ritual. All of this will help the child interpret and remember the ritual in a joyful way.

In Islam, some women are seen wearing a *hijab* as an expression and celebration of their religion. By wearing the *hijab*, they feel that they are actively participating in being modest and are distinguishing themselves from the masses. The *hijab*, in this case, is seen as a celebration of the faith. The wearing of the *hijab* can, in these cases, amount to religious joy.

6.2.2.4. Nostalgia

Nostalgia is seen in the birth ritual and where a parent longs for a time when they were young and going through the same rituals as the child. This is often the case with rituals that the person can remember; nostalgia brings a longing for the experience. In doing this, the nostalgia in religious emotion would enable the person to empathise and almost relive the

ritual themselves. Reliving the ritual re-embeds the emotion and strengthens the social bond that the religious group has, therefore, building interpersonal relationships.

In Christianity, it is evident that in front of the Church, the baptismal font stands as a reminder of the baptism that the members undertake. It can also be seen when a child was taken to their First Communion; the parents can remember how they felt when they underwent the rituals.

Similarly, a person in Judaism may remember their *bar* or *bat mitzvah* with fondness and can integrate the emotions they felt into the child's day. This remembering strengthens the bonds that form in the community.

In Islam, seeing one's daughter wearing a *hijab* may make the parents proud as it may display modesty. They may remember how they felt the first time they expressed the same modesty and how it made them feel.

The feeling of nostalgia may be good, but it may also bring back bad memories for some. The fact that all past experiences are not always good must be considered when talking to someone about their experiences with a ritual.

6.2.2.5. Belonging

In Christianity, a feeling of belonging can happen after the First Communion and with it a sense of responsibility because the participant is now fully part of the Church and may partake in the use of the sacraments. Belonging is already active, but the person may feel they are now full members of the religion after the ceremony. Belonging may be emphasised as they partake in the symbolic consumption of the body of Christ (although there is some debate on the symbolism between denominations). They share food within the ritual with the rest of the congregation that can act as a bonding mechanism. They may now partake in all the sacraments. This can leave the person with a sense of now being fully incorporated into the religion.

In Judaism, the coming-of-age rituals are referring to a family bond between the adherent and their religion; "son of the covenant" and "daughter of the covenant". After these rituals are observed, the child is religiously seen as a grownup, and they can actively participate in the religion, genuinely becoming part of the religion. From an example that Korber gave, it becomes clear that the community is essential (Korber 2017:145). They were not practising Jews and identified as atheists but still felt part of the Jewish community and history.

Because of this feeling of belonging, they held a bar *mitzvah* for their son albeit different from the traditional (Korber 2017:145). In the other account by Feldman, belonging to a community is again highlighted by the sheer numbers of the bar *mitzvah* ceremonies held by the wall in Jerusalem (Feldman 1992:1-2).

Wearing a *hijab* can make a woman feel closer to her faith and part of the community. In some places wearing the *hijab* is seen as the norm, and not wearing one can make someone feel excluded. In Indonesia, the trend is wearing stylish *hijab*s (Bucar 2016:77). The community feel that they are living modestly and fulfilling the religious obligation while still experiencing a sense of belonging.

6.2.2.6. Oppression and exclusion

Oppression and exclusion have been placed together. However, these are separate emotions and will be treated as such since they share similar traits. Oppression and exclusion are both negative emotions and is often caused by the social level of origin, especially when talking about religious emotion. The emotional state is caused by social isolation causing the person to not feel part of the group.

In Islam, it is often said that the *hijab* is oppressive, and as such, women may feel that they are excluded and are not as capable or as worthy as men. These are negative emotions which is not necessarily the aim of religious emotion. The social pain caused by these emotions can make a person feel forced to conform. The intention of the attire is to promote shyness; shyness to display oneself without enhancing the appearance with clothing and shyness not to tempt men. If this intention constitutes the only driving force behind wearing the *hijab*, it can be regarded as unfavourable. The reason being that, over time, this action changes the perspective of women (Bucar 2016:71). In essence, the *hijab* is teaching the woman how to feel about their clothes. Sexual desire is mentioned as a reason for wearing the *hijab* since the non-revealing nature of the attire is believed to conceal the woman's sexuality in order not to provoke men's uncontrollable desire. This points to oppression because, since men cannot control their desire, the sexuality of the woman needs to be dampened by wearing a *hijab* (Bucar 2016:72-73).

As already mentioned in this dissertation, it should be stated that this is not the only emotion and experience associated with the *hijab.* There are many women that wear their modest clothing with pride and by choice. The feeling is also that they are on an equal footing with men because they are not treated as sexual objects but as human beings. This may be

because of the cultural adaptations adopted by the dominant view of Islam at any given time influencing the views (Daniel 2019:loc 2927 41%). One of the main aims of the *hijab* can be interpreted as a form of segregation, where men and women can interact in a safer environment. However, as stated earlier, this is not the only reason and symbolism behind the *hijab.* By only labelling the *hijab* as oppressive and banning these items in public areas, one can say that this too is a form of oppression. Recently this can be seen in France, and other European countries followed. In France, the law NO. 2010-1192 entails banning of wearing clothing concealing one's face in public places (Boring 2014). It is important not to get distracted by complicated debates surrounding the *hijab,* but that one remains aware of its influence on the emotions felt by the adherents. An important question is evoked by the setting where adherents live in countries where freedom of religion is practised, but *hijab*s are banned. Can one, therefore, say that adherents are being excluded from the freedom of (their own) religion that is practised in these countries? In places where adherents wear their *hijab*s in countries where Islam is a minority group, it can lead to a feeling of exclusion. However, exclusion may not only be regarded as negative. This is the case with Muslims in France. They see themselves as excluded from a culture that they do not necessarily agree with. They are then excluded from Allah because they cannot fully live out their religious customs. Therefore, the concept of exclusion and oppression can be extremely complicated when it comes to freedom of religion with restrictions and falls outside the scope of the present study. Looking into the emotions that can occur when religious inclusion and exclusion are practised in a societal aspect should be further explored in future-research.

6.2.3. Coming-of-age marriage

Marriage in Christianity is seen as a gift from God, making the emotions related to marriage religious emotions. The ceremony itself evokes emotions that have been cultivated in the social group. The context may influence the ritual and must be considered when studying the ritual in Christianity as the traditions have different interpretations (Di Donna 2018:423-424). Love is usually one of the more essential factors playing a determining role in choosing a partner in Christianity, and the opinions of families will matter less than they do in other religions. Emotions associated with marriage in Christianity may include all that was listed in naming and describing emotion.

Judaism sees marriage as an ideal and sees the union between the couple as fulfilling the word of God (Lamm 1991:213). Even though the overall feeling is one of joy on the day of

marriage, the Jewish person must still remember the sadness of the Temple's loss. The family may also have an input in whom a person marries, and choosing a partner is not just based on love. As with Christianity, emotions associated with Jewish marriage may include all those that was listed in naming and describing emotion.

In Islam, marriage differs from the other two religions. It has a social structure where the families have more say than the families in Christianity and Judaism. Arranged marriages are not out of the ordinary and are still practised in some Islamic traditions. Love for the spouse has become more prominent in the tradition but is not the only factor to consider (Al-krenawi & O. Jackson 2014:120-121). The emotions that are associated with Islamic marriage, like with marriages in Christianity and Judaism, may also encompass, as, was listed in naming and describing emotion heading.

Marriage brings about a complex set of emotions, and the emotions experienced in each level respectively (personal, interpersonal and group) can complicate each level of emotions. A personal feeling can be complicated by an interpersonal feeling and, further still, by a societal (group) feeling. For example, a person may feel anxiety at a personal level on their wedding day, the interpersonal level does not support the feeling and expects joy, the group expects anxiety and joy. This needs to be considered as it may influence the adherent's decisions and feelings. However, this dissertation only discusses the emotions as seen in an uncomplicated ritual, meaning emotions present in the ritual only, and complex emotions, while important, are broken down to their respective emotions and not dealt with in conjunction with each other. As such, not all the emotions that can be felt before, during and after the ritual is a given.

6.2.3.1 Love

Love is seen as a central theme of most weddings in a Western context. It is undoubtedly so in Christianity, where most marriages are based on a feeling of (romantic) love, at least at the start. Love is a complex emotion and is subject to many interpretations. In this case, it is romantic love but also relationship love. If love is multifaceted, then a feeling of devotedness is part of love, as has been seen above. Just as Christ is devoted to his people, so should Christians be devoted in their marriages. Marriage is also seen in Christianity as a love relationship that was started by God. During the ceremony, the officiant would ask questions to which the couple will answer publicly; they will also make vows to each other. This process will increase the love and devotion in the relationship. A ring is also exchanged

as the promise is made, becoming a symbol of the couple's bond. Love in a Christian wedding is also not restricted to the couple but is broadened to the love of the religion. As discussed by Thorley, love of the religion is a relationship type of love, it is built out of the social unity and shared belief in God (2009:24). From Fredrickson's view it can be established that a shared emotion of love is present, it is there for a mutual feeling (Fredrickson 2016). For the purpose of this study, Fredrickson's view works well into the concept of love in a marriage where two people are bound together. Marriage is meant to be a long-standing relationship with the emotion of love as the basis. However, the mutual feeling of love is just one core concept of marriage (Fredrickson 2016:847).

It may be because love is such a complicated emotion that it is not the only criteria in choosing a partner in Judaism. Although Judaism has a rich history of arranged marriages, the religion does recognise love as necessary, but it also emphasises other important factors when choosing a partner. In the Jewish *bedecken* ceremony, the groom veils the bride to symbolise his protection. This can be interpreted as an act of love and his willingness to protect her. The *Chupa* symbolises the new home of the couple and them coming together. *Chupa* also means protection, and it isolates the couple from others. Historically, it referred to the bedchamber where the consummation would take place, which symbolises the couple's new home. This introduces the concepts of protection and love. When someone feels safe, they feel loved. It is one of the many joint emotions that form part of love. The rings that are exchanged in Judaism symbolises the couple's wish for a happy marriage. This also flows into the positive emotions that stem from love. Love is also present in the *yichud,* where the bride and groom spend alone time together. It symbolises that the couple is becoming one. A romantic relationship is to be strived for in Judaism. Love needs to be seen and felt. Love is not the only emotions and value by which a person marries but must be present.

In Islam, love is not a requirement for marriage, but it is becoming more important to the adherents. This needs to be taken into context as many of the communities still practice arranged marriages. This is not to say that love does not exist in these relationships, but it was not the driving force behind the marriage. The family unit is important, and connecting two families on just the basis of love is not necessarily the best approach. In this, we see that at the interpersonal level, the social group exerts more power; the couple's emotions would be considered but does not constitute the only determining factor. Similarly, when the contract is not seen as part of the law of a country, the family would see that the contract

terms are met, meaning the interpersonal level is of great importance for how emotions would be interpreted.

Love is complicated in marriage; the emotions are interpreted as romantic love. The emotions are dedicated to the couple that has chosen to share their lives with each other. It creates a strong bond where the person may feel that the other person is committed to them and that they may feel safe. The very private emotions are shown to the interpersonal group and the social group at a wedding ceremony. This causes the family and friends to rejoice in the couple's devotedness and love who, likewise, enact the feeling of joy.

6.2.3.2 Grief and sadness

Sadness is found in the context of Jewish marriage rituals as the adherents need to always remember the fall of the Temple; this is personal, interpersonal, and group orientated. The fall of the Temple can be understood as an emotion originating in the group, but it also influences all other levels. In Judaism, it is crucial to remember this sadness even in celebration. One of the interpretations of the breaking of the glass is that even in this great joy, the Jewish community will remember the sadness of the loss of the Temple. Weddings are often one of the most joyful rituals that take place. The sadness that is described just shows how the fall of the Temple has been woven into the emotional regimes of the Jewish people.

6.2.3.3 Celebration, joy, and happiness

Joy, in celebration, is also observed in wedding ceremonies. Often after the ceremony, a prepared meal is shared with family and friends; this can include meals shared with their communities (as well as depending on religion and tradition). Joy, as has been stated, can help to create strong bonds and an open mind. The collective joy after the celebration is seen as welcoming the new married couple into the community in their new role and their new identities. The joy can also unite families; the celebration is expected to have specific social structures, creating a known outcome and setting the behaviour. This implies that joy and happiness are understood as situated in celebration. Food is served at the celebration. Food is seen as a universal route to pleasure (Kent, Kringelbach & Kringelbach 2016:133). Sociologically, food is seen as a bonding mechanism creating trust. The celebration in a marriage ceremony is of great importance for bonding between families as all of the

traditions will see the families as merging after the marriage. It is this first meal together that helps set the stage for the new relationship.

A marriage union in Christianity is seen as a joyful celebration; it is not to be entered lightly but is still joyful. Weddings in Christianity focus on the relationship between the couple, the joy and love they bring each other. Music may also alter the mood and can be played during the ceremony causing emotions to arise. In the case of marriage rituals, joy is strived for. After the ceremony is held, a reception is given. In most cases, this reception is not religiously mandated but is practised. This is usually seen as a party with dancing and food being served. The reception is also filled with traditions focusing on the newlyweds and the joy they may bring each other.

With the celebration of a marriage in Judaism, the emotions must remain tempered. The breaking of the glass at the end of the ceremony is seen as a tribute to this. It is believed that joy cannot be contained in the *chupa,* and it will spread to everybody around them. That is why the celebration is needed. Joy needs to be shared even with the less fortunate. As such, a gift to charity is made on the day. A happy life is what is wished for a couple in Judaism; this is seen in the blessings said, and the ring that is exchanged; happiness is wished upon them.

Celebration is synonymous with weddings; the celebration is not prescribed in Islam but is widely practised. The marriage ceremony is also meant to be a joyful occasion in Islam. In Weimer's account, this can be viewed when they release doves, set off sparklers and dance (Weimer 2020:1). They also had an American party, with dancing, music and food being served. All these actions are joyful, and after this party is over, the family and friends consider them married. This shows that after the joyful celebration, the couple's social standing changed. However, for the Muslim family, in this case, the marriage still had to take place (Weimer 2020:1). During the ceremony, the couple felt the heaviness of their decision to get married, and in the end, they felt overwhelming joy and happiness.

6.2.3.4 Anxiety and fear

In the context of a wedding, the emotions of anxiety and fear are often related to, or evoked by, the stress associated with the planning and execution of the wedding. These emotions can be felt by the bride and groom but also by the family. The emotion is not derived directly from religion. It is, however, lightened by the structure that the religions lend to the ceremony. It can be argued that the couple goes into the liminal stage of the ritual, and in

this stage, they feel vulnerable because of this anxiety that forms. It can also be argued that the couple's social standing that is about to change brings anxiety to them. Marriage is not taken lightly in any of the Abrahamic religions. Therefore, choosing the right partner and making the marriage work in the future may also cause fear and anxiety even on the day of the ceremony.

The threat in wedding ceremonies varies greatly. Mostly it is socially when plans for the wedding fail or change. It may also be an anxiety that started as fear, for example, but not limited to, a fear of failure, a fear of the person not showing up at the wedding, fear of the marriage failing and fear of families not being happy with the ceremony. The anxiety of a wedding day is mostly resolved after the ceremony when formalities are concluded.

To address these concerns and emotions, the pre-wedding counselling given to Christians would facilitate the emotions. During the ceremony, the couple would answer questions and make vows to each other. This also ends some of the anxieties. Rings are also exchanged. This is a symbol of the marriage and the bond that has now been formed between the couple. This physical symbol may help quell some of the anxieties and fears that are felt on the day of the ceremony. The marriage contract that is signed by the bride and groom may help to soothe some of the future related fears.

In Judaism, where the groom partakes in the *Aufruf* ceremony, he declares that he intends to wed his bride. This can settle doubts for him and his betrothed, it can stop the anxiety that the marriage will not happen. The *Aufruf* ceremony is also a public declaration meaning it would have a social impact should the marriage not happen; this reinforces both partners' stance that the marriage will happen. Ritual cleansing is also performed a week before the wedding in Judaism. It takes the form of a bath and prayers; however, this has changed, and women would, in some Jewish traditions, go to spas for treatment. This can cause a relaxing atmosphere and help to calm anxiety before the wedding. The *ketubah* also protects the couple in Judaism as it sets the legal terms of the marriage. This can also ease the anxiety of the future. The couple's parents may also assist in taking them to the *chupa,* assisting them in a time of tension; the tension can also be interpreted as anxiety or fear (Lamm 1991:213).

In Islam, marriage is seen as a contract for how the husband and wife live together. This can have two effects in terms of anxiety. The first is that love is not necessarily part of the beginning of a marriage, meaning that the partners do not have that first attraction and the social bond that forms as part of that interaction. However, in cultures where this is the case,

the norm must also be considered, and if that is the social norm, a couple might feel comfortable. The second aspect of anxiety in the contract would be biased, a fear that one party would be unfairly treated. This anxiety is addressed in the process where a family member would negotiate the contract. The contract in Islam can also stop anxiety as everything is set out in the contract and the way forward is planned.

These traditions in the religions are only a glimpse of how anxiety and fear are seen in all the cases. These rituals may not help some of the adherents, or they can ultimately put the couple and their families at ease. It would depend on how each situation is handled. Anxiety and fear must also be seen in the context of the wedding, meaning that the pre-wedding rituals only lead to the wedding ritual and the post-wedding celebration. In this view, anxiety and fear are usually resolved during the rituals, and the effects of the celebration can also change the view on anxiety and fear.

6.2.3. Death rituals

Death rituals are complex as they can relate to the wishes or feelings of the deceased and the feeling of the family that is still alive. Grief is a complicated emotion as it is compounding, meaning multiple emotions taking place at once or in succession.

6.2.3.1. Grief and sadness

The funeral ceremony in Christianity is meant to ease the grief that the family and friends are experiencing. The coffin being left open gives time for the family and friends to say their last goodbye. The ritual gives the family time to celebrate their loved one, easing the grief that they may feel. There is a belief in the afterlife in Christianity, and therefore, the deceased will enter heaven after death. This may help comfort the emotions that the bereaved feel. The family is also supported in mourning by the community, easing the grief or giving time to process the grief.

In Judaism, rituals are in place to facilitate the emotional experiences that are commonly associated with death. This will include celebrating the person's life and the appropriate time for mourning by loved ones. Expressing grief is also encouraged in a practice known as *keriah*. During the time of grief, the family is also not expected to attend any celebrations. The family also goes into *shiva,* the official mourning period for the family; the first step is seven days. This uniformity will aid in relieving tension should one person naturally grieve

differently from another. During this time, the family is left to feel the sadness that accompanies the death, and any source of joy is to be avoided. To this purpose, mirrors are covered, and the family will only sit on low stools and refrain from anything luxurious. During the time of mourning, it is not the guests' responsibility to distract the mourning family from the loss. It is instead a time for reflection on a person's life. After the seven days, the family is not done mourning, but an additional thirty days of mourning are observed where the family may not participate in celebrations. During this time, the family will get back to their everyday lives and routines.

After a death in Islam, it is expected that the family will mourn. Mourning has rules attached to it. Any excessive display of emotions is prohibited, including wailing, beating on one's chest, and ripping one's clothes. After the burial, family and friends gather at the family's house, and food is brought for the next three days bringing comfort to the grieving family. The period that the family is in mourning can be different but is generally seen as forty days; however, a widow is expected to mourn for four months. Crying and showing grief is expected, as well as expression of the emotions one has when losing someone. In Islam, many of the rituals see the community also mourning and praying for the deceased.

Small things can cause emotions to come forward. By this, anything that has left an emotional connection to the person may trigger the feeling of grief. The process of grieving differs from individual to individual and even group to group. Adequate time for grieving differs, and in the fast-paced world, time is limited. The religions have enabled the families to find closure and given the bereaved space to grief. Grief is seen as personal, yet it is a collective effort to move past the grief. The social structures that are brought by religions give the space on how to act during this time. The context that the religious person finds themselves in can influence what grieving looks like.

6.2.3.2. Anxiety and fear

The decision to be buried or cremated can often cause great anxiety for the deceased's family in Christianity as most traditions accept both. This can be caused by fear of what happens after death in the spiritual life. The deceased leaving instructions often subvert this anxiety. These instructions may also include how the service should be arranged, easing anxiety on the family arranging the funeral. The family may also feel anxiety when the rituals cannot be performed, such as last rights; the family may fear for the deceased's soul.

In Judaism, fear and anxiety may be felt before a person passes away that they would not be handled correctly or that they will not be treated with respect. This fear is usually subverted when the person sets out how they want the burial to be arranged. It may also be subverted if the person forms part of *Chevra Kadisha* and sees how a body is prepared and treated after death. Another fear or anxiety is when the person has to act as a *Chevra Kadisha*. The fear is that they must interact with a deceased and not knowing how this will affect them. Being cremated is not a common practice in Judaism. This brings up fear and anxiety because of the holocaust, and as such many do not partake in this practice. It is also seen as interfering with natural processes.

In Islam, as with Judaism, it is essential to the person that they are buried and not cremated, as the fear is that they would not be resurrected on the day of judgment. This can cause anxiety to the person before death as well as to the family after death. Another fear that some may feel is that they may not be buried in their homeland as it is not always possible to take the body back. This is often because they do not believe in embalming the body. Local laws may also interfere with their beliefs, causing anxiety to the adherents and their family. During the cleansing of the body, a family member is usually chosen to help perform the task. This can cause fear and anxiety when they do not feel comfortable with the ritual.

The fear and anxiety in death rituals are often related to the unknown. The belief in an afterlife has helped with this fear in all three religions. The aim was to look at the emotions in the ritual. Many emotions can take place during death rituals, and other fears and anxieties may also happen. Some of these are not necessarily related to the ritual but are social fears and anxieties. These have been excluded, although religious rituals may help them. These include the anxiety of the loss of financial and social standing.

6.2.3.3. Celebration

At a Christian funeral, the person's life is mourned. Funerals are also a time to celebrate the person's life and give thanks for the life that the person led. The celebration is somewhat tempered down compared to rituals in the other phases, but it speaks to the complexity of the emotion that is felt in grief. Eulogies are often given where a person's life is remembered and celebrated for what they accomplished. The person is usually honoured for what they did, and it is often the case that the family and friends usually want the person to be honoured during the service.

In Judaism, a eulogy is also given, realistically celebrating the person's life. The eulogy needs to represent the person's life and not fabricate or show the person in a negative light. No other celebration is seen during the mourning period in Judaism.

The person's life is celebrated in Islam by the community. This can be seen in the collective mourning and prayers that are performed for the deceased. A feast is also held on the fourth day of mourning to thank everyone who participated during this period.

Celebration, in this case, is not joyful but is honouring the person that has departed. The celebration is of a life that was lived. Not every death has this celebration.

6.2.3.4. Comfort

Last rights are given in some Christian traditions. This is meant to comfort the dying person as they prepare for death and the afterlife. During this ritual, the person can also repent any sins they may have committed. The family may also be comforted, knowing that the person had the last chance to repent before the afterlife. In some traditions, prayer is said after the death of a loved one. This is meant to comfort the family and friends. Hope is given as comfort that the person would rise in the afterlife in heaven. Food is served after the funeral and is often a comfort to the family and friends who attend. The attendees may also comfort the family. This can work through the energies used to navigate emotions as the collective effort may help ease the emotional load on the grieving loved ones.

In Judaism, a sense of comfort is felt in the process and the respect that is shown to the deceased. It may also be a comfort for the Jewish person to know they would be taken care of when they die. The rituals also comfort the family, knowing that their loved one would be handled with care after death. When the person is dying, they will pray in preparation for death easing their death and bringing comfort to them. The guests visiting the family during *Shiva* may bring comfort to the grieving loved ones.

In Islam, fellow Muslims take care of the body, similar to how it is taken care of in Judaism. This may bring comfort to the person before their death and the family of the deceased. Comfort may also be found in the community as they pray together. Friends may also account for stories of the deceased, and this may bring comfort, knowing the person was good and a faithful Muslim. The person will also pray before death if they can, and this might bring comfort to the person as they relate to the prophet Muhammad at his death.

Comfort can be centred around the person dying or the loved ones after death; each religion wants to ease the person when they die. The loved ones must make a way forward through the emotions, and comfort may play a crucial part in that process.

6.2.3.5. Nostalgia

In grief, looking back on the personal life can bring up a feeling of nostalgia. This often happens during death rituals as the person is remembered, also highlighting the people that have already departed.

In Christianity, during the eulogy and planning of the funeral, nostalgia can occur. During the service, a time of reflection is also given in which this feeling can be observed. During this time, emotions can be volatile, leaving people feeling happiness and loss simultaneously. This is evident in the account by Hartland where she reminisces over old photos laughing and crying (Hartland 2019:1).

A sense of nostalgia can be seen in the house of *shiva* when family and friends visit the grieving family. The conversation can reflect the person's life, shared memories, and anecdotes of the deceased. These conversations are directed towards the good the person did when they were alive and not necessarily their death.

The deceased is remembered in Islam, and it is vital to the loved ones that they remember the person after death. This can be seen in visiting the grave of the loved one and when experiences are shared with the loved ones.

6.2.3.6. Love

Love is observed in death rituals; it may be the love that the person remembers feeling towards the deceased or the love that the deceased showed to the people around them before their death. This goes against the mutual love reaction that has been discussed, as the deceased can no longer reciprocate the emotions. However, the memory of love is enough to evoke emotion. Love can also be seen in all three Abrahamic religions through the support given by family and friends toward the people that feel the loss the most.

6.3. Comparative interpretation of emotions in the religions

In each of the religions, most of the emotions are present at each step in the life cycle. The interpretation of these emotions in the rituals differ. Emotions play a crucial part in the social structure of religion. Moreover, an emotional regime is set up for each of the religions. This predicts how the adherents are meant to feel during the rituals. These emotional regimes form a base where the adherents may take the biological emotions and evaluate their validity in the group.

A better understanding of emotion and emotions that are similar may lead to humanisation. In a multicultural society knowing how emotions impact everyone in their emotional regime, may alleviate tension between religions. Emotions may be volatile, and understanding where the emotions come from, especially a religious emotion, is essential. Understanding that religious emotions are part of the identity of a person may humanise the other. Looking at the emotions as follows will give an overview of shared emotions in different contexts. The hope is that by seeing the emotions in light of a multidisciplinary interpretation, understanding can be achieved and that the comparative analysis will encourage humanisation.

Towards tolerance, humanisation and the other, the aim is to help build the bridge that divides people of different groups. "Help build" is used here as an essential element. Even though the work on emotion and the understanding of emotions in others can significantly aid the understanding and humanisation of the other, it is not the only element that can and must be used. Nevertheless, emotions are universal in that they are experienced by all of humanity. The reaction to these emotions can differ significantly. However, by understanding emotions in oneself and noticing emotions in the other may lead to humanisation and greater understanding and compassion. This is not the only way of better integration but instead promotes mutual understanding above just tolerating each other. In terms of emotions, mutual understanding can be interpreted as empathy. More specifically leading to pro-social motivation. Pro-social motivation is two-fold. It can be believed as the act of sharing an experience or the consequence of it. Pro-social behaviour will enable the person to share their experience, and mentalising will help the interpretation (Zaki & Ochsner 2016:871). This, however, is not a guarantee as many factors can influence the extent to which the perceiver will react (Zaki & Ochsner 2016:871). It can be that the perceiver feels that by reacting strongly they may not be helping, they can also be wrongly interpreted, resulting in suboptimal results (Zaki & Ochsner 2016:871). The aim is to educate so that downstream pro-social behaviour is observed. To encourage pro-social behaviour does not

stop at education. It needs to enter the religions so that in the social regimes pro-social behaviours are encouraged to show universal emotions between religions in their distinctly different and unique approaches.

6.3.1. Belonging

Each of the religions has a feeling of belonging embedded in the religion and creates this feeling by inclusion through the rituals. This is formed from an early stage in the child's mind, and as such the religion forms part of their identity. As it is part of their identity, this strengthens the emotions they may feel in the religion and how they interpret emotions in their social lives. Belonging to the group means safety from outside change, but this feeling of belonging does pose a risk to the adherent when something happens that is against the group. They may get reprimanded or even excluded, which may lead to an adherent feeling hurt and experiencing the pain of rejection, which is related to physical pain. The person may leave the group and be in an identity crisis, leaving them in a vulnerable state. It can also happen in marginalised communities. An example would be that of the LGBTQ+ community, where in each of the religions, they may feel that they belong to the religion but are excluded fully or in part from the community. The debate on inclusion of the LGBTQ+ community is not the aim of this study; however, it is an expansive field for further study under the role of emotion in religion.

6.3.2. Love

Love is a complicated universal emotion throughout life. In each religion, love is mentioned directly or indirectly. Love is seen in the family unit, which each religion endorses. The child should be loved and cared for in a loving home where the parents love each other. This happens even in Islam, where love is not a precursor for marriage. The child is loved, and the community welcomes the child into the religion. Love is also present in the marriage ceremony in all three religions. In Christianity, love is a prerequisite and marrying for love is the norm. In Judaism, love is seen as one of the factors to consider when choosing a partner to get married to. Love must also be present after marriage, and this atmosphere must be created. In Islam, love is not seen as the only reason to get married, and the families' thoughts on the marriage need to be considered. Love has become a more prominent reason to marry in some Islamic communities.

Love creates strong bonding emotions, and the persons will reciprocate the emotion if they feel loved. This is true even when the community displays love towards the person. Love can become volatile when this trust relationship is broken. This, however, is not the aim of this dissertation to discuss but maybe a topic for further study. Love is also observed in death rituals. This can be seen in how the dead are cared for. In each religion, it is essential to honour and respect the deceased.

6.3.3 Joy and celebration

Joy and celebration are seen in all the rituals. Joy is a positive emotion that opens the minds of the one feeling the emotion. In birth rituals, the joy is because of the new life and the inclusion that is felt by the group. Joy promotes the relationship the adherents have with the religion, and building this strong bond will help the adherent in their emotional regimes. The joy felt is positive and is a shared experience with the group making it a multilevel emotion that is notable in the religious community. Joy can be a complicated emotion to pinpoint as it can also be reflected as contentment excitement.

Celebration is also universal in the religions. The celebration mostly includes food, and they can reflect the level of trust placed in the group and the individuals. The celebration may include songs and dance, and the event can be joyful. However, celebration can take on a different tone in death rituals, where the celebration is seen in the life of the departed, and the mood is sombre.

6.3.4. Anxiety and fear

Anxiety and fear are seen in each of the religions and each of the rituals. The emotions of anxiety and fear are usually socially bound, meaning that the person fears not being part of the group or failing to meet expectations. Fear and anxiety are normal responses and can be linked to the change that is taking place in the lives of the adherents of each religion. Each religion resolves the anxiety and fear in the rituals, and talking with a group or interpersonal level member may alleviate some or all of the anxiety. In the context of this study, anxiety and fear is resolved, but outside the parameters of this study, anxiety and fear may not be resolved, leaving the adherent in turmoil. This can be a topic for further study. Further, more personal fear not related to the ritual may influence the adherent. This level of emotions can also be addressed in future-research.

6.3.5. Annoyance

Annoyance is not an emotion that is typically related to the rituals. However, the feeling may arise when the social-emotional regimes that the person has formed do not correspond. This means that when the person has more than one emotional regime, say religion (Christianity, Judaism, or Islam) and a robust culture (social-cultural) input, it may not correspond to each other. This causes the person to revaluate where they may want to verify the emotions they are feeling. If a group is annoyed and the emotions are not addressed, it may cause infighting and resistance. These are normal emotions for a participant to feel. In this study, annoyance was only observed in coming-of-age in Christianity, namely confirmation; however, this can happen in any religion; it will depend on the context. Globalisation has affected each of the religions and has altered the visual context of adherents in different communities. The ever-increasing multi-cultural society has also impacted the view of religions. A multi-cultural society has multiple emotional regimes, and this can be confusing to the person in the community as they may not know where to validate their emotions. This can lead to having their emotions validated by another group just because it is easier. In a multicultural environment, it is essential to remember that there are numerous factors to consider in each interaction. A multireligious society also makes it possible to belong to more than one group. One's family group, colleagues or friends may all belong to different groups. This is also not to say that all of them belong to the same religious group. Therefore, the validation of groups can be confusing and can clash with each other.

6.3.6. Oppression and rejection

Both oppression and rejection are negative emotions. Oppression came up only in Islam with the *hijab*. The feeling may originate in any religion, but in this case, it was in Islam, related to the modest dress. People may feel that the modest dress may be oppressing women as their bodies must be covered. Oppression may lead to a host of negative emotions, and the woman may not feel safe. In an uncomplicated view, this choice to wear a *hijab* would be made individually and should be a free choice. This, however, is not always practised, and the dress is expected to be a certain way culturally. An example would be wearing dark, thickly woven material or light and thinly woven material depending on the dominant view in the geological region. Here, culture and religion meet, and culture may have overemphasised the use of the *hijab* and removed the freedom to choose. More

research has to be done on oppression and religion and how the adherents feel about it. Oppression is also seen in relation to the *hijab*, where countries such as France (full ban on face coverings), Netherlands, Denmark, Austria, and Bulgaria (partial bans) have banned the wearing of such items. Therefore, the choice has been taken away, and freedom of religion cannot theoretically be claimed. It must be noted that freedom of religion can take many forms, and the banning of one element does not ban a religion but only one practice. This is a debate that is not in the scope of this study but can be expanded on at a later stage.

Rejection is seen in every religion because of not aligning with the social-emotional regime, meaning that the person does not fit into the prescribed set of emotions and way of doing things within the religion. Rejection can be present merely as fear where the person fears the rejection of the group if they do not agree with something in the religion or ritual. This fear of rejection is amplified when the person has incorporated their religion into their identity.

6.3.7. Nostalgia

Nostalgia can be observed actively or passively in each ritual and each religion. The person remembering the ritual will remember the feeling they have felt during their own ritual experience. The process of creating nostalgia is important in religion, and the public rituals all evoke a sense of nostalgia as each member has the experience. This then strengthens the feeling of belonging.

6.3.8. Grief and sadness

Just as a feeling of belonging and love is universal in the Abrahamic religions, as discussed in this dissertation, so too is the feeling of grief. In all three religions, it is evident that grieving is part of the process of loss when a loved one dies. Grieving is set out differently in each religion. Christianity uses only the funeral to address the grief of loved ones. This is not to say that they do not help with grief after the funeral but rather that it is not ritualised. Judaism has a mourning period that needs to be observed, with the first part being *shiva* and lasting seven days afterwards. An additional thirty days are used for mourning the deceased. At this time, the family is exempt from joyful celebrations and events as they process the loss. In Islam, a forty-day grief period is observed, and for a widow, this time is extended to four months. This time prescribed in each religion is there to help the family in their time of loss.

Food is served at all the Abrahamic funeral rituals, and frequently the family will receive food from the community to show their support.

Although grief is difficult to explain, as each individual experience it differently depending on the context, it is comforting to see that each religion addresses the grief that the adherents may feel.

6.3.9. Comfort

Comfort is present in every ritual, as is belonging. This is because the two are related. A feeling of belonging will automatically make the person feel comfortable; however, the setting where comfort is most prevalent as a standalone emotion is death rituals. Each of the three religions believes in an afterlife. The knowledge of the afterlife can bring comfort to the dying person as well as the family when they have lost a loved one. The implication is that the deceased is now in the afterlife and that one day the loved one will be reunited with the deceased.

Furthermore, comfort is awarded to the dying person in each religion in the form of prayer. The prayer is different in each religion but is still intended to comfort. It may also be comforting to know that after death, the person's body will be treated with respect and dignity. This is especially prevalent in the Jewish and Islamic religions. This is not to say that Christianity does not respect their dead, just that in the other two religions it is more prominent. Each religion gives space for the loved ones to say a final goodbye. Each religion also believes in marking the grave and remembering the person after death. This may bring comfort to the family as they know where their loved one's body is. Remembering the person is also present at each of the three religions. This may bring comfort, and a collective memory of the person is kept.

Comfort may work in multiple ways; As the most prevalent standalone emotion in death rituals, comfort may work in multiple ways. It is seen as a positive emotion in a difficult time such as death and is present at personal, interpersonal and group levels.

6.4. Chapter conclusion

From this chapter, it should become clear that emotions can be found in each religion and that it plays an important role in the process of integrating into a religion. Multiple emotions are present in each religion and each ritual. This complicates the interpretation of rituals as

personal emotions may influence interpersonal and group emotions, and each level can change the interpretation of another level. Remembering here that some emotions does not have religious connections but is purely personal, for example, will the person look good on the day. The social regime is set by the group but can be changed if enough members agree on a subject.

Throughout the rituals, emotions are present; it is not only present in day to day lives but is observed in the religions. The religions actively address emotions and actively cause emotion to be felt by the adherents.

It is observed that the emotions that are expected are not always the emotions felt by the individual. In some cases, the person will keep these emotions to themselves for fear of rejection by the group. An uncomplicated view of the ritual's emotions may still be challenging to interpret as everyone has a complex set of emotions by which they experience religion.

When looking at rituals and religions, when there is a complication or out of the norm influence, the emotions are expected to become even more complicated. Culture and individual communities can influence the social-emotional regimes, and most people will have multiple regimes to turn to. In the age of the internet, each person may find a community that supports their feelings, which complicates the situation, as each member of such a group can be geographically and culturally opposite to where the other members find themselves. This has an impact as the laws of each country differs. Further study can be performed to trace the emotions in these groups. These groups sometimes also have a religious atmosphere. Studies like this one may be the starting point when looking into the role of emotions in religion and social groups.

It is important to note that throughout the rituals the observation by the religious communities ensure that a feeling of belonging is achieved. Multiple emotions work towards the feeling of belonging. This may imply that a person from a religion will defend their way from external influence. This anger is used to show that the person's religion is not up for debate.

This study is introductory to the role of emotions in religion, and further research must be conducted to identify each emotion's function in religion. Moreover, encouraging pro-social behaviour between religions with the help of emotions and empathy may contribute to a better understanding of the other. Emotions are a driving force behind actions, and understanding the mutual emotions may aid in humanisation.

Chapter 7. Conclusion

In this concluding chapter, the dissertation is summarised. The research question is answered. The importance of this study is explained, and who may find the information useful. Indications of possible future-research are given in the field of religion and emotion. Furthermore, final remarks are given. Chapter Seven is intended to function as a summary of the research.

7.1. Review of previous chapters

Each of the chapters will be reviewed, summarising their function and content as viewed in this dissertation. Each chapter has a function in this dissertation, and reading the chapters outside the context of the dissertation may lead to wrong interpretations of the information. The information contained in this dissertation needs to be viewed as a collective and a unit. Each of the chapters are building towards an interpretation. The summaries given here will reflect the intention of the chapters and how they work together.

7.1.1. Chapter One

In this chapter, the research question and problem that was investigated are stated. The background of the study was given, and a hypothesis was proposed. The methodology was explained, an introductory literature review was given and finally, the proposed contribution to the field was given.

The First Chapter served as an introduction to the research and only provided a quick view of what the research set out to achieve. This chapter served an essential role as an introductory guide for the research.

The method given in the first chapter functioned as a reminder of how the research should be read according to the methodology and its definitions. By reading the information outside this view, it may not be in the context intended within this research.

In this study, the research hypothesis was confirmed, in that emotions are seen in each of the rituals described. Emotions do play a critical role in everyday life. Emotions also play a role in religion. The implication being that emotion affects religion, and religion affects emotion. In either direction, the adherents' view can be adjusted by the emotions present.

The hypothesis is partially confirmed that emotions are part of us with free association. The problem is that some of the rituals are performed when the child is young raising children it is important to note that the child is raised in the social constructs of the parents. They have no say in the matter. However, the child does have the opportunity to choose at a later stage in life. New adherents do choose by free association. The practice of rituals enforces emotions, and the emotional regime is set up and enforced in the rituals. It is these emotional regimes that create a reality in the adherents, and it is this reality that is protected. The emotions observed are almost universal in each religion, meaning that they can occur in any of the religions but differ because of different contexts.

7.1.2. Chapter Two

Chapter Two focused on the definitions of key terms in this dissertation. In this chapter, religion, rituals, rites of passage, emotion, religious emotion and context is described and interpreted. These terms are used throughout the dissertation. By understanding the terms as they are interpreted in this chapter, the following chapters can be read and understood in context. Chapter Two was structured to guide the understanding of the background of each of the key elements used in this dissertation. It is important to remember that emotions are complex, and emotions can be categorised into three groups: personal, interpersonal, and group emotions. Emotions can also be related to different elements of a person, meaning that emotions can be related to a persona or a situation. In this dissertation, care was taken to root the emotions to the rituals and elements surrounding the rituals. Care was taken not to overthink emotions that may not be related to the rituals.

7.1.3. Chapter Three

In Chapter Three, birth rituals were observed and described as per the phenomenological method. By birth rituals, this dissertation means any ritual related to birth but not before birth; the implication being that pre-birth rituals in which the mother may partake are not listed here. The choice to exclude these rituals was purely to keep the research focused and not to exceed this dissertation's scope. In Christianity, infant baptism was used as the first ritual to take place after birth. In Judaism, *brit milah,* which is male circumcision and naming of girls, was chosen. In Islam, multiple practices were identified as appropriately fitting the scope of this discussion; these are short rituals. The rituals in Islam are *adhan, tahneek, taweez,* seventh-day rituals, and male circumcision. During each of the rituals, emotions can

be observed. In Chapter Two, each ritual is described, and where possible, an account is given to confirm the practice and give a personal account of the emotions present. These accounts were compiled by various sources and were not collected via fieldwork, as the emotions should be transferable. This Chapter observed and described the rituals mentioned.

It is important to remember that, in this study, the aim was to observe emotions present in the rituals. The aim of this dissertation was not to evaluate all emotions present in every ritual but to give an example of the emotions that may be present. In doing so, the importance of emotions in religion was shown. This study was focused on successfully achieving the objectives set out for the research, and therefore, not all emotions in every ritual in the three religions were included here. However, the emotions that were not mentioned are not diminished in any way. They are still essential and should be the focus of future-research in this field. For this reason, uncomplicated rituals were used as far as possible.

7.1.4. Chapter Four

Chapter Four aimed to describe the rituals linked in the middle life phase as per the phenomenological method. The middle life phase in this dissertation refers to any ritual that happens after birth rituals and before death rituals. Chapter Four described the coming-of-age rituals in each religion as well as marriage rituals. The coming-of-age rituals were chosen as follows: in Christianity, First Communion and adult baptism, in Judaism *bar* and *bat mitzvah,* and in Islam, male circumcision and the *hijab.* Marriage rituals of each religion are also described. These rituals give a perspective of changing emotions in religion from child to adult and from single to married. The emotions that are present are similar, and the focus on religious emotions is seen throughout. Cultural influences are also observed in the rituals. Each religion interprets coming-of-age differently, and as such, the emotions can vary in the religions; however, some emotions remain universal to the religions.

Marriage rituals between the religions evoke similar emotions with marked differences depending on the traditions within the religions. General emotions remain the same, and an uncomplicated marriage ceremony evokes similar emotions.

In Chapter Four, each ritual is described, and an account is given to illustrate the adherents' feelings in a condensed manner. In this way, it illustrates the role of emotion in rituals and

religion. These accounts are again not collected by fieldwork; it was obtained through various literature sources.

7.1.5. Chapter Five

Chapter Five is the final descriptive chapter as per the phenomenological method and focused on death rituals. The rituals are concerned with death, including pre-and post-death rituals. Pre-death rituals are to be understood as rituals performed before death. This happens when the person is sick or knows they may be dying. Post-death rituals refer to the burial and after the burial. Each religion has rituals related to each step; they differ in form and how the rituals are performed. However, the emotions are strikingly similar between the religions.

The emotional tone in Chapter Five differs markedly from that experienced in Chapters Three and Four in that the emotions are morbid. In death rituals, the emotions are first with the person dying, and then the emotions are observed within the loved ones. Each of the religions has its strategies for dealing with the loss of a loved one.

As with Chapters Three and Four, the rituals were described, and an overview was given with an account in Chapter Five. These accounts were not retrieved from fieldwork, but various sources listed in the bibliography of this dissertation. The chapter observed the emotions present with death.

7.1.6. Chapter Six

In Chapter Six, all the emotions observed in Chapters Three, Four and Five were combined and interpreted. In the first section of the chapter, each emotion was named and described as per the phenomenological method. Then each ritual was interpreted, and the emotions were highlighted. In this section, birth rituals, coming-of-age rituals, marriage rituals, and death rituals were used as a collective, and each emotion described and interpreted. To illustrate the emotions present throughout life, each religion was interpreted according to the emotions present. Finally, a comparative view was given of the emotions identified in each religion and how it may act in the religions.

Chapter Six gave the full interpretation of all the emotions found in the three preceding chapters. The interpretation was made according to the method chosen. By doing so, the

interpretation did not interfere with the descriptions and can eliminate confusion between descriptions and interpretations.

After this chapter is read, it should become clear that emotions are not only present in each religion and ritual but also performs an essential role. Emotions may alter the reality of the believer, and it can influence their identity. Emotions are not limited to an individual but can be found in interpersonal relationships as well as in the group. The individual uses these emotions to navigate socially in the group. The emotions may form a regime in the group and create expected emotions; the group monitors these emotions. Failing to fall into the expected emotions can confuse the person, and they may feel rejected. Classically, positive and negative emotions may be present, and the person may feel a complex set of emotions simultaneously.

7.2. Reaching the research goals

Did the research meet its goals? In this section, the goals are evaluated against the outcomes of the research project.

"The research aims to gather a better understanding of the dialogue into emotion and religion."

Throughout this dissertation, the role of emotion in religion was observed, and the interplay between emotions and religion becomes evident. The dissertation indicates the value that is added by looking at emotions and religion in a multidisciplinary view. In doing so, the dialogue between emotion and religion is enhanced. It became abundantly clear that a multidisciplinary view of emotion and religions only opens up the field for further discourse.

The research aims to look towards a better understanding of the role of emotion in religions.

The role of emotion in religion became clear throughout the research. Emotions can influence not only the individual but a group as well. When emotions are not heard, adherents may feel that they are not heard and do not matter. However, if the emotions are validated, the person may feel that they belong and feel loved in the group. Social validation impacts the person in more ways than is described, and the full workings of this connection are still not clear. Further studies are needed to evaluate the full impact of emotion in religion and how this impact the lives of the adherent.

The research aims to promote tolerance through an understanding of emotion and religion.

By understanding that emotions are part of religion and that they can influence multiple levels of interaction, it becomes apparent that emotions may influence our thoughts. These emotions, in turn, influence behaviour. By being sensitive to the emotions and understanding how they are formed, a better understanding is achieved. The understanding may aid tolerance between religions. The dissertation also points out the many similarities between emotions felt in the religions throughout life. These similarities may also aid in the discourse between religions. Showing that even if a religion does something differently, the emotional gain is similar. By understanding, this principal conversation between religions may be eased. The aim is to promote pro-social behaviour by understanding. Pro-social behaviour is closely related to fostering empathy; using emotions to advocate pro-social behaviour may lead to a better social interaction not based on fear but rather on empathy.

The research aims to analyse the conversation of emotion in religion critically.

By looking at the emotions present in each religion and ritual throughout life, this research has critically analysed the data and given an interpretation. The interpretation is based on a multidisciplinary approach. By using resources from different fields, a greater understanding is achieved of emotion in religion.

The research aims to collect the dialogue and further the conversation surrounding emotion.

The research indicates that future-research is needed to keep expanding the knowledge already present. The dissertation shows that a multidisciplinary interpretation of emotion in religion opens up dialogue. By opening the dialogue between research disciplines, a conversation is started, and by pooling the knowledge, a better understanding is achieved.

The research aims to look at how emotion can be a key factor in the humanisation of the other (in this case, different religions).

The research has looked at religion and compared the emotions that can be found in the rituals. By indicating the emotions present in the religions, the universality of some of the emotions become evident. It gives a better understanding of where the other person is. This understanding may alleviate some negative emotions by purely acknowledging that the other has felt that they may be humanised.

7.3. The importance of this study and who may find it interesting

The importance of this research cannot be overstated. Humans have emotions. We may feel that we do not want emotions and that rationality should always trump emotion. Rationality is essential, and without it, emotions would still not be understood. However, emotions cannot just be explained away. Emotions are part of what makes humanity tick and can pave the way for us to navigate through life. As stated earlier in this dissertation, religion and emotions act upon each other; this is why the relationship between religion and emotions cannot be ignored. This relationship may also provide a guide for emotions outside of religion adding to the collective intentionality.

When emotions are given a place for expression, they can be understood. Emotions prepare the body for what is happening and for what will happen. The universal feeling of belonging in each religion creates a safe space for the adherents. In this space, they are free to be themselves within the rules of the religion. Each of the religions has space for interpretation, as is evident in the multitude of traditions and cultural influences.

Looking at the role of emotion in religion may open the door to understanding other communities and their workings. Living in a world with an instant connection to any community that can validate emotions and a thought pattern, this information may become crucial.

The information in this dissertation may be useful for further study as it provides an overview of the role of emotions in religion. The work may help anyone who is considering working in religion or emotion; sociology may find the interconnection between emotion and religion fascinating, particularly how it may translate to other groups. The biological field may see the importance of religion in personal emotions and how it may alter their identity; similarly, psychology may find some information compelling. This work is meant for anyone who is seeking a better understanding of emotions and how it relates to religion.

7.4. Possible future-research within the role of emotions and religion

The future-research opportunity that can be found in this dissertation is immense. Each of the emotions may be explored in-depth and how they interact with religion at every stage of life. Studies may be done on what emotions adherents feel the most during rituals *versus* what they think they must feel. Each ritual can be explored for further in-depth analysis of the emotions present and the interaction of the emotions with the adherents. Comparative

analysis of different religions may be performed to evaluate emotions present within them. The social impact of religious emotion may be studied. Studies on how religious emotions may be manipulated to the will and benefit of cult leaders can also be conducted. The variation of the interpretation of emotion and religion are bountiful. Any avenue may lead to a better understanding by building the collective knowledge.

7.5. Conclusion

The research has brought together religion and emotion; the field is known and has many interpretations. In this dissertation, the aim was to integrate information from multiple disciplines, and in doing so, this body of work contributes to the gap in knowledge identified and stated in the research question. Adding to the understanding of the workings of emotions and religions will broaden the field. Understanding is more than just knowing. It is the integration of information. By understanding, tolerance can be achieved, and the hope is that if people can understand one another, they may be more likely to tolerate one another.

There are still gaps in the knowledge pool that need to be addressed. While this dissertation successfully addressed some, several topics have been identified that still need to be addressed in future-research. The work that has been done in religion and emotions is not yet complete. There is still more to explore and interpret.

The body of knowledge in emotions needs to extend to religions and a safe place to analyse the emotions present. Every person has multiple sets of emotional regimes. The regimes are complex interactions with multiple emotions, and even the regimes may conflict in one person. Further studies may indicate why we, as humans, have adapted this complex interaction and are actively using each emotional regime to navigate life.

Emotions are not going away. Rather, emotional awareness is on the rise. We experience them and are bound by our bodies' reaction to them. The goal must be to understand them and acknowledge why we feel the way we feel, and then move on. It is not a case of being over-emotional, but rather trying to understand that humans are emotional beings and how this effects humanity. It is using emotion and rationality together to interpret life. Religion constitutes an avenue that will remain flooded with emotion and can serve as a platform to explore the complexity of emotion. Lastly, the author hopes that the knowledge contained in this dissertation will add to the collective body of knowledge of religious emotion. Furthermore, the author hopes that the research will inspire future-research and evoke some emotion in each reader for them to explore.

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