GENERAL STUDIES COURSE PROPOSAL COVER FORM
(ONE COURSE PER FORM)


3.) COURSE PROPOSED: Prefix: ASB  Number: 214  Title: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion  Credits: 3

   CROSS LISTED WITH: Prefix: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;

4.) COMMUNITY COLLEGE INITIATOR: SHEREEN LERNER  PHONE: 480-461-7306
   FAX: 480-461-7812

ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable are not eligible for the General Studies Program.

MANDATORY REVIEW:

   The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).

POLICY: The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.

AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.

5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:
   Core Areas: Select core area...  Awareness Areas: Global Awareness (G)

6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

7.) DOCUMENTATION REQUIRED
   ☑ Course Description
   ☑ Course Syllabus
   ☑ Criteria Checklist for the area
   ☑ Table of Contents from the textbook required and/or list or required readings/books
   ☑ Description of how course meets criteria as stated in item 6.

8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS:
   ☑ DECASBprefix
   ☑ Elective

Current General Studies designation(s): SB

Effective date: 2012 Spring  Course Equivalency Guide

Is this a multi-section course?  ☑ yes  ☐ no

Is it governed by a common syllabus?  ☑ yes  ☐ no

Chair/Director: SHEREEN LERNER  Chair/Director Signature: SHEREEN LERNER

AGSC Action:  Date action taken:  ☑ Approved  ☐ Disapproved

Effective Date:
Proposer: Please complete the following section and attach appropriate documentation.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
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<td>2. Course must be one or more of following types (check all which may apply):</td>
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<tr>
<td></td>
<td></td>
<td>a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</td>
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<td>b. Contemporary non-English language courses that have a significant cultural component.</td>
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<td></td>
<td></td>
<td>c. Comparative cultural studies in which most, i.e., more than half, of the material is devoted to non-U.S. areas.</td>
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<tr>
<td></td>
<td></td>
<td>d. In-depth studies of non-U.S. centered cultural interrelationships of global scope, such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war. Most, i.e., more than half, of the material must be devoted to non-U.S.</td>
</tr>
<tr>
<td>Criteria (from checksheet)</td>
<td>How course meets spirit (contextualize specific examples in next column)</td>
<td>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</td>
</tr>
<tr>
<td>--------------------------</td>
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</tr>
<tr>
<td>1</td>
<td>The class has as its focus the human religious experience in various cultures throughout the world. The class exposes students to the religious beliefs and behaviors of many different cultures and attempts to explain religious diversity by examining the correlates of religious systems with other components of cultural systems.</td>
<td>Sections 1, 2, 3, 4, 5, 6, 7, 9, 10, 12, 13, 14, 15, 17 specifically address an understanding of the contemporary world outside the U.S. Case studies in these sections address non-U.S. cultures. Understanding the different viewpoints of religion from a cross-cultural perspective provides insight into cultures and their worldview. Questions posed in the course: 1. Consider the connection between anthropology, culture, and religion. 2. How do you define religion? 3. Why do humans practice religion? What is the function of religion? 4. What forms of religion correlate with other parts of human society? 5. What are examples of the origins of belief in religious, mystical, and anomalous experiences? 6. What is a true believer? What is the relationship of a true believer to society-at-large? 7. Do preliterate people have a rational mastery of their surroundings and can &quot;primitive&quot; knowledge be regarded as a beginning or &quot;rudimentary&quot; type of science? 8. How is the Yoruba Ymoja Festival like &quot;childbirth&quot;? 9. According to the Hmong, what three things cause sickness? How are these diagnosed?</td>
</tr>
</tbody>
</table>
Examples of religious systems and beliefs are utilized (and compared) throughout the course. These examples are from the traditional peoples of the Central America, South America, Asia, Europe, Africa, Melanesia, and the Middle East. By examining religions worldwide, students receive a global perspective and see religion within that cultural context. This class provides students with a cross-cultural exposure to and an understanding of the human religious experience.

The course discusses a number of societies from cultures around the world, including Africa (3, 4, 9, 10, 14), China (9), Melanesia (12), Europe (2, 3, 4, 5, 6, 15), Middle East (17), Central America (7, 10), South America (2, 7, 10, 14), Native American societies (11, 12, 14, 16, 17).

Some of the questions addressed in these discussions include:

1. What are Yanomami religious beliefs? Why do they have these beliefs? How does this fit in their society?
2. Why do humans have numerous belief systems or religions and deities? How would you explain religious diversity?
3. What are some of the theories pertaining to "why" we have religion? Argue for and against two theories.
4. Do you feel you have ever been aware of, or been influenced by, a presence or power which was different from your everyday self? Explain.
5. As an archaeologist, what evidence would confirm in your mind that a prehistoric people possessed religion,
4. How is magic, or belief in a higher power or deity?
6. Why are "touch" and "breath" important in shamanic curing ceremonies?
7. What changes have Korean shamans undergone with the changing society?
8. How widespread is the use of hallucinogenic plants in traditional societies?
9. What are three phases of female initiation of the Sara (Africa)?
10. Identify the stages of religious revitalization.
11. How do messianic groups deal with a failed prophecy?
12. What is the role of the witchdoctor in Nigeria?
13. Why do Wiccan beliefs appeal to many Americans?
Justification of G Value for
ASB 214: Magic, Witchcraft, and Healing: An Introduction to
Comparative Religion

Anthropology as a discipline is concerned with exploring human cultural diversity throughout the world. ASB 214 has as its focus the human religious experience in various cultures throughout the world. This class exposes students to the religious beliefs and behaviors of many different cultures and attempts to explain religious diversity by examining the correlates of religious systems with other components of cultural systems. Examples of religious systems and beliefs are utilized (and compared) throughout the course, from the traditional peoples of the New World, Africa, Asia, Southeast Asia, Melanesia, Polynesia, and Europe. By examining religions worldwide, students receive a global perspective and see religions within that cultural context. This class provides students with a cross-cultural exposure to and an understanding of the human religious experience.
Official Course Description: MCCCDD Approval: 12-08-1998

ASB214 2008 Spring - 9999

LEC 3.0 Credit(s) 3.0 Period(s) 3.0 Load
Acad

Magic, Witchcraft, and Healing: An Introduction to Comparative Religion

Origins, elements, and forms of religion; a comparative survey of religious beliefs, myths, rituals and symbolism including magic, witchcraft and healing as practiced in selected regions of the world; the place of religion in the total culture.

Prerequisites: None.

Course Attribute(s):
General Education Designation: Social and Behavioral Sciences - [SB]

MCCCDD Official Course Competencies:

ASB214 2008 Spring Magic, Witchcraft, and Healing: An Introduction to Comparative
- 9999 Religion

1. Distinguish among major theories of the origin of religion. (I)
2. Contrast the major characteristics of tribal religion with those of world religions. (I)
3. Define magic, myth, ritual, and symbol and describe their functions to the individual and the social group using selected examples from belief systems in various regions of the world. (II, V)
4. Classify types of religious action in selected cross-cultural contexts. (II)
5. Describe and analyze how religious healing rituals affect illness states. (II-IV).
6. Define and differentiate between the major types of religious practitioners/healers. (III)
7. Classify categories of altered states of consciousness and describe their social and psychological functions. (IV)
8. Define the major classifications of evil forces in selected cross-cultural contexts. (V)
9. Analyze attitudes about witchcraft and evil in the context of social control and social harmony. (V)
10. Describe the functions of funerals and death ceremonies in selected cross-cultural contexts. (VI)
11. Distinguish between various attitudes/beliefs concerning life after death in selected cross-cultural contexts. (VI)
12. Identify the major forces of religious change and innovation. (VII)
13. Analyze the occurrence of nontraditional beliefs in western society. (VIII)
14. Identify characteristics of belief in the occult. (VIII)
15. Compare and contrast selected culturally-specific belief systems indifferent regions of the world.

MCCCD Official Course Outline:

ASB214 2008 Spring Magic, Witchcraft, and Healing: An Introduction to Comparative Religion

I. The Anthropological Study of Religion
   A. Religion as a part of culture
   B. Religious origins and social evolution in historical perspective
   C. Tribal religions versus world religions

II. Myth, Ritual, and Symbolism in Cross-Cultural Perspective
   A. The role of myth in society
      1. Sacred time and place
      2. The mythic hero
   B. Ritual as action and behavior
      1. Rites of passage
      2. Healing ritual
      3. Theoretical approaches to understanding ritual action
   C. Symbolism
      1. Taboo
      2. Art, architecture and design
      3. Anomaly

III. Religious Practitioners in Selected Cross-Cultural Contexts
   A. Shamans and healers
   B. Mediums and priests
   C. Prophets

IV. Altered States of Consciousness
   A. Visions quests
   B. Hallucinogenic drugs and religious ecstasy
   C. Psychotherapy of religious healing

V. Witchcraft, Sorcery, and Forces of Evil in Cross-Cultural Perspective
   A. Witchcraft
      1. Examples of witchcraft in specific societies
      2. Witchcraft as a means of social control
      3. Witchcraft as a leveling device
   B. Sorcery
   C. Demons, exorcism, and magic
      1. Psychosocial aspects of exorcism
      2. Divination
      3. Magic
      4. Illness
VI. The Afterlife in Selected Cross-Cultural Contexts
   A. Ghosts, souls, and ancestors
   B. Death and cosmology, transformation and regeneration
   C. Sacrifice and cannibalism
   D. Funeral and death ceremonies

VII. Religion and Social Change in Selected Cross-Cultural Contexts
   A. Revitalization movements
   B. Cargo cults
   C. Nativistic movements

VIII. Non-Traditional Beliefs in Western Society
   A. The occult in the scientific world
   B. Mysticism
   C. New Age religion

IX. Selected Belief Systems in a Cross-Cultural Perspective
Syllabus: ASB 214
Magic, Witchcraft, and Healing: An Introduction to Comparative Religion
Mesa Community College
Instructor: Dr. Scott C. Russell
Office Phone: 480-461-7369
Email: srussell@mesacc.edu

Course Description/Rationale:
This course provides an introduction to the anthropological approaches to the study of religion. It includes discussions and information on the various forms of religions practiced in traditional societies around the world as well as several prehistoric examples of religion. Included within the course are the theoretical perspectives on religion (i.e. why religion, what was the first religion, what is the function of religion in human societies, etc.). Specific topics discussed in this course include: shamans, priests, healing and religion, witchcraft, sorcery, magic, divination, ghosts, hallucinogens and religion, sacred places, pilgrimage, Wicca, cults, revitalization movements, and current issues surrounding traditional religions. Discussion and critical thinking will be encouraged in this class and activities will be used to foster these throughout the semester.

Course Competencies:

1. Distinguish among major theories of the origin of religion.
2. Contrast the major characteristics of tribal religion with those of world religions.
3. Define magic, myth, ritual, and symbol and describe their functions to the individual and the social group using selected examples from belief systems in various regions of the world.
4. Classify types of religious action in selected cross-cultural contexts.
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9. Analyze attitudes about witchcraft and evil in the context of social control and social harmony.
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11. Distinguish between various attitudes/beliefs concerning life after death in selected cross-cultural contexts.
12. Identify the major forces of religious change and innovation.
13. Analyze the occurrence of nontraditional beliefs in western society.
14. Identify characteristics of belief in the occult.
15. Compare and contrast selected culturally-specific belief systems indifferent regions of the world.
1. **Original Sources:** The readings for this course will be drawn from books and academic articles. Students will become familiar with these genres of academic writing, and will be guided in how to summarize and utilize information from each.

2. **Writing Intensive:** Students will write a series of weekly “reaction papers” that require the integration of information from readings, videos, and in-class discussions. Additional reflection pieces may be assigned. These short pieces will teach students to synthesize information from a variety of sources, and to present an argument, interpretation, or idea relating to a particular topic.

3. **Multidisciplinary Perspective:** This course combines perspectives from anthropology, religious studies, history, and philosophy to gain a greater understanding of the meaning of death in various societies.

**Reader:**
1) *Sacred Realms: Readings in the Anthropology of Religion* Richard Warms, James Garber, and Jon McGee (eds.), 2\textsuperscript{nd} Ed. (2009)

**Student Evaluation:**

- Regular attendance and active participation is essential for evaluating performance. Students are expected to attend class regularly, to come prepared to engage with the written and audio-visual materials presented, and to have read all required readings for the week prior to attending class.
- Students are expected to read the materials assigned for each class BEFORE coming to class. Class lectures and activities will cover some of the material in the readings, but the time in class will complement the topic.
- All information given out in class and discussion sections is testable, and is the responsibility of the student, whether the student attends or does not attend these meetings. All written assignments are due on the day assigned in the syllabus. All work done for this class must be on the student’s own, unless otherwise noted. For some assignments (as stated in the assignment directions), you may use work from books and other materials if properly cited. Copying from any source without proper reference is considered plagiarism. Plagiarism may result in failure of an assignment or the entire course.

Final grades for the course will be assigned on the basis of the following:

- Completion of readings
- Exams
- Short Topical Papers (5)
- Each Set of Video Questions
- Additional in-class activities
- Weekly reaction paper ideas and reflections on the weeks topics, films, and reading.
**Extra Credit:** In order to improve your grade, you will be allowed to submit one extra credit assignment worth 40 points. This extra credit assignment will be due near the end of the semester. Extra credit will only be accepted upon completion of all other assigned work. Do not begin an extra credit assignment if you are missing assignments (excludes in-class assignments, i.e. the activities and movie sheets). You can only turn in an extra credit assignment if all of your other work is completed (this does not include in-class activity and movie sheet assignments). For those persons that have missed an assignment, they may be turned in for no points so you can complete the extra credit assignment.

In addition to the extra credit assignment described above, other opportunities for extra credit may arise during the semester. These are generally lectures by outside professionals here at MCC. I will announce these lectures (as extra credit opportunities) to the class. If you attend one or more of these you will receive 10 extra credit points when you turn in a one page summary of the lecture or event you attended.

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**Course Outline and Assignment Schedule**

8/22 Introduction to course; anthropology and culture
8/29 Examples of traditional religion (Yanomamo)
9/5 Theories pertaining to origins and purpose of religion
9/12 The seeds of religion (who we are as human beings)
9/19 Religious concepts and true believers
9/26 Prehistoric religion (early humans, Stonehenge, Egypt)
10/3 Religious specialists (shamans and priests)
10/10 Examples: Apache religion
10/17 Healing and health and religion
10/24 Hallucinogens and religion
10/31 Ritual and religion; Navajo Kinaalda ceremony example
11/7 Culture change and religious change (revitalization movements)
11/14 Cults, Places, pilgrims, and pilgrimage
11/21 Magic, sorcery, witchcraft, voodoo religion
11/28 WICCA
12/5 Apache witchcraft (example).
12/12 Issues (sacred places protection, use of hallucinogens, etc.) surrounding traditional
Attendance Policy

This class benefits from class discussions and participation. Attendance is required at all times. A sign-up sheet will be available at the beginning of each class period for you to sign. Failure to sign your name on the list represents an absence— it is your responsibility to sign the sheet. If you cannot avoid missing a class (which can happen), please give me a call or leave me a note or tell me in class. If I do not hear from you, your absence will be recorded as 'unaccounted.' If you miss more than three classes, you may be withdrawn from the course. If you have a pattern of missing classes, even though your absences are 'accounted for,' you may also be withdrawn from class. I prefer not to withdraw anyone from the class, so please let me know if there are problems so we can try and resolve them.

Grading Policy:

Grading is done on a modified curve (normally modified down). If you receive a 90% or greater on your total course work, you should receive an A grade. B grades can fall into the 80-90% range, or the 75-90% range, or the 75-85% range, depending on the overall performance of all class members. The range for C grades often is larger than that for A and B grades (a 20% range, such as 60-80% is not abnormal). If you do badly on the exams and fail to turn in homework and other assignments, your grade will suffer (D and F). If you do well on the exams but fail to turn in homework and other assignments, your grade will be lower than your exam scores reflect. Since students tend to do better on the homework and other assignments, they tend to raise your overall percentage grade. In grading I look for effort and knowledge of course content. Study for the exams, get your assignments in on time, and put out effort in this course and you should do fine.

MCC Early Alert Program (EARS)

Mesa Community College is committed to the success of all of our students. Numerous campus support services are available throughout your academic journey to assist you in achieving your educational goals. MCC has adopted an Early Alert Referral System (EARS) as part of a student success initiative to aid students in their educational pursuits. Faculty and Staff participate by altering and referring students to campus services for added support. Students may receive a follow up call from various campus services as a result of being referred to EARS. Students are encouraged to participate, but these services are optional. Early Alert Web Page and Campus Resource Information can be located at: http://www.mesacc.edu/students/ears.

Miscellaneous

If anyone in this class has a disability, including a learning disability, please see me
immediately so that we can discuss your accommodation needs. I am willing to make any reasonable accommodations for limitations due to any disability. If you have a disability and need special accommodations, but haven’t registered with the Disability Resources and Services (DRS) office, please do so as soon as possible.

I am willing to listen to all comments, complaints, and suggestions regarding this class. The best way to have a good class is to work together. I believe in sharing experiences that relate to the class, and if you participate, the class will be more rewarding.

Make-up Policy: Make-up exams will be given only in documented cases of illness or other emergencies. If you are going to miss an exam please **inform me before the exam or immediately afterwards**. Points will be deducted for not informing me at an appropriate time that you will miss an exam.

Please, no cheating or plagiarism. (Please see Mesa’s Policy Concerning Cheating and Plagiarism in Student Handbook).

Assignments and due dates may change. Please make sure you receive all class handouts during the course of the semester.

Lectures may be taped (for personal use in studying only).
**ASB 214: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion**

**Listing of required readings with Cultural/Religious Groups and Location**

<table>
<thead>
<tr>
<th>Reading Number*</th>
<th>Cultural/Religious Groups</th>
<th>Geographic Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Nacirema (Americans)</td>
<td>North America</td>
</tr>
<tr>
<td>2</td>
<td>Comparative**</td>
<td>NA***</td>
</tr>
<tr>
<td>28</td>
<td>Wari</td>
<td>South America</td>
</tr>
<tr>
<td>1</td>
<td>Comparative</td>
<td>NA</td>
</tr>
<tr>
<td>2</td>
<td>Comparative</td>
<td>NA</td>
</tr>
<tr>
<td>3</td>
<td>Multiple Cultures</td>
<td>Melanesia</td>
</tr>
<tr>
<td>7</td>
<td>Balinese</td>
<td>Asia</td>
</tr>
<tr>
<td>8</td>
<td>India</td>
<td>Asia</td>
</tr>
<tr>
<td>14</td>
<td>Korean</td>
<td>Asia</td>
</tr>
<tr>
<td>15</td>
<td>American Indian</td>
<td>North America</td>
</tr>
<tr>
<td>16</td>
<td>Yoruba</td>
<td>Africa</td>
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<tr>
<td>32</td>
<td>Mexican Americans</td>
<td>North America</td>
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<tr>
<td>33</td>
<td>Hmong</td>
<td>Asia/North America</td>
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<tr>
<td>34</td>
<td>Samoan</td>
<td>Asia/Pacific Islanders</td>
</tr>
<tr>
<td>22</td>
<td>Comparative</td>
<td>North-South America</td>
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<tr>
<td>23</td>
<td>Chumash</td>
<td>North America</td>
</tr>
<tr>
<td>26</td>
<td>Pentecostal</td>
<td>North America</td>
</tr>
<tr>
<td>17</td>
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</tr>
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<td>18</td>
<td>Bachama</td>
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<td>35</td>
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<td>Salasaca</td>
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<tr>
<td>36</td>
<td>Hmong</td>
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<tr>
<td>42</td>
<td>Wicca</td>
<td>North America</td>
</tr>
</tbody>
</table>

* In chronological order of class reading assignments.

** Article is comparative or theoretical in its approach.

** Not Applicable—article does not describe one or several cultures.
Reading Questions: ASB 214: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion

No. 1:

1. Who are the Nacirema? What do their strange rituals and taboos tell you about them? What types of culture shock would you experience if you lived in this culture? (Section 6: Horace Minor article, p. 199, READER 21)

2. Your book’s editors list seven characteristics of religion. Which of these (select one) do you consider to be the most important and which (select one) the least important? Support your answer. (Introduction: What is Religion, p. x)

3. Why do the Wari eat their deceased affines rather than their “actual” blood relatives (as do the Yanomamo)? How does eating the deceased evoke the “human-to-animal transformation.” Do these behaviors make sense within the Wari cultural-religious system? (Section 28: Beth Conklin article, p. 253, READER 28)

No. 2:

1. McClenon believes that early hominids were selected for survival because they were susceptible to “what?” This theory is basically a genetic theory (survival of the fittest). Do you buy it? Why or why not? Is it too reductionist? (Section 1: McClenon article, p. 6, READER 1)

2. What is the connection between baboon greeting behavior and Rappaport’s description of human religious ritual? Describe and explain. (Section 1: Watanabe article, p. 14, READER 2)

3. Do preliterate people have a rational mastery of their surroundings and can ‘primitive’ knowledge be regarded as a beginning or “rudimentary” type of science? (Section 1: Malinowski article, p. 28, READER 3)

No. 3:

1. How does the Balinese water temple network function to regulate the ecosystem? Is religion therefore part of the adaptive system of the Balinese? Is this religion logical? (Lansing article, p. 69, READER 7)

2. Why are cows sacred in India? What are the nonreligious, ecological, and economic reasons? (Harris article, p. 79, READER 8)

3. Is “religiously motivated political violence” limited to only a few religions? What
form has it taken in the United States? (Juergensmeyer article, p. 404, READER 43)

No. 4:

1. This article on Korean Shamans is an example of culture change. What changes have these Shamans seen as the Korean economy has changed? Do these changes fit a theory of religion discussed in class (Max Weber or another)? (Laurel Kendall article, p. 132, READER 14)

2. Four types of prophecy narratives are described in “Claiming Legitimacy.” What are the four types and what do all four have in common? (Julie Cruikshank article, p. 144, READER 15)

3. How is the Yoruba Yemoja Festival “like” childbirth? What does this ceremony tell you about the female role (and their power) in this culture? How are witches related to procreation among the Yoruba? (Andrew Apter article, p. 155, READER 16)

No. 5:

1. List and explain five ways that this article on curanderos(as) helped you understand how traditional healers function and assist their patients (create a successful outcome). (Krassner article, p. 291, READER 32)

2. According to the Hmong, what three things cause sickness? How are these diagnosed? (Hickman article, p. 301, READER 33)

3. What are the perceived causes of ghost illness? Why are women more prone to this disease than men? (Lazar article, p. 313, READER 34)

No. 6:

1. How widespread is the use of hallucinogenic plants in traditional societies? How might have these societies located these plants (i.e. do you believe it was an active process)? What are the differences between the New and Old world with regard to hallucinogens? (Davis article, p. 204, READER 22)

2. Why did the Chumash use Datura (three general reasons)? How did Datura allow the Chumash to interact with, communicate, etc. with the supernatural world? What were some of the different purposes that Datura was used for by the Chumash? (Baker article, p. 201, READER 23)

3. Do you believe that the Pentecostal spiritual encounter is different (and how) from the
Yanomamo shaman’s vision of the supernatural or that of other traditional healers? Are they both patterned cultural performances? Is this all part of the same human religious experience? (Lawless article, p. 238, READER 26)

**No. 7:**

1. Discuss Turner’s concept of “Betwixt and Between.” (Turner article, p. 167, READER 17)

2. Why is a funeral a “transition” (or liminal) ceremony in Africa? What are the stages (5) of a Bachama funeral? How does joking/play assist in creating the liminal state? (Stevens article, p. 175, READER 18)

3. What are the three phases of female initiation among the Sara? When is female circumcision performed and what is its function (goals) in the initiation ceremony? (Leonard article, p. 186, READER 19)

**No. 8:**

1. Wallace conceptualizes revitalization processes as a pattern of overlapping but distinct stages. Identify and describe these stages. (Wallace article, p. 389, READER 41)

2. What are the five themes associated with serpent handling in southeast U. S. churches? Give an example of each theme. (Williamson and Pollio article, p. 421, READER 45)

3. How do messianic groups deal with a failed prophecy? Do they always disintegrate? How did the Lubavitchers deal with their “failed prophecy”? (Dein article, p. 429, READER 46)

**No. 9:**

1. What is the role of the witchdoctor in Nigeria? Why did the introduction of western medicine into much of Africa seen like a religious system rather than a scientific system? (Roder article, p. 288, ARTICLE 31)

2. Describe the relationships between “satanic ritual abuse (SRA)” and the Salem witch trials. (Johnson article, p. 321, ARTICLE 35)

3. What is magical literacy? How was power and writing connected in Salasaca? (Wogan article, p. 333, ARTICLE 37)

**No. 10:**
1. According to “Baseball Magic,” under what circumstances will a player abandon superstitious practices? What general happens when they do? (Gmelch article, p.193, ARTICLE 20)

2. Among the Hmong, how do cultural beliefs influence healing? Support your response. (Tobin and Friedman article, p. 327, ARTICLE 36)

3. Why do Wiccan beliefs appeal to many Americans? What are the primary differences between Wiccan and Christian beliefs? (Scarboro and Luck article, p. 398, ARTICLE 42)
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