### GENERAL STUDIES COURSE PROPOSAL COVER FORM

(ONE COURSE PER FORM)

1.) **DATE:** Sept 1, 2011  
2.) **COMMUNITY COLLEGE:** Maricopa Co. Comm. College District

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

   **CROSS LISTED WITH:**  
   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:** Humanities and Fine Arts (HU)  
   **Awareness Areas:** Select awareness area...

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:**  
   - DECS
   - ASB prefix  
   - 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.

### ASU - [HU] CRITERIA

**HUMANITIES, FINE ARTS AND DESIGN [HU]** courses must meet *either* 1, 2, or 3 *and* at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria **a central and substantial portion** of the course content.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Emphasize the study of values, of the development of philosophies, religions, ethics or belief systems, and/or aesthetic experience.

   - Course competencies 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15
   - Syllabus sections 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17
   - Readings: Chapters Introduction, 1, 2, 3, 17, 41, 46

2. Concerns the comprehension and interpretation/analysis of written, aural, or visual texts, and/or the historical development of textual traditions.

3. Concerns the comprehension and interpretation/analysis of material objects, images and spaces, and/or their historical development.

4. In addition, to qualify for the Humanities, Fine Arts and Design designation a course must meet one or more of the following requirements:

   a. Concerns the development of human thought, including emphasis on the analysis of philosophical and/or religious systems of thought.

   - Course competencies 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15
   - Syllabus sections 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17
   - Readings: Chapters Introduction, 7, 8, 14, 15, 16, 32, 33, 22, 23, 18, 19, 45, 31, 36, 42

   b. Concerns aesthetic systems and values, literary and visual arts.

   c. Emphasizes aesthetic experience in the visual and performing arts, including music, dance, theater, and in the applied arts, including architecture and design.
<table>
<thead>
<tr>
<th>THE FOLLOWING ARE NOT ACCEPTABLE:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Courses devoted <em>primarily</em> to developing a skill in the creative or performing arts, including courses that are <em>primarily</em> studio classes in the Herberger College of the Arts and in the College of Design.</td>
</tr>
<tr>
<td>• Courses devoted <em>primarily</em> to developing skill in the use of a language – <strong>However, language courses that emphasize cultural study and the study of literature can be allowed.</strong></td>
</tr>
<tr>
<td>• Courses which emphasize the acquisition of quantitative or experimental methods.</td>
</tr>
<tr>
<td>• Courses devoted <em>primarily</em> to teaching skills.</td>
</tr>
<tr>
<td>Course Prefix</td>
</tr>
<tr>
<td>---------------</td>
</tr>
<tr>
<td>ASB</td>
</tr>
</tbody>
</table>

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
</table>
| 1                          | This course helps students to think about religion as a general human experience. It provides a firm grounding in anthropological approaches to religion and also includes important current and historical roles played by religion. The course provides students with an anthropological perspective pertaining to religious traditions of cultures and how religion may be part of the identity of a group of people. Specific examples from cultures around the world are provided. | 1. Understanding culture and its relationship to religion.  
2. Theories pertaining to the origins and purpose of religion. Defining religion and religious theories; why do humans practice religion? what is the function of religion? What forms of religion correlate with other parts of human society?  
3. The seeds of religion including various forms of belief systems and religious thought. How does religion help define who we are as human beings?  
4. Types of religious systems.  
5. Who are the practitioners of religion?  
6. Where do people worship?  
7. Cultural examples: Africa, Ireland, Greece, Melanesia, South America, Central America, Native Americans, Middle East.  
8. Culture change and revitalization movements and their relationship to religious schools of thought.  
9. Sacred places and traditional cultural properties  
10. The relationship of magic, sorcery and witchcraft to beliefs and religion.  
Anthropologists generally consider religion to be a human universal. While the beliefs of individuals within cultures may vary, all cultures have religious traditions. The course considers the development of religious thought and how it changes over time. All cultures respond to change over time; religion and religious traditions also change. The course provides a groundwork for understanding religion and how it articulates with society.

| 1. The seeds of religion. How does religion help define who we are as human beings? |
| 2. Prehistoric religion; examples from Paleolithic, Neolithic, and Mesolithic periods. |
| 4. Ancient Egyptian religion and its relationship to culture, art, architecture. How much effort did the ancient Egyptians put into their religion and why? |
| 5. Healing and its relationship to spiritual beliefs and religious practitioners. When a person is ill, they seek supernatural powers to heal them. What are examples of how the aid of the supernatural has been used to heal? |
| 6. What are different types of ritual and how do they reinforce belief systems? |
| 7. How are hallucinogens used in culture and incorporated into belief systems? |
| 8. Why do humans have numerous belief systems and deities? How do you explain religious diversity? |
| 9. What evidence is there that prehistoric people possessed religion, magic, or a belief in a higher power or deity? |
Justification of HU Value for
ASB 214: Magic, Witchcraft, and Healing: An Introduction to
Comparative Religion

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.
Official Course Description: MCCCD 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]

Go to Competencies  Go to Outline

MCCCD Official Course Competencies:

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

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. (IX)

Go to Description   Go to top of Competencies

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.
5. Describe and analyze how religious healing rituals affect illness states.
6. Define and differentiate between the major types of religious practitioners/healers.
7. Classify categories of altered states of consciousness and describe their social and psychological functions.
8. Define the major classifications of evil forces in selected cross-cultural contexts.
9. Analyze attitudes about witchcraft and evil in the context of social control and social harmony.
10. Describe the functions of funerals and death ceremonies in selected cross-cultural contexts.
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:**

**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 you 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.

**Course Outline and Assignment Schedule**

1. Introduction to course; anthropology and culture
2. Examples of traditional religion (Yanomamo, South America)
3. Theories pertaining to origins and purpose of religion (Europe, Asia, Africa, North America)
4. The seeds of religion (who we are as human beings) (Ghosts, worldwide views)
5. Religious concepts and true believers (Ireland, Greece)
6. Prehistoric religion (early humans, Stonehenge, England; Egypt)
7. Religious specialists (shamans and priests) (Central America, South America)
8. Examples: Apache religion (Native Americans-North America)
9. Healing and health and religion (China, Africa)
10. Hallucinogens and religion (South America, Central America, Africa, Asia)
11. Ritual and religion; Navajo Kinaalda’ ceremony example (Native Americans-North America)
12. Culture change and religious change (revitalization movements) (Melanesia, Native Americans-North America)
13. Cults, Places, pilgrims, and pilgrimage (North America)
14. Magic, sorcery, witchcraft, voodoo religion (Africa, Native Americans-North America,
Caribbean, South America)
15. WICCA- (Europe, North America)
16. Apache witchcraft (example) (Native Americans-North America)
17. Issues (sacred places protection, use of hallucinogens, etc.) surrounding traditional religions. (Afghanistan, Saudi Arabia, Native Americans-North America)

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, you 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).
Activity: Theories of “Why” Religion

Name: ________________________________

Several theories of “why” religion have been reviewed. Select one of these theories and state why it makes sense to you; argue for the theory.

Select another theory of “why” religion that doesn’t make sense to you; argue against this theory.
Theories of Religion
Why do humans practice religion?
What is the function (functions) of religion?
What was the first human religion?
What forms of religion correlate with in other parts of human society?

Religion is valid. One god or all gods worshiped by humans are real.

Herodotus (484-425 B.C.)
comparative method
equivalence of deities

Roger Bacon (1212-1294 A.D.)
comparative history of religion

Thomas Hobbs (1588-1679)
origin of religion rooted in fear

Karl Marx (1840-1850)
superstructure/ideology/illusion, helps to control the masses

Edward Tylor
animism (1873)- Belief in Spiritual Beings

Wilhelm Schmidt
monotheism proceeded polytheism

Raffaele Pettazzoni
monotheism was protest against polytheism (great personality)

Max Muller (1878)
gods are no more than personified natural phenomena

Robert Marett
animatism
impersonal power (mana)

James Frazer
magic
imitative magic (law of similarity)
contagious magic (law of contact)
Emile Durkheim

totemism
affirm and maintain social solidarity (Society=God)

Max Weber

religious system expresses man’s concept of himself, his place in the universe and the order of society
“The Protestant Ethic and the Spirit of Capitalism” (1904)

Sigmund Freud

primal horde, incest taboo

Bronislaw Malinowski

reduction of anxiety

Radcliffe-Brown

religion created conformity; conformity necessary to hold society together

Herbert Spencer

ancestor worship

Leslie White

hunters and gatherers have gods that represent plants or animals
food producing societies have gods that control nature

A.F.C. Wallace

shamanic, communal, olympian, monotheistic (shamans, priests)

James McClenon (2002)

ritual healing theory
hominid use of therapeutic rituals selected for genes providing the physiological basis for religious experience

Stewart Guthrie

the belief in supernatural beings is an illusion that arises from our tendency to project human qualities (anthropomorphism) onto the world

Andrew Newman

focuses on the tendency of people from different religious traditions to report similar mystical experiences, which involve sensations of self-transcendence and “oneness”

Rick Strassman

proposes that DMT (dimethyltryptamine) secreted by our own brains play a role in human consciousness by triggering mystical visions

Robert Wright “The Evolution of God” (2009)
Activity: The Seeds of Religion

Name: ___________________________

Do you feel that you have ever been aware of or influenced by a presence or power, whether referred to as God or not, which was different from your everyday self? Explain.

Have you ever had the feeling of being close to a powerful spiritual force that seemed to lift you out of yourself? Explain.

If you ever had a very unusual experience, would you describe it briefly?

Have you ever experienced any of the following: déjà vu, extrasensory perceptions, clairvoyance, contacts with the dead? Explain.
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
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 Barmana 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:
SACRED REALMS
READINGS IN THE
ANTHROPOLOGY
OF RELIGION
SECOND EDITION

RICHARD WARMES
JAMES GARBER
R. JON McGEE
CONTENTS

Preface viii
Introduction: What Is Religion? x

PART ONE  Introducing Religion  3

1  The Origins of Religion  4
   (3) Bronislaw Malinowski  Rational Mastery by Man of His Surroundings (1925)  28

2  Religion and Society  33
   (5) Aihwa Ong  The Production of Possession: Spirits and the Multinational Corporation in Malaysia (1988)  44

3  Religion and the Environment  67
   (8) Marvin Harris  The Cultural Ecology of India's Sacred Cattle (1966)  79
   (9) Sandra E. Greene  Sacred Terrain: Religion, Politics, and Place in the History of Anloga (Ghana) (1997)  90

PART TWO  Ritual, Religion, and the Supernatural  101

4  Supernatural Beings and Powers  102
   (10) Mahipal Bhuriya  Tribal Religion in India: A Case Study of the Bhils (1986)  104
   (12) Fernando Cervantes  The Devil and the Saints in the Conquest of Mexico (1994)  117

5  Special Roles in Religion: Shamans, Prophets, and Priests  130
   (15) Julie Cruikshank  Claiming Legitimacy: Prophecy Narratives from Northern Aboriginal Women (1994)  144
   (16) Andrew Apter  The Embodiment of Paradox: Yoruba Kingship and Female Power (1991)  155

6  Ritual and Ceremony  166
   (17) Victor W. Turner  Betwixt and Between: The Liminal Period in Rites de Passage (1964)  167
   (18) Philip Stevens, Jr.  Play and Liminality in Rites of Passage: From Elder to Ancestor in West Africa (1991)  175
PART THREE  Journeys of the Soul  201

7  Altered States  202

(22) Wade Davis  Hallucinogenic Plants and Their Use in Traditional Societies (1985)  204
(23) John R. Baker  The Old Woman and Her Gifts: Pharmacological Bases of the Chumash Use of Datura (1994)  207

8  Death and Funerals  247

(28) Beth A. Conklin  "Thus Are Our Bodies, Thus Was Our Custom": Mortuary Cannibalism in an Amazonian Society (1995)  253
(30) Dong Sull Choi  Origins and Realities of Suttee in Hinduism (2002)  278

PART FOUR  Sickness and Health  285

9  Healing  286

(31) Wolf Roder  Magic, Medicine, and Metaphysics in Nigeria (1991)  288
(33) Jacob R. Hickman  "Is it the Spirit or the Body?: Synteticism of Health Beliefs among Hmong Immigrants to Alaska (2007)  301
(34) Ineke M. Lazar  Culture-Bound Illnesses in a Samoan Migrant Community (1985)  313

10  Bewitching  319

(35) Ronald C. Johnson  Parallels between Recollections of Repressed Childhood Sex Abuse, Kidnappings by Space Aliens, and the 1692 Salem Witch Hunts (1994)  321
(36) Joseph Jay Tobin and Joan Friedman  Spirits, Shamans, and Nightmare Death: Survivor Stress in a Hmong Refugee (1983)  327
(37) Peter Wigen  Magical Literacy: Encountering a Witch's Book in Ecuador (1998)  333

PART FIVE  Religion in Contemporary States  347

11  Religion and Politics  348

(38) Raymond Firth  Spiritual Aroma: Religion and Politics (1981)  350
12 New Religious Movements 387

(41) Anthony F. C. Wallace Revitalization Movements (1956) 389
(43) Mark Juergensmeyer Christian Violence in America (1998) 404
(44) Raymond L. M. Lee Taipúcam in Malaysia: Ecstasy and Identity in a Tamil Hindu Festival (1989) 411
(45) W. Paul Williamson and Howard R. Pollio The Phenomenology of Religious Serpent Handling: A Rationale and Thematic Study of Extemporaneous Sermons (1999) 421

PART SIX World Religions 439

13 Hinduism 442
   The Historical Development of Hinduism 442
   The Sacred Literature of Hinduism 443
   Varna: The Caste System 446
   Varieties of Hindu Religious Practice 446
   Veneration of Cattle 449
   Festivals 450
   Hinduism and the Modern World 450

14 Buddhism 452
   The Life of Siddhartha Gautama (563–483 B.C.E.) 452
   Buddha’s Teachings 453
   The Development and Spread of Buddhism 454
   Divisions of Buddhism 455
   Relics, Pilgrimages, and Holy Days 457
   Contemporary Buddhism 457

15 Judaism 459
   Sacred Literature 459
   Historical Background 460
   Kabbalah and Hasidism 463
   The Holocaust 464
   Zionism 465
   Contemporary Judaism: Sacred Practices 466
   Religious Festivals 466
   Dietary and Religious Practices 467
   Divisions Within Judaism 468
   Jews in the Modern World 469

16 Christianity 471
   Historical Background 471
   The Early Christian Movement 473
Divisions in Early Christianity 475
Monasticism 476
Medieval Christianity: Division Between Eastern and Western Churches 476
Reformation and Response 477
Sacred Literature 480
Christian Rituals 480
Christian Holidays 481
Christianity Today 482
New Denominations and Christian Fundamentalism in America 483

17 Islam 486

The Life of Muhammad 486
Islamic Expansion 487
Muslim Beliefs and Practices 488
Sunnah and the Hadiths 489
Shiite and Sunni in Islam 492
Other Variations: Black Muslims 493
Islam in the Past One Hundred Years 493

Glossary 495
Index 503