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

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<tr>
<td>3.) COURSE PROPOSED:</td>
<td>Prefix: ASB  Number: 214  Title: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion  Credits: 3</td>
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<td>CROSS LISTED:</td>
<td>Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;</td>
</tr>
<tr>
<td>FAX: 480-461-7812</td>
<td>PHONE: 480-461-7306</td>
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**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: Social and Behavioral Sciences (SB) | 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 of required readings/books
- Description of how course meets criteria as stated in item 6.

8.) THIS COURSE CURRENTLY TRANSfers TO ASU AS:

- [X] DECA SB prefix
- [ ] Elective

Current General Studies designation(s): SB

Effective date: 2012 Spring  Course Equivalency Guide

Is this a multi-section course?  [X] yes  [ ] no

Is it governed by a common syllabus?  [X] 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-[SB] CRITERIA

A SOCIAL AND BEHAVIORAL SCIENCE [SB] course should meet all of the following criteria. If not, a rationale for exclusion should be provided.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tr>
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THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [SB] AREA EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO SOCIAL AND BEHAVIORAL SCIENCE CONCERNS:

- Courses with primarily fine arts, humanities, literary, or philosophical content.
- Courses with primarily natural or physical science content.
- Courses with predominantly applied orientation for professional skills or training purposes.
- Courses emphasizing primarily oral, quantitative, or written skills.
<table>
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<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>
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| 1                           | ASB 214 examines religious systems from a social and behavioral perspective within the framework of anthropological research and knowledge. One area of emphasis is the role and function of religion in human cultures and societies. | Syllabus: 1, 2, 3, 4, 5  
Readings: 21, intro, 1, 2, 17.  
The course focuses on the comparative study of human religious behavior from many cultures around the world. The focus is on societies from around the world. Readings focus on anthropological concepts and ask the following questions:  
1. Why is religion important in culture?  
2. How does the Balinese water temple network function to regulate the ecosystem? Is religion, therefore, part of the adaptive system of the Balinese?  
3. Why are cows sacred in India? What are the nonreligious, ecological, and economic reasons?  
4. What are the characteristics of culture? |
| 2                           | Anthropology as a discipline is concerned with exploring human cultural diversity throughout the world. This class has as its focus the human religious experience in various cultures throughout the world and attempts to explain religious diversity by examining the correlates of religious systems | Syllabus: 1, 2, 3, 4, 5, 11, 17  
Readings: 7, 8, 14, 15, 16, 33, 34, 22, 23, 42.  
Some questions asked in this class include:  
1. Why is religion important in culture?  
2. How is the Yoruba Yemoja festival like childbirth?  
3. Why did the Chumash use Datura?  
4. How does the Balinese water |
<table>
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<th>with other components of cultural systems.</th>
<th>temple network function to regulate the ecosystem? Is religion, therefore, part of the adaptive system of the Balinese? 5. Why are cows sacred in India? What are the nonreligious, ecological, and economic reasons?</th>
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<td>3 and 4</td>
<td>Anthropology is one of the primary social and behavioral sciences. ASB 214 utilizes anthropological data on human variation in religious systems to understand and categorize the human religious experience. This class also examines the various theories of religion from a number of social-science perspectives. These theoretical perspectives address the origin of human religions as well as the role and function of religion in human cultures and societies. This course helps students to develop an understanding of the methods used by anthropologists (and other social scientists) to gather knowledge about religious systems in other cultures as well as the circumstances that can lead to the processes of religious change.</td>
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Justification of SB Value for ASB 214: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion

Religion is a fundamental component of all current human societies. ASB 214 examines religious systems from a social and behavioral perspective within the framework of anthropological research and knowledge. Anthropology is one of the primary social and behavior sciences. ASB 214 utilizes anthropological data on human variation in religious systems to understand and categorize the human religious experience. Topics examined range from magic and witchcraft to the roles of shamans and priests. This class also examines the various theories of religion from various social science perspectives. These theoretical perspectives include the origin of human religions as well as the role and function of religion in human cultures and societies. Included in this course is an understanding of methods used by anthropologists (and other social scientists) to gather knowledge about religious systems in other cultures as well as the circumstances that can lead to the processes of religious change. Obviously, religion is an extremely important issue in the world today and ASB 214 assists students in comprehending religious diversity.
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]

MCCCD 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.
(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.
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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:**

**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

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
religions.

**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

Background Terms/Anthropology Concepts

Anthropology Concepts:

Anthropology—the study of humans, past, present and future

Culture—“that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tyler 1871); “a mental map which guides us in our relations to our surroundings and to other people” (Downs 1971); “the way of life of a people” (Hatch 1985)

Ethnocentrism—the belief that one’s culture is most desirable and superior to all others

Sub-Fields of Anthropology:
Sociocultural (or social and cultural/or social/or cultural) anthropology—this branch of anthropology deals with the lifeways of current or living cultural groups

Archaeology—this branch of anthropology deals with the cultures that existed in prehistory, before written records

Physical Anthropology—this branch of anthropology deals with physical differences between human populations, human biology, human genetics, and the prehistoric development of humans over time

Linguistics—this branch of anthropology deals with human linguistic (language) variation over time and between and within languages

Hallmarks of Anthropology:
Fieldwork—obtaining information (data) about a culture; the cultural anthropologist is immersed in the daily life of another culture in order to collect data and test hypotheses

Holistic—anthropology is a uniquely holistic science, its concern is with the whole of the human condition; this encompasses past, present and future, biology, society, and culture
Economic Systems (Making a Living):
hunting (and fishing) and gathering
horticulture (hoe agriculture)
agriculture (plows, irrigation canals etc.)
pastoralism (livestock)

Political Systems:
bands (Headmen)
tribes (Bigmen)
chiefdoms (Chiefs)
states (Kings)

Why do cultures change their economic systems?
Old Theory—Malthus; as agricultural techniques improved it caused increases in population, which led to intensification of system or shift to a new economic system
Recent Theory—Boserup; population growth comes first, then agriculture intensifies (if it is available) to meet the need for increased food supply

Why do or did cultures resist changes to their economic systems?
Theory: 1) it is difficult to change adaptations when you have been practicing a pattern for a long time
2) humans are lazy, why work more
3) cultures build in mechanisms to control their population (keep it stable) so they do not have to change their economic system (warfare, post-birth sex taboos, female circumcision, male circumcision, etc.)

Social Organization and Kinship:
Lineage (a line, descendants of a common ancestor)
Clan (people who believe they are descended from a common ancestor)
Exogamous-marriage rule
Endogamous-marriage rule
Patrilineal-descent is traced through males
Matrilineal-descent is traced through females
Patrilocal—a newly married couple lives with husband’s parents
Matrilocal—a newly married couple lives with wife’s parents
Neolocal—a newly married couple lives separate from both families
Bilateral—descent is traced through both the male and female line equally
Kinship Terminology (Terms)—the terms used to refer to positions in a genealogy
Polygamy—having more than one spouse
Polygyny—a man having more than one wife at the same time
Magic, Sorcery, and Witchcraft

Magic involves the direct human manipulation of the forces of nature, through symbolic projection of power without spiritual assistance.

Five principles or concepts needed to understand the above:
1) forces
2) power
3) a coherent, interconnected universe
4) symbols
5) principles of sympathetic magic
   contagious magic and homeopathic magic

Similar principles can be seen to underlay the conceptualization of magico-religious concepts:
1) magic
2) sorcery (evil magic)
3) blessings and curses
4) taboo
5) divination
6) magical protection

Witchcraft is a belief in a supernatural power that develops in some people that enables them to work evil directly, without magic or spiritual assistance.

Characteristics of Witches:
1) social subversion
2) nocturnal behavior
3) transformation
4) the familiar
5) flight
6) sickness
7) the sabbath
8) abduction of children
9) illicit sexuality
10) ritual murder
11) cannibalism and vampirism
12) association with death

Society and Witchcraft/Sorcery:
- witchcraft (and sorcery) help keep people minding their business, they don’t want to be accused of being them
- accusations of witchcraft scrutinize behavior, people are reminded of what their society sees as right and wrong, strength and weakness
- beliefs (and accusations) in witchcraft usually arise of intensify during periods of social stress
- suspicions if sorcery and witchcraft tend to fall along lines of social tension
- sorcery and witchcraft beliefs provide explanations for disease, infant mortality and other misfortunes
- sorcery and witchcraft curb acquisitiveness and displays of jealousy, promote and reinforce authority, and provide scapegoats

protection and cure- whenever there are beliefs in sorcery and witchcraft, there are also methods for defense and curing
ASB 214: Magic, Witchcraft, and Healing: An Introduction to Comparative Religion

Definitions of Religion:

Religion is the belief in Spiritual Beings (Tylor)

Religion [is]...a set of beliefs and patterned behaviors concerned with supernatural beings or forces (Ferraro)

[Religion is] a set of beliefs and practices pertaining to supernatural beings or forces (Lehmann and Myers)

[Religion is] an institution consisting of culturally postulated superhuman beings (Spiro)

[Religion] is...all that is not natural, that which is regarded as extraordinary, not of the ordinary world, mysterious or unexplainable in ordinary terms (Norbeck)

A religion is a system of symbols which acts to establish powerful, pervasive, and long lasting moods and motivations in men by formulating conceptions of a general order or existence and clothing those conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic (Geertz)

Religion [is]...that instituted process of interaction among the members of that society—and between them and the universe at large as they conceive it to be constituted—which provides them with meaning, coherence, direction, unity, easement and whatever degree of control that they perceive as possible (Klass)
New Religious Movements: Cults

denomination—a new group that is considered mainstream; it differs from the main religion on just a few points (examples are Baptist and Lutheran)
sect—is even more different from the older religion; while still connected to the mainstream religion, they are generally associated with a founder or leader and new revelations (example Mormons)
cult—historically, cults have been considered as a particular from or system of religious worship that includes devotion to a particular person or thing --a more neutral definition is a small, recently created, and spiritually innovative group (most definitions or images of cults are negative) --when the media use the term “cult” it is often used to refer to a small religious group with a charismatic leader who is brainwashing his followers and is in total control of them (the group is often seen as evil and usually as believing that the end of the world is imminent)
new religious movements—another current word used to refer to cult
high demand religion—(another term for cult) refers to religions that require a high degree of conformity from their members and a high degree of control over their lives
   --long hours of work
   --little or no free time
   --restricted sleep schedule
   --strict control of access to outside information
   --creation of a view that the outside world is unsafe and threatening
   --public shaming
   --communal living
   --new names to signify their break with past lives
mind control, brainwashing, deceptive recruitment are questions with cults

Examples of New Religious Movements:
1) Branch Davidians (Students of the Seven Seals):
   --broke off from the Seventh Day Adventists in the 1940s
   --Victor Houteff—Christ would only return when at least a small number of Christians had sufficiently purified themselves; he was sent by God to conduct the necessary cleansing
   --Vernon Howell aka David Koresh took over the group in 1987 (100 members)
2) Unification Church (Moonies):
   --Holy Spirit Association for the Unification of Christianity
   --founded by Reverend Sun Myung Moon in 1954
   --“Divine Principle” (1973); second coming of Christ is the present and the focus is on the family as the purpose of creation

3) Heavens’ Gate:
   --Marshall Applewhite ("Do") and Bonnie Trusdale Nettles ("Ti")
   --UFO visitations
   --San Diego; members believed that by committing suicide together at the right time they would leave the containers of their bodies behind and be replanted into another container at a level above human existence
   --March 1997, when Hale-Boop comet arrived, was the right time (39 dead)

4) Raelians:
   --founded by French race car driver Claude Vorihon (Rael) in 1973
   --Elohim (extraterrestrials) created humans in laboratories
   --40 Prophets (of which Rael is the last)
   --Elohim will arrive in 2015

5) “They Shall Take Up Serpents”:
   --Southern (U.S.) snake-handling cult
   --George Went Hensley (1909); put faith to the test
   --“And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” [Mark 16 verse 17-18]

6) The Peoples Temple (Jonestown):
   --Jim Jones (born 1931)
   --Peoples Temple Full Gospel Church (Indianapolis)
   --“Disciples of Christ” 1960s
   --1961 “vision of a nuclear holocaust”
   --late 1960’s, moved to Northern California
   --Father Devine 1930’s “Living embodied God”
   --1974, started Peoples Temple in Guyana
   --1978, visit by Congressman Ryan, ambush
   --mass-suicide of community members, 914 dead
   --religious suicide
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 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 seem 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:
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