

Deductive / Inductive Reasoning	Sir Francis Bacon
Models of the Scientific Method	Pertti Pelto / Charles Tart
PARDES — from Pshat to Sod	Rabbi Akiva (Akiba)
“In the beginning G-d created אֶת ...”	Genesis, Hebrew Bible / Kabbalah
Objective / Subjective Reality	Consensual Reality
The ‘Strangeness’ Curve	George Leonard / Michael Murphy / Charles Tart
Unilineal Social Evolutionary Theory	Lewis Henry Morgan
Animism / Dynamism / Totemism	Sir Edward Tylor
Animism / Death / Dreams / The Soul	Sir Edward Tylor
Ancestor Reverence (Ancestor Worship)	Sir Edward Tylor
‘Religion provides a model OF society’	Emile Durkheim
‘[in magic] no fact is purely physical’	Lucien Lévi-Bruhl
Functionalist approach to MSR	Bronislaw Malinowski
Emic / Etic // Participant-Observation	Sensory Shift / Deprivation / Overload
Multilineal / Religion as an adaptive strategy ...	Felicitas Goodman
‘Mothers make magicians, fathers make Gods’	Weston LaBarre
Shamanism /Core Shamanism/Neo-Shamanism	Michael Harner
Shamanic Dismemberment	Michael Harner
The Crossroads / Three-Tiered World	Visible World / Visionary World
Shamanism / Sorcery	Michael Harner / Carlos Castaneda
Childhood Trauma / Symbolic Reenactment	Lenore Terr
Trauma-proofing / Somatic healing / Ethology	Bruno Bettelheim / Peter Levine
<b>Midterm II terms</b>	
Possession, dispossession and gender & power	I.M. Lewis
Possession / Exorcism / Adorcism	I.M. Lewis
The Orishas / Ifa / Examples of Ifa based religions	Syncretism
Nativistic Movements	Ralph Linton
Millenarian Movements	Yonina Talmon
Revitalization Movements	Anthony F.C. Wallace
Shifting Baseline Syndrome	Jean Rouch — Les Maitres Fous — The Hauka
Mass Movements / Follower classification	Eric Hoffer
<b>Plus Final Exam terms</b>	
Scientific Revolutions / Paradigm Shift	Thomas Kuhn
The Tetragrammaton / YHVH	Ugaritic and other Ancient Near Eastern Pantheons
Theory of the Image of Limited Good / Evil Eye	George Foster
Theory of the Leisure Class / conspicuous consumption	Thorstein Veblen
Two Cultures Theory	C.P. Snow
The Two Cultures Debate	Monod, Marcuse, Ellul, Bronowski, (Poincaré)

## MSR Questions to think about

### For Terms and Concepts

Go beyond knowing terms and associated theorists. In what ways are these ideas different from each other? In what ways are a theorist's ideas different from the ideas that preceded his/her contribution? Why are these concepts and theoretical perspectives important? What contribution do they make to our understanding of magic, science and religion?

1. Why is L.H. Morgan's model important, despite being for the most part wrong?
2. In what ways is the PARDES model different from the scientific method as outlined by Pertti Pelto? (Give at least two ways that they differ)
3. What kinds of evidence does Tylor use to back up his claim that animism is the earliest form of religious concept?
4. In what ways does Tylor distinguish animism from dynamism?
5. In what ways does Tylor distinguish animism from totemism?
6. What is unilineal social evolution and why might it be important?
7. How does Goodman's six-point definition of religion differ from other definitions we have covered? (Give at least two ways it differs)
8. Without enumerating her six points of the universals of religion, what does Goodman's definition give us that other definitions do not?
9. Malinowski's interest in magic, science and religion differed from his 19<sup>th</sup> century predecessors in what significant ways — despite having similar definitions?
10. Durkheim turned a basic theological premise on its head. What was his contribution in this, and why might it matter?
11. In what ways is Harner's work on shamanism important apart from his concepts associated with 'core' shamanism?
12. What is 'shamanic dismemberment' and what role does it play in the shamanic enterprise?
13. Why should we care about Weston LaBarre's definitions of magic and religion?
14. Sorcery differs from shamanism in what significant ways?
15. In shamanism, what is the difference between visible and visionary worlds?

16. Why should we care about magic, science and religion apart from needing 3 units of GE Area V credit in order to graduate?
17. What does Goodman mean by an “adaptive strategy to cope with the unfathomable” in her definition of religion?
18. What is the worldview of your speaker(s) to date? What is the worldview they are presenting? And in what ways do these differ from each other, if at all? (Be sure to specify speakers by name)

#### For Midterm I Essay Questions

1. What are the different types of ‘reality’ and worldviews presented in de Saint-Exupéry and why should we care about them?
2. Which worldview presented in de Saint-Exupéry is most like the one you were raised with and how so?
3. Why should we read stories like The Little Prince if we’re not children anymore?
4. Describe the shamanic (or ‘magical’) worldview/cosmology presented in your first selected reading?
5. Compare the worldview of each of your speakers so far to the one described in your first selected reading. (If guest speakers have appeared to date, obviously).
6. Compare and contrast the worldview of each of your speakers so far to the one you were raised with.
7. Compare and contrast the magical or shamanic worldview found in your first selected reading to the one you were raised with.
8. Both de Saint Exupery and your first selected reading address the question of what is really real. Give one way in which the two books are similar, and one way in which they differ.
9. What are ‘models’ good for? What are their limitations?
10. What is the PARDES model and why is it important to our study of MSR?

#### Midterm I or II — Continued short answer questions of topics we may have covered by Mid I:

1. Name at least two ways in which Terr and Levine differ in their approaches to trauma. Why might this matter?
2. Discuss B. Bettelheim’s recommendation for trauma-proofing children. How/why would this work?

3. Wallace starts his model using part of Linton's definition. How did he change Linton's definition and why?
4. According to Talmon, millenarian movements share features that distinguish them from all other movements. Name one of these elements and discuss why it is important.
5. Linton's model only applies to very specific circumstances. Two of these are: —
6. Hoffer and Talmon both talk about the ways in which movements bind disparate people into the fold. Name two of these ways and how they would work.
7. Lewis analyzes why those in authority do not discredit, forbid or dismantle possession experiences and sects. What is his argument?
8. According to Lewis, what is the difference between exorcism and adoricism? Give an example of adoricism from class, and briefly discuss its utility in your example.
9. Name at least two ways that Terr and Levine differ in their approaches to trauma.
10. According to I.M. Lewis, who is susceptible to possession and why? (Give at least two)
11. Give at least two ways that the Hauka differ from the Orisha. Why does this matter?
12. What makes Rouch's film very important to experience and think about, even though it has been considered by some to be fairly close to unwatchable?
13. Give three examples of the kinds of people that Hoffer says are drawn to mass movements, and why?
14. According to Hoffer, who is immune to mass movements, if anyone (and why)?
15. According to Eric Hoffer, how are disparate members of mass movements drawn together to form a cohesive organization? (list at least two ways)
16. Why is MSR so focused on problems of misfortune, trauma and illness?

Midterm II Essay Questions to consider:

1. Which model presented so far best helps you understand each of your readings to date? Your own experiences? The presentations of each of your speakers? Your lectures so far in MSR?
2. Apply one of the following to your second reading: Linton / Talmon / Wallace / Hoffer. Give examples of the analysis that your selected theorist would make regarding this book. In what way does this analysis help you see the material differently than before applying the model?

3. According to A.F.C. Wallace, why and how do societies fall? And what happens then (if anything) that can lead to the revitalization of society?
4. Compare and contrast two of the following theorists in the approach they might take to the film 'Les Maîtres Fous,' and what do you learn from applying these contrasting models to the Hauka? Select two: Bettelheim / Lewis / Linton / Talmon / Wallace / Hoffer.
5. Compare and contrast two of the following theorists in the approach they might take to the required 2 underlined films that you selected to watch from the MSR Film List. Select two: Terr / Linton / Talmon / Wallace / Hoffer /
6. How does Rouch help us understand the relationship between possession and colonialism?
7. What is Shifting Baseline Syndrome and why is it important to our study of social movements?

Additional considerations (may be included in Mid II or on the Final Exam)

1. What is extraordinary science, and why does it seem so much like 'magic'?
2. Veblen and Foster's models describe vastly different worldviews. What are these, and why should we care about them?
3. In what ways is the emergence of the Tetragrammaton an example of Kuhn's model even though Kuhn insisted that his model could only be used to apply to the physical sciences?
4. The grammar of the Tetragrammaton gives an indication of the nature and function of the God of Abraham. What is that, and how does it differ from notions of the Divine that you were raised with as a child (even if you were raised without religion at all).
- 4.. In what conceptual ways are Wallace's and Thomas Kuhn's models close to equivalent or even indistinguishable?
5. According to Kuhn, what distinguishes ordinary from extraordinary science?
6. What do we see looking at Foster's and Veblen's model together that we would not see if we considered them separately?
7. In what way is the 'Evil Eye' an economic concept?
8. In what way does the emergence of the Tetragrammaton represent a good example of Kuhn's model?
9. While the 'Two Cultures' debate is long over, why should we still care about it?
10. What specific concepts presented in class does your third selected reading demonstrate (apart from providing the science component of your reading)?

11. In what significant ways do Herbert Marcuse and Jacques Ellul differ in their fear of the emergence of a monoculture rooted in rationality?
12. How might Henri Poincaré's understanding of the value of science help us resolve the 'two cultures' debate?
13. Bronowski argues that the arts and sciences, rather than being polar opposites, have the same requirements. Name at least two of these. What is his argument and why is it important?

NOTE: Other questions may appear on the Final Exam that do not appear on this Study Guide.