

# University Studies Course Rationale Statement

The study of our religious world from its historical context is vital for students to correctly view global human relationships and events in their world today. The modern world is one in which religion plays a central role in social, identity-making, political, and economic events, as well as in the lives of communities and individuals. There is an essential need for ongoing reflection on and questioning of religious traditions, issues, and values. The purpose of REL 201, Introduction to Religious Studies, is to promote understanding and reflection through use of critical examination of primary source materials and investigative surveys of religious history within class lectures and discussions. This class will engage students in critically thinking about religions, humanity, and global society. The critical thinking and writing skills that will be developed in this class will assist the student in any other class they may take.

## Course Catalog Description (found on the Religious Studies university webpage)

### REL 201: Introduction to Religious Studies

Introduction to the academic interdisciplinary study of religion, including the basic concepts and methodologies employed in understanding religion and interpreting religious beliefs, practices and artifacts. Topics covered may include historical and contemporary debates on religious issues, morality, the sacred and the profane and related themes.

# Master Syllabus

## Course: REL 201 – Introduction to Religious Studies

### Cluster Requirement 4C

#### **Course Description:**

Introduction to Religious Studies introduces students to the academic study of religion as a global concept and phenomenon. This course discusses the definitions, evolution, and forms of religious worldviews and belief systems by examining social definition and identity making, anthropology, theology, symbolism, and literary analysis. Examples from all over the globe are taken into account and described to students in order to fully explain the multifaceted religious world. Due to the vast array of religious systems in the world, both past and present, the time frame for the class begins with a quick survey of hominin/human evolution and contains examples from the modern age as well. The coursework involves reading secondary and primary source documents and digesting an array of audio, visual, and conceptual materials.

#### **Learning Outcomes:**

##### Course-Specific Learning Outcomes:

Acquire knowledge in the basic concepts and methodologies of the academic interdisciplinary study of religion.

Interpret religious beliefs, practices and artifacts.

Understand the various human interpretations of the world, i.e. sacred, profane, supernatural, natural, orthodox, heretical, etc.

Examine the role of society, gender, superstition, politics, and science in the construction, decline, and/or celebration of religions.

Improve knowledge of the global issues that link different peoples and places across history.

Learn the value of questioning definitions, opinions, and the claimed ubiquity of religious worldviews in the face of contextual histories.

##### University-Studies Learning Outcomes:

Explain basic problems faced by societies and culture outside the US or issues that shape societies globally.

Locate, analyze, summarize, paraphrase, and synthesize material from a variety of sources.

Evaluate arguments made in support of different perspectives on global society.

Foster an understanding of global cultural perspectives and social diversity.

Engage in critical thinking about religions, humanity, and society.

<b><u>Achieved Learning Outcome:</u></b>	<b><u>Lectures, Readings, Discussions</u></b>	<b><u>4C.1 Exams</u></b>	<b><u>4C.2 Quizzes</u></b>	<b><u>4C.3 Research Paper</u></b>
<b>Acquire knowledge in the basic concepts and methodologies of the academic interdisciplinary study of religion.</b>	X			X
<b>Interpret religious beliefs, practices and artifacts.</b>		X	X	X
<b>Understand the various human interpretations of the world, i.e. sacred, profane, supernatural, natural, orthodox, heretical, etc.</b>	X	X	X	X
<b>Examine the role of society, gender, superstition, politics, and science in the construction, decline, and/or celebration of religions.</b>	X	X	X	X
<b>Improve knowledge of the global issues that link different peoples and places across history.</b>	X	X	X	
<b>Learn the value of questioning definitions, opinions, and the claimed ubiquity of religious worldviews in the face of contextual histories.</b>	X		X	X
<b>Explain basic problems faced by societies and culture outside the US or issues that shape societies globally.</b>		X	X	X
<b>Locate, analyze, summarize, paraphrase, and synthesize material from a variety of sources.</b>			X	X
<b>Evaluate arguments made in support of different perspectives on global society.</b>	X	X	X	X
<b>Foster an understanding of global cultural perspectives and social diversity.</b>	X	X	X	X
<b>Engage in critical thinking about religions, humanity, and society.</b>			X	X

### **Possible Texts and/or Assigned Readings:**

- Anselm. *Anselm of Canterbury: The Major Works*. Oxford University Press, 1998.
- Capps, Walter H. *Religious Studies: The Making of a Discipline*. Minneapolis: MN, Fortress Press, 2000.
- De Botton, Alan. *Religion for Atheists: A Non-believer's Guide to the Uses of Religion*. New York, N.Y.: Pantheon, 2012.
- Dressler, Marcus and Arvind-Pal S. Mandair eds. *Secularism and Religion-Making*. Oxford: Oxford University Press, 2011.
- Durkheim, Emile. *The Elementary Forms of Religious Life*.
- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. San Diego: Harcourt, 1987.
- Freud, Sigmund. *The Future of an Illusion*. Edited by James Strachey. New York: W.W. Norton and Company, 1989.
- James, William. *The Varieties of Religious Experience: A Study in Human Nature*. New York: Penguin, 1982.
- Miles, Jack. *God: A Biography*. New York: Vintage, 1996.
- Orsi, Robert A. ed. *The Cambridge Companion to Religious Studies*. Cambridge: Cambridge University Press, 2011.
- Pals, Daniel L. *Eight Theories of Religion*. 2nd Edition. NY: Oxford University Press, 2006.
- Schmidt, Roger. *Exploring Religion*. Second Edition. Wadsworth Publishing Co., 1988.
- Sloan Wilson, David. *Darwin's Cathedral: Evolution, Religion and the Nature of Society*. Chicago: University of Chicago Press, 2003.
- Smart, Ninian and Richard D. Hecht eds. *Sacred Texts of the World: A Universal Anthology*. Crossroad, 1982
- Smith, J.Z. *Map is not Territory: Studies in the History of Religions*, 1978.
- Smith, J.Z. *Relating Religion: Essays in the Study of Religion*. Chicago, IL: University of Chicago Press, 2004
- Stark, Rodney. *Discovering God: The Origins of Great Religions and the Evolution of Belief*. New York: HarperCollins, 2007.
- Steinbock, Anthony. *Phenomenology and Mysticism: The Verticality of Religious Experience*. Bloomington: Indiana University Press, 2009.
- <http://www.sacred-texts.com>

### **Sample Attendance Policy:**

An attendance sheet containing your names will be passed around daily. You must sign in beside your name during each class. Three or more unexcused classes missed will result your final grade dropping one letter.

## **Sample of Possible Assignments Clusters:**

### Cluster 4C.1 – Exams:

The role of the exams is to make sure that students are properly managing the readings and digesting the notes they are taking in class from the lectures or discussions. This assignment would check that basic concepts, arguments, theories, and vocabulary are being kept up with and internalized in a correct manner.

- The midterm and final exams consist of 20-50 multiple choice questions, short essay questions, and/or response papers.
- Answers to the exams come from lectures, readings, quizzes, and handouts.

### Cluster 4C.2 – Quizzes:

The role of the response paper quizzes is to examine how well students, who have learned proper methodology in how to approach religious issues and primary source documents, can think critically on a topic, form their own opinion of a document, and present that as a cohesive and concise argumentative or explanatory essay with supporting evidence. These will also help to guide future critical thinking and writings endeavors through the use of detailed feedback and suggestion.

- Students are asked to respond to different topics and themes developed in the assigned readings.
- Quizzes may occur at the beginning or end of class, or they may be take home and due on the following class day.
- Quizzes check that students have been following the lectures and/or are capable of critical thinking by evaluating primary texts on their own after being guided by a lecture on in class discussion.
- Supplemental handouts (included in this master syllabus packet) addressing ‘how to read primary sources’ will aid students immensely.

### Cluster 4C.3 – Research Papers:

The role of the research papers is to train students to locate, research, and present an individual paper about an issue, figure, and or concept of religious studies of their choice. To be successful these papers should test the students’ ability to present a research question and to convincingly use supporting evidence or theories in support of theirs or others’ views.

- The assignment involves researching beyond the information in your textbook; utilizing different types of material available online and at the university library. Students read and review both a primary source and secondary sources related to a series of thread and themes developed in class.
- Students must succeed at supporting their ideas and statements with evidence found from their research of primary and secondary sources.
- Various rubrics and writing guides are attached to this master syllabus to be used as supplemental guides and/or handouts.

## Sample Course Outline and Calendar of Components:

### - Week 1: What is Religion?

Understanding why religion is or is not unique for the human species

Problems in defining religion

Academic Study of religion

Curiosity or Ubiquity?

### - Week 2: History of Religion

Neo-Evolutionary Classification of Religions (contextual understanding of society evolving with religions): Primitive/first man, Archaic, Classical, Modern

Tangent: Scientology (modern religion), with video *Guide to Dianetics*

### - Week 3: The Holy

In its many forms – humanoid, abstract, space, time, and society

Focus: Buddhism, Confucianism, and Hinduism.

Hierophanies – on earth manifestations of the Holy to humans, with video *Clash of the Titans*

### - Week 4: The Quest

Many paths to one Source?

Focus: Magic and Monasticism

### - Week 5: Symbolism

Spiritual symbols understood in different social contexts, with video *The Gods Must be Crazy*

Objects and Artwork

Sacred Rites – symbolic, but literal, participation in the Holy

### - Week 6: Speaking and Knowing in religious systems

Understanding the Holy

Human language and the Holy

This will prepare us for the many weeks of sacred writings below

### - Weeks 7-8: Sacred Stories

Different types of sacred stories/literature

The study of myth – many myths will be read

Parables

Scripture – Canonical and Apocryphal

Focusing on the construction and production of the Tanak, New Testament, Apocryphal gospels, and the beginnings of Christian communities within the Roman Empire.

Cultural comparison: Two creation stories and Mesopotamian myths in the Judeo-Christian religion

### - Week 9: “God” (technically the humanoid Holy only)

Arguments for and against the existence of God

Aquinas’ Proofs and Pascal’s Wager amongst others.

The mathematical patterns that govern our universe?

Tangent: Savior deities from around the world

### - Week 10: Evil and Human Destiny

The predicament of the very existence of evil.

Focus: evil in Judeo-Christian systems, Zoroastrianism, and Sufism.

Tangent: How Lucifer was the only true monotheist and lover of God – ever.

### - Weeks 11-12: Holy Communities

Religious societies and cultures

Affects of religions on social and sexual structure

Religious experiences and ways to salvation

Religious reactions, with the video *The Holy Ghost People* (snake handling Christians, drinkers of poison)

If time, with second video *Jesus Camp*

### **University Policies and Grading Scale:**

Grades: Plus and minus will be used. I do not round up.

A – (93 – 100)	C+ – (77 – 79.9)
A- – (90 – 92.9)	C – (73 – 76.9)
B+ – (87 – 89.9)	C- – (70 – 72.9)
B – (83 – 86.9)	D – (60 – 69.9)
B- – (80 – 82.9)	F – Below 60

### **Policies**

**Academic Integrity:** The University has an Academic Integrity Policy that specifies our institutional expectations for honesty and integrity in the learning environment. The policy explains what counts as violations of academic integrity and the penalties associated with those violations.

<http://www.umassd.edu/studenthandbook/academicregs/ethicalstandards.cfm>

In any situation, plagiarism is a serious offense. Since much of your work in this class requires the use of an outside source, the citation of sources is mandatory. I expect every student in this class to understand the necessity of citing sources in all academic work in order to avoid plagiarism. For a thorough explanation of plagiarism, see:

[http://owl.english.purdue.edu/handouts/print/research/r\\_plagiar.html](http://owl.english.purdue.edu/handouts/print/research/r_plagiar.html)

**Students with disabilities:** If you have a documented disability and require accommodations to obtain equal access in this course, please meet with me at the beginning of the semester and provide the appropriate paperwork from the Center for Access and Success. The necessary paperwork is obtained when you bring proper documentation to the Center for Access and Success, which is located in Woodland Common, Room 111. Tel: 508-999-8711.

**Incompletes:** According to the university catalogue, an incomplete may be given only in exceptional circumstances at the instructor's discretion. The student must be passing the course at the time of the request or sufficiently close to passing. If the work is not completed within one year of the recording of the incomplete grade, the grade will become an F(I). The incomplete policy for this course is that at least 70% of the course must be already completed and an exceptional circumstance (e.g., a medical issue) must exist. If you believe that you need an incomplete, please e-mail me stating your reasons for requesting an incomplete and scheduling time when to meet me and discuss it.

# Cluster 4C.1 – Exams

## Midterm and Final Exam sample question bank

The role of the exams is to make sure that students are properly managing the readings and digesting the notes they are taking in class from the lectures or discussions. This assignment would check that basic concepts, arguments, theories, and vocabulary are being kept up with and internalized in a correct manner.

## Possible multiple choice questions:

1. This method of the academic study of religion examines religious symbols and practices that help or hinder working out personal problems; looks at the mental state of religious humans.  
a. Psychology of religion    b. Sociology of religion    c. History of religion
2. This method of the academic study of religion examines religious behavior through a chronological sequence of events and traces the transformations that characterize the evolution of religions into what they are now.  
a. Phenomenology of religion    b. Psychology of religion    c. History of religion
3. To explain the origin of religion, Freud, in all his glory, decided to base his theory on his Oedipus complex (when the sons killed and ate their father to gain sexual rights with their mothers and sisters) and \_\_\_\_\_ (using an animal, etc to represent your power identities in ritual):  
a. animism                      b. mana                      c. totemism                      d. magic
4. Within two major approaches to the study of religion, this field speaks from within a circle of faith. This type would ask the question, "I know that God exists, and now I have to try and prove it," in order to interpret information and scripture sent to their prophets and pens by God.  
a. Academic method              b. Historical method              c. Sacrosanctity              d. Theology
5. What is the best way to describe the religious world?  
a. a world of practical systems    b. an intermittent world of knowing  
c. a constant state of flux              d. a fluffy world of milk and honey
6. This is the word which describes a god or goddess that has had human-like characteristics applied to it or has had a human describe them in human-like, i.e. familiar, terms.  
a. anthropomorphic              b. fallible                      c. omnipotent                      d. gynocentric
7. Objects and items that ancient people leave with corpses during burial can (or maybe cannot?) paint a picture of a primitive view of a(n) \_\_\_\_\_.  
a. limbo stage              b. cause of death              c. afterlife                      d. gods/goddesses of that religion
8. The planet which was the site of extermination for those deemed excess population by the galactic tyrant in the cosmology of Scientology is called  
a. Xenu                      b. Venus                      c. Teegeeack                      d. Nostra subset #34-TD2

9. This is the Confucianist word for loyalty:
- a. Ren                      b. Li                      c. Zhong                      d. Thetan
10. This word that predates the common use of the word religion, means "belonging to a shrine or sacred precinct," and is applied to people, who are temple attendants or devotees of a particular cult
- a. invacatio                      b. caerimonia                      c. deorum                      d. fanaticus
11. This is the term that describes both female goddesses and male gods; it is preferable to use this word because it is gender inclusive.
- a. spirit                      b. deity                      c. figure heads                      d. theologae
12. What/who are the eternal, spiritual extraterrestrial beings that physically, and thereby mentally, possess every human body on the earth that Scientologists must make clear?
- a. souls                      b. aeons                      c. thetans                      d. aliens
13. What is the keyword in the following quotation that allows you to see that the bias of European explorers was affected by their culture's belief of Christian history? There is a specific event referenced in the following quotation that influenced European opinion of the natives.
- “At Columbus first coming thether, the inhabitants went naked, without shame, religion, or knowledge of God.”
- a. religion                      b. without                      c. knowledge of God                      d. naked
14. What is the term that describes a story/myth which attempts to satisfy humans' curiosity about their surroundings and explains 'why,' 'what if,' and/or 'how?'
- a. etymology                      b. etiology                      c. fable                      d. morality essay
15. According to the Buddha \_\_\_\_\_ (desire) is the cause of all human suffering.
- a. tanha                      b. dukkha                      c. thetan                      d. moola
16. This Greek philosopher observes an anthropomorphic fallacy had occurred within the human mind. He stated that man had created the gods in his own image and not the other way around. To prove his point he reasoned that if horses could draw they would draw their gods as horses, and oxen would draw their gods as oxen, and so forth. Also, my favorite philosopher.
- a. Plato                      b. Aristotle                      c. Xenophanes                      d. Confucius

17. \_\_\_\_\_ is the concept that the world is ruled by the antagonistic forces of good and evil and a concept that humans have two basic natures, the physical and the spiritual.  
a. Monism                      b. Dualism      c. Polytheism                      d. Syncretism
18. These people are concerned with the economical welfare of Hindu society. This caste contains farmers, merchants and tradesmen, basically your professional workers.  
a. Brahmins                      b. Vaisyas      c. Kshatriya                      d. Chandalas
19. The title that Siddhartha Gautama received once he had reached enlightenment (in fact the word means the enlightened one) is  
a. the Buddha                      b. the Perfect Gentlemen      c. the Holy      d. the Idiot
20. Which of the following is NOT a synonym of the Holy (think about what the Holy represents and why we capitalize it)?  
a. Absolute                      b. Ultimate                      c. God                      d. Cosubstantial
21. 'Gnosis' is the foundation for Christian Gnosticism. It means \_\_\_\_\_.  
a. wisdom      b. knowledge                      c. ignorance                      d. Jesus
22. A thing or person in which the Holy reveals itself or makes itself known, also known as a point of contact b/t a human and the sacred is called a:  
a. hierophany                      b. liturgy                      c. theology                      d. doctrine
23. A social system, like the caste system, is considered this type of hierophany:  
a. space                      b. time                      c. personage                      d. seasons
24. This is the Greek word for 'wisdom' and the name of the aeon that contemplated the Absolute in its entirety and fell as a result:  
a. Sophia                      b. Hera                      c. Gnosis                      d. Mithras
25. In Buddhism, suffering, which all people possess, is called:  
a. dukkha                      b. dharma                      c. prajna                      d. nirvana
26. The \_\_\_\_\_ is/are what Siddhartha Gautama saw that made him realize that all life is suffering (this gave him an epiphany); he was then motivated to figure out a way to alleviate the plight of human existence.  
a. Noble Eightfold Path                      b. the Dharma      c. the Four Sights                      d. Samsara

27. The Western concept of the organization of time includes a point of origin and end point – each of which represents to human that the creator/judge is present in human history and life. It is called:
- a. cyclical                      b. linear                      c. abstract                      d. party-time
28. The sacred literature for Scientology, written by L. Ron Hubbard, their “religious” founder, is entitled:
- a. Analects                      b. Primitive Culture                      c. Dianetics                      d. Epistles
29. The \_\_\_\_\_ feature of religions deals with the essence of religion, which includes the religious elements of faith, trust, and belief.
- a. substantive                      b. formal                      c. academic                      d. intellectual
30. The two main methods by which we know of primitive or tribal religions of the past are 1. archaeology and 2. \_\_\_\_\_ (field studies of present day tribes that provide information with which to hypothesize about primitive societies).
- a. sociology                      b. theology                      c. ethnology                      d. cosmetology
31. In a hunter/gatherer society, since the most important thing in regards to the sustenance of the whole tribe was considered the animal and the hunter, \_\_\_\_\_ energy was celebrated mainly with particular attention paid to puberty rites.
- a. feminine                      b. anthropomorphic                      c. supernatural                      d. masculine
32. This is the goal of the Confucianist system, the highest possible type of social human (i.e. Perfect Gentlemen) you could aspire to by following all your obligations to human relationships.
- a. Junzi                      b. Buddha                      c. Deity                      d. Xiao
33. \_\_\_\_\_ is an act of reconciliation, blending, and/or fusion of differing systems of belief, as in philosophy or religion adopting other systems, in part or in whole.
- a. Hellenism                      b. Monism                      c. Syncretism                      d. Monotheism
34. The Protestant view of \_\_\_\_\_ describes what happens to the bread and wine/grape juice used during communion – this was discussed during the lectures on representational symbolism.
- a. Transubstantiation                      b. Consubstantiation                      c. Literalism                      d. Imagery
35. The Catholic practice of infant baptism, where the Holy is made present and a real change occurs, is a \_\_\_\_\_ symbol.
- a. presentational                      b. representational                      c. sensational                      d. misrepresented

36. This type of sacred literature is defined as a “false tale,” however; I do not like that definition so I refer to this as an “exaggerated tale.” This type of literature often includes otherworldly creatures and events from before time (before historical time) began.
- a. Scripture                      b. Myth                      c. Etiology                      d. Apocrypha
37. What was the sacred object/evil object in the movie *The Gods Must be Crazy*?
- a. The rhino      b. The airplane      c. The Coca-Cola bottle      d. The gun
38. This proof/argument for the existence of God only uses reason and logic (no observation) to show that God exists. It all has to do with how you define “perfection.”
- a. Ontological      b. Experiential      c. Cosmological      d. Teleological
39. When scripture and other religious literature is approved by religious leaders as orthodox or “correct” (meaning the literature that you should read) it is referred to as \_\_\_\_\_.
- a. apocryphal                      b. confessionary                      c. canonical                      d. omniscient
40. \_\_\_\_\_ scripture is NOT approved by religious leaders as literature that anyone claiming to be orthodox should read. This literature is considered “incorrect” in some way.
- a. Omniscient                      b. Canonical                      c. Confessionary                      d. Apocryphal
41. \_\_\_\_\_ is defined as “all powerful.”
- a. Omniscient      b. Omnipotent      c. Omnibenevolent      d. Onomatopoeia
42. In the *Holy Ghost People* we saw charismatic Christians who speak in tongues, which is called \_\_\_\_\_.
- a. glossolalia                      b. omniscience                      c. faith healing                      d. charisma
43. A(n) \_\_\_\_\_ reading of sacred literature takes place when someone reads it in a metaphorical or symbolic way in order to find a deeper meaning other than what is actually just written.
- a. Literal                      b. Fantastical                      c. Allegorical                      d. Fictional
44. This wager involves a human weighing out their options based on what there is at stake, i.e. what there is to gain or lose. Then he/she places his/her bet for God’s existence because there is a reward if you are right, but nothing to lose if you are wrong.
- a. Salvation                      b. Teleological Wager                      c. Voluntarism                      d. Pascal’s Wager

45. \_\_\_\_\_ is defined as “all knowing.”  
a. Omniscient      b. Omnipotent      c. Omnibenevolent      d. Onomatopoeia
46. This proof/argument for the existence of God uses observations of the laws of causation and motion to conclude that an Unmoved Mover was responsible for the First Movement that in turn is responsible for the creation and continual existence of the world.  
a. Cosmological      b. Experiential      c. Pragmatic Justification      D. Teleological
47. This antagonistic figure of myths is not purely malevolent or evil, but does create obstacles that another character must overcome and fight against. However, this figure can be considered constructive because, through overcoming obstacles, the human grows and learns about life. We read a myth that involved one as a coyote.  
a. The devil      b. The trickster      c. The savior      d. The teacher
48. The \_\_\_\_\_ type of experience of faith and the Holy involves the exhibition of some type of proof or sign. This proof reinforces the idea that someone is having a genuine experience, which may affect how someone is included as a full member within a religious community.  
a. commissioning      b. possessional      c. saving      d. confirming
49. \_\_\_\_\_ refers to anything involving the fulfillment of human destiny, which usually includes information on the “end of the world” or apocalypse.  
a. Omnipotency      b. Allegory      c. Eschatology      d. Evil
50. According to some, \_\_\_\_\_ was Adam’s first wife who hid from her spousal duties in the stars after having seen the hermaphroditic ‘adam with Eve attached to his back. She is probably the snake in the story of the Garden of Eden.  
a. Lilith      b. Yahweh      c. Nahor      d. Aphrodite
51. This type of experience is where a human is “called” to rise up to an occasion. This is a calling by the Holy to participate in something that has been planned or to follow a correct path.  
a. commissioning      b. possessional      c. saving      d. confirming
52. This is the name for God in Judaism.  
a. Allah      b. Yahweh      c. Rabbi      d. Ba’al
53. This type of experience is involuntary; this involves an “invasion” by the Holy where a human is often seized resulting in charisma or ecstasy and corresponding psychomotor responses.  
a. commissioning      b. confirming      c. saving      d. possessional

54. \_\_\_\_\_ are dead until that come into contact with humans. Humans give to them their meanings.
- a. Faiths                      b. Symbols                      c. Apocalypses                      d. Gods
55. This is a form of negative speech used in religious sacred literature that attempts to discuss the Holy, although one cannot truly discuss the Holy, by using the “what is it not” to define what it is.
- a. Eschatology                      b. Parable                      c. Myth                      d. Remotion
56. This is the word for “side” or “half” in Hebrew that is often badly translated as “rib.” This was taken from the original earth creature in Genesis 2 to make a woman.
- a. sela’                      b. tanha                      c. ‘adamah                      d. Yahweh
57. This is the word that describes the first human creature made of clay, who, according to some rabbis and scholars, was a hermaphrodite in the Garden of Eden until the creation of woman.
- a. sela’                      b. tanha                      c. ‘adamah                      d. moksha
58. What term describes knowledge which is not available to the general populace? This describes special, mystical knowledge which is usually secret or hidden in some way.
- a. esoteric                      b. exoteric                      c. common sense                      d. initiated cognate

## Possible Short Answer Questions

1. Discuss the fluidity of symbols/symbolism in light of the movie *The Gods Must Be Crazy*.
2. You are someone opposed to the arguments for the existence of God. Someone comes up and presents to you an argument (choose your favorite and present it). You disagree (you must also give the counterarguments to stand your ground). Yes, you can write this as a dialogue if you wish – you would be following the traditions of Plato if you did.
3. Describe to me a primitive burial – what about primitive burials may or may not tell scholars about past views on afterlives and/or underworlds?
4. What is Religion? Also, discuss synonyms that might be better used in a modern global society.
5. How does society shape religion? Use examples from historical practices and/or cultures.

# Cluster 4C.2 – Quizzes

## Sample Response-paper quizzes

The role of the response paper quizzes is to examine how well students, who have learned proper methodology in how to approach religious issues and primary source documents, can think critically on a topic, form their own opinion of a document, and present that as a cohesive and concise argumentative or explanatory essay with supporting evidence. These will also help to guide future critical thinking and writings endeavors through the use of detailed feedback and suggestion.

## Quiz – Questioning Definition Makers

Use your newly acquired knowledge of 1. the variance among religious definitions (that you acquired through our definition searches) and 2. the evolution of the definition of religion through history (that you required from reading Jonathan Z. Smith's "Religion, Religions, Religious," which is attached to this master syllabus for convenience) to analyze the following quotations of explorers and conquistadors. Explain to me the bias in the Europeans' statements and reports.

1. Quote from Ferdinand Columbus, Christopher Columbus' son, who is describing their landing on San Salvador in 1493:

"At daybreak they saw an island...inhabited by a multitude of people who hastened to the shore, astounded and marveling at the sight of the ships, which they took for animals. These people could hardly wait to see what sort of things the ships were. The Christians were no less eager to know what manner of people they had to do with."

2. Richard Eden in 1553 from his work *Treatyse of the Newe India*, describes the natives of the Canary Islands:

"At Columbus first coming thither, the inhabitants went \*naked, without shame, religion, or knowledge of God."

3. Finally in 1553, from his work *Cronica del Peru*, the conquistador/historian Pedro Cieza de Leon observes "no religion at all, as we understand it, nor is there any house of worship to be found," among the natives of Peru.

# Critical Terms for Religious Studies

*Edited by*

Mark C. Taylor

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# Religion, Religions, Religions

Jonathan Z. Smith

In the second earliest account of the "New World" published in English, *A Treatise of the Newe India* (1553), Richard Eden wrote of the natives of the Canary Islands that, "At Columbus first comming thether, the inhabitants went naked, without shame, religion or knowledge of God." In the same year, toward the beginning of the first part of his massive *Cronica del Perú* (1553), the conquistador historian Pedro Cieza de León described the north Andean indigenous peoples as "observing no religion at all, as we understand it (*no . . . religion alguna, à lo que entendemos*), nor is there any house of worship to be found." While both were factually incorrect, their formulations bear witness to the major expansion of the use and understanding of the term "religion" that began in the sixteenth century and anticipate some of the continuing issues raised by that expansion: (1) "Religion" is not a native category. It is not a first person term of self-characterization. It is a category imposed from the outside on some aspect of native culture. It is the other, in these instances colonialists, who are solely responsible for the content of the term. (2) Even in these early formulations, there is an implicit universality. "Religion" is thought to be a ubiquitous human phenomenon; therefore, both Eden and Cieza find its alleged absence noteworthy. (3) In constructing the second-order, generic category "religion," its characteristics are those that appear natural to the other. In these quotations this familiarity is signaled by the phrases "knowledge of God" and "religion . . . as we understand it." (4) "Religion" is an anthropological not a theological category. (Perhaps the only exception is the distinctively American nineteenth-century coinages, "to get religion" or "to experience religion.") It describes human thought and action, most frequently in terms of belief and norms of behavior. Eden understands the content of "religion" largely in the former sense ("without . . . religion or knowledge of God"), whereas Cieza articulates it in the latter ("no religion . . . nor . . . any house of worship").

The term "religion" has had a long history, much of it, prior to the sixteenth century, irrelevant to contemporary usage. Its etymology is uncertain, although one of the three current possibilities, that it stems from the root *\*leig* meaning "to bind" rather than from roots meaning "to reread" or "to be careful," has been the subject of considerable Christian homiletic expansion from Lactantius's *Divine Institutes* (early fourth century) and Augustine's *On True Religion* (early fifth century) to William Camden's *Britannia* (1586). In both Roman and early Christian Latin usage, the noun forms *religio*/*religiones* and, most especially, the adjectival *religiosus* and the adverbial *religiose* were cultic terms referring primarily to the careful performance of ritual obligations. This sense survives in the

English adverbial construction "religiously" designating a conscientious repetitive action such as "She reads the morning newspaper religiously." The only distinctively Christian usage was the fifth-century extension of this cultic sense to the totality of an individual's life in monasticism: "religion," a life bound by monastic vows; "religious," a monk; "to enter religion," to join a monastery. It is this technical vocabulary that is first extended to non-Christian examples in the literature of exploration, particularly in descriptions of the complex civilizations of Mesoamerica. Thus Hernán Cortés, in his second *Carta de Relación* (1520, 64), writes of Tenochtitlan:

This great city contains many mosques [*mezquitas*, an eleventh century Spanish loan word from the Arabic, *masjid*], or houses for idols. . . . The principal ones house persons of their religious orders (*personas religiosas de su secta*). . . . All these monks (*religiosos*) dress in black . . . from the time they enter the order (*entran en la religión*).

Cortés's relatively thoughtless language of assimilation is raised to the level of a systemic category two generations later in the encyclopedic work of the Jesuit scholar Joseph de Acosta, *The Natural and Moral History of the Indies* (1590; English translation, 1604). While the vast majority of the occurrences of the term "religious" refer to either Catholic or native members of "religious orders," sometimes expanded to the dual category, "priests and monks of Mexico" (*los sacerdotes y religiosos de México*), a number of passages strain toward a more generic conception. The work is divided into two parts, with the latter, "moral history," chiefly devoted to religion, governance, and political history. "Religion" per se is never defined. Its meaning must be sought in words associated with it as well as its synonyms. For Acosta, "religion" is the belief system that results in ceremonial behavior. "Religion" is "that which is used (*que usan*) in their rites." "Custom" (*costumbre*), "superstition" (*superstición*), and "religion" (*religion*) form a belief series in conjunction with the action series of "deed" (*hecho*), "rite" (*rito*), "idolatry" (*idolatría*), "sacrifice" (*sacrificio*), "ceremony" (*ceremonia*), and "feasts" (*fiestas y solemnidades*).

"Religion" in relation to ritual practice became an item in an inventory of cultural topics that could be presented either ethnographically in terms of a particular people, as in Eden or Cieza with reference to the "Indies," or in a cross-cultural encyclopedia under the heading of "ritual" or "religion." The encyclopedic version is illustrated by Joannes Boemus's popular *Omnium gentium mores, leges et ritus* (1520), in which *ritus* was translated as "customs" in the English translations by William Waremam, *The Fardle of Factions, Containing the Ancient Manners, Customs and Lawes of the People Inhabiting the Two Parties of the Earth* (1555) and by Edward Aston, *The Manners, Lawes and Customs of all Nations* (1611), and by Sebastian Muenster's *Cosmographiae universalis*. . . . *Item omnium gentium mores, leges, religio* (1550). This focus on ritual had an unintended consequence. The myths and beliefs of other folk could simply be

recorded as "antiquities," to use the term employed by Columbus. They raised no particular issues for thought. But ritual, especially when it seemed similar to Christian practice or when it illustrated categories of otherness such as "idolatry" or "cannibalism," gave rise to projects of comparative and critical inquiries. Similarity and difference, with respect to ritual, constituted a puzzle that required explanation by appeals to old patristic, apologetic charges of priestly deceit or to equally apologetic, patristic theories of accommodation, demonic plagiarism, diffusion, or degeneration. In the case of belief and myth, "their" words were primary; with ritual, "our" account superseded theirs.

Some two centuries later, this essentially Catholic understanding of "religion" in close proximity to ritual has been decisively altered. Samuel Johnson, in his *Dictionary of the English Language* (1755), defines "religion" as "virtue, as founded upon reverence of God, and expectations of future rewards and punishments." The first edition of the *Encyclopaedia Britannica* (1771) titled its entry "Religion, or Theology," defining the topic in the opening paragraph: "To know God, and to render him a reasonable service, are the two principal objects of religion. . . . Man appears to be formed to adore, but not to comprehend, the Supreme Being." Terms such as "reverence," "service," "adore," and "worship" in these sorts of definitions have been all but evacuated of ritual connotations, and seem more to denote a state of mind, a transition begun by Reformation figures such as Zwingli and Calvin who understood "religion" primarily as "piety." The latter term takes on a less awesome cast in subsequent Protestant discourse, for example, "Piety, a Moral vertue which causes us to have affection and esteem for God and Holy Things" (Phillips 1696).

This shift to belief as the defining characteristic of religion (stressed in the German preference for the term *Glaube* over *Religion*, and in the increasing English usage of "faiths" as a synonym for "religions") raised a host of interrelated questions as to credibility and truth. These issues were exacerbated by the schismatic tendencies of the various Protestantisms, with their rival claims to authority, as well as by the growing awareness of the existence of a multitude of articulate, non-Christian traditions. The former is best illustrated by the first attempt to provide a distribution map for the various European Protestantisms: Ephraim Pagitt's *Christianographie, or The Description of the Multitude and Sundry Sorts of Christians in the World Not Subject to the Pope* (1635). The latter is the explicit subject of the anthropological work by Edward Brerewood, *Enquiries Touching the Diversity of Languages and Religions through the Chiefe Parts of the World* (1614), which distinguished four "sorts" (i.e., "species") of the genus "religion"—"Christianity, Mohametanism, Judaism and Idolatry"—and provided statistical estimates for "the quantitie and proportion of the parts of the earth possessed by the several sorts" (118–19). It is the question of the plural *religions* (both Christian and non-Christian) that forced a new interest in the singular, generic *religion*. To cite what is perhaps the first widely read English book to employ the plural in its title, *Purchas His Pilgrimage; or, Relations of the World*

and the Religions Observed in All Ages and Places Discovered, "The true Religion can be but one, and that which God himselfe teacheth[,] . . . all other religions being but strayings from him, whereby men wander in the darke, and in labyrinthine error" (Purchas 1613, sig. D4r). What is implicit in Purchas becomes explicit in later seventeenth- and eighteenth-century debates concerning "natural religion," a term that became common only in the latter half of the seventeenth century, beginning with works such as the one by the prolific Puritan controversialist Richard Baxter, *The Reasons of the Christian Religion* (1667), in two parts: "Of Natural Religion, or Godliness," and "Of Christianity, and Supernatural Religion." (Compare Baxter's earlier but congruent terminology, *Of Saving Faith, That It Is Not Only Gradually but Specifically Distinct from All Common Faith* [1658]).

As David Pailan (1994) has demonstrated, the notion of natural religion has been employed in the literature "to designate at least eleven significantly different notions, some of which have significant sub-divisions" ranging from "religious beliefs and practices that are based on rational understanding that all people allegedly can discover for themselves and can warrant by rational reflection" to "that which is held to be common to the different actual faiths that have been and are present in the world." The former definition largely grew out of intra-Christian sectarian disputation and relied primarily on processes of introspection; the latter arose from study of the "religions," and involved processes of comparison. The essentially anthropological project of describing natural religion privileged similarity, often expressed by claims of universality or innateness; the explanation of difference was chiefly historical, whether it emphasized progressive or degenerative processes. This double enterprise had the effect of blurring the distinctions between questions of truth and questions of origins. For example, the title of Matthew Tindal's fairly pedestrian but widely read treatise, published anonymously as *Christianity As Old as the Creation; or, The Gospel, a Republication of the Religion of Nature* (1730; six printings by 1732, and the *British Museum General Catalogue* lists more than forty replies in the 1730s), contains early English uses of the terms "religion of nature" and "Christianity." Tindal argues:

If God, then, from the Beginning gave Men a Religion[,] . . . he must have giv'n them likewise sufficient Means of knowing it. . . . If God never intended Mankind shou'd at any Time be without Religion, or have false Religions; and there be but One True Religion, which ALL have been ever bound to believe, and profess[,] . . . All Men, at all Times, must have had sufficient Means to discover whatever God design'd they shou'd know and practice. . . . [He] has giv'n them no other Means for this, but the use of Reason. . . . There was from the Beginning but One True Religion, which all Men might know was their Duty to embrace. . . . By [this] Natural Religion, I understand the Be-

lief of the Existence of a God, and the Sense and Practice of those Duties, which result from the Knowledge, we, by our Reason, have of Him and his Perfections; and of ourselves, and our own Imperfections; and of the Relations we stand in to him, and to our Fellow-Creatures; so that the *Religion of Nature* takes in every Thing that is founded on the Reason and the Nature of Things. (pp. 3-7, 13)

While Tindal acknowledges some relativity—"I do not mean by This that All shou'd have equal Knowledge; but that All shou'd have what is sufficient for the Circumstances they are in" (p. 5)—his usual explanation for variation is the historical institution and wiles of "priestcraft":

Religion either does not concern the Majority, as being incapable of forming a Judgement about it; or must carry such internal Marks of its Truth, as Men of mean Capacity are able to discover; or else notwithstanding the infinite Variety of Religions, All who do not understand the Original Languages their traditional Religions are written in, which is all Mankind, a very few excepted, are alike bound in all Places to pin their Faith on their Priests, and believe in Men, who have an Interest to deceive them; and who have seldom fail'd to do so, when Occasion serves. (p. 232)

In Tindal's self-description,

He builds nothing on a Thing so uncertain as Tradition, which differs in most Countries; and of which, in all Countries, the Bulk of Mankind are incapable of judging; but thinks he has laid down such plain and evident Rules, as may enable Men of the meanest Capacity, to distinguish between Religion, and Superstition. (p. iii)

When Tindal argued on logical grounds, the presumption of the unity of truth, that natural religion "differs not from *Revel'd*, but in the manner of its being communicated: The One being the Internal, as the Other the External Revelation" (p. 3) he signaled the beginning of the process of transposing "religion" from a supernatural to a natural history, from a theological to an anthropological category. This process was complete only when the distinctions between questions of truth and questions of origin were firmly established. While not without predecessors, the emblem of this transposition is David Hume's essay *The Natural History of Religion*, written between 1749 and 1751 and first published in his collection *Four Dissertations* (1757).

The question Hume sets out to answer in the *Natural History* is that of religion's "origin in human nature." He begins by disposing of the innateness thesis. If "religion" is defined as "the belief of invisible, intelligent power," then, although widely distributed, it is not universal, nor is there commonality: "no two nations, and scarce any two men, have ever agreed precisely in the same

sentiments." "Religion" fails the minimal requirements for immanence, that it be "absolutely universal in all nations and ages and has always a precise, determinate object, which it inflexibly pursues." Therefore, "religion" is not "an original instinct or primary impression of nature," and "the first religious principles must be secondary." In addition, because they are "secondary," religious principles "may easily be perverted by various accidents and causes" (p. 25). In this opening move, a major thesis is forecast: There may well be a primary and valid human experience that gives rise to the secondary religious interpretation, but the truth of the experience is no guarantee of the validity of the interpretation.

The rich details of Hume's exposition need not concern us here but only the argument with respect to this issue. "Polytheism or idolatry was . . . the first and most ancient religion of mankind." Its origin must be sought in "the ordinary affections of human life." Filled with anxiety, human beings seek the "unknown causes" that "become the constant object of our hope and fear." The primary human experience, "hope and fear," becomes a secondary religious interpretation when these "unknown causes" are personified through "imagination" (pp. 26, 31–33).

There is a universal tendency amongst mankind to conceive all beings like themselves, and to transfer to every object those qualities, with which they are familiarly acquainted, and of which they are intimately conscious. . . . No wonder, then, that mankind, being placed in such an absolute ignorance of causes, and being at the same time so anxious concerning their future fortunes, should immediately acknowledge a dependence on invisible powers, possess of sentiment and intelligence. The *unknown causes*, which continually employ their thought, appearing always in the same aspect, are all apprehended to be of the same kind or species [as themselves]. Nor is it long before we ascribe to them thought, and reason, and passion, and sometimes even the limbs and figures of men, in order to bring them nearer to a resemblance with ourselves. (pp. 33–34)

What Hume here raises is the issue of the adjectival form "religious." What sort of primary human experience or activity does it modify? What constitutes its distinctive secondary interpretation? How may religious interpretation be assessed in relation to other sorts of interpretation of the same experience or activity? The "religious" (the unknown that the scholar is seeking to classify and explain) becomes an aspect of some other human phenomenon (the known). As Walter Capps (1995, 9) has argued, in the eighteenth-century Enlightenment debates "the goal of the inquiry was to make religion intelligible by discovering precisely where it is situated within the wide range of interactive human powers and faculties." In which of the genera of common individual human capacities is the religious a species? Most frequently, the religious is identified with rationality, morality, or feeling.

A different set of taxonomic questions were raised by the "religions" and became urgent by the nineteenth century: Are the diverse "religions" species of a generic "religion"? Is "religion" the unique beginner, a *summum genus*, or is it best conceived as a subordinate cultural taxon? How might the several "religions" be classified?

The question of the "religions" arose in response to an explosion of data. Increased mastery of non-European languages led by the latter part of the eighteenth century to a series of translations and editions of religious texts. Missionaries, colonial officials, and travelers contributed ethnographic descriptions. Encyclopedias of religions, lexica, and handbooks (the latter, frequently bearing the title "History of Religions") were produced to organize these materials. One of the earliest handbooks, *Historische-theologische Bericht vom Unterschied der Religionen die Heute zu Tage auf Erden sind*, by the Lutheran scholar Johann Heinrich Ursin (1563), focused heavily on the various Christian denominations, establishing a pattern that holds to the present day: that the history of the major "religions" is best organized as sectarian history, thereby reproducing the apologetic patristic heresiological model. By the time of Brewer's *Enquiries Touching the Diversity of Languages and Religions* (1614) this horizon had been extended to require inclusion of not only Christian data but also Jewish, Muslim, and "idolatry." This fourfold schema was continued by other writers from the seventeenth century (for example, Guechart Meier, *Historia religionum, Christianae, Judaicae, Gentilis, Mahomedanae* [1697]) until well into the nineteenth century (Hannah Adams, *A Dictionary of All Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern* [1817]; David Benedict, *History of All Religions, As Divided into Paganism, Mahometism, Judaism, and Christianity* [1824]; J. Newton Brown, *Encyclopaedia of Religious Knowledge: or, Dictionary . . . Containing Definitions of All Religions Terms: An Impartial Account of the Principal Christian Denominations that have Existed in the World from the Birth of Christ to the Present Day with their Doctrines, Religious Rites and Ceremonies, as well as those of the Jews, Mohammedans, and Heathen Nations, together with the Manners and Customs of the East* [1835b]; Vincent Milner, *Religious Denominations of the World: Comprising a General View of the Origin, History and Condition of the Various Sects of Christians, the Jews, and Mahometans, As Well as the Pagan Forms of Religion Existing in the Different Countries of the Earth* [1872]). The bulk of the subsequent expansion occurred in Brewer's fourth category, "Idolatry," with data added on Asian religions and on those of traditional peoples. Beginning with Alexander Ross, *Pansœbia; or A View of All Religions in the World from the Creation to These Times* (1614), there was a steady stream of reference works that undertook this task, including Bernard Picart and J. F. Bernard, *Cerémonies et coutumes de tous peuples du monde* (1723–43); Antoine Banier, *Historie générale des cérémonies, moeurs, et coutumes religieuses de tous les peuples du monde* (1741); Thomas Broughton, *An Historical Dictionary of All Religions, from the Creation of the*

*World to the Present Time* (1742); Christopher Meiners, *Grundriss der Geschichte aller Religionen* (1785) and *Allgemeine kritische Geschichte der Religionen* (1806–7); John Bellemey, *The History of All Religions* (1812); and Benjamin Constant, *De la religion considérée dans sa source, ses formes et ses développements* (1824–31). This undertaking invented the familiar nomenclature, “Boudhism” (1821), “Hindooism” (1829, which replaced the earlier seventeenth-century usages “Gentoo [from “gentile”] religion” and “Banian religion”), “Taoism” (1839), and “Confucianism” (1862). The urgent agenda was to bring order to this variety of species. Only an adequate taxonomy would convert a “natural history” of religion into a “science.”

The most common form of classifying religions, found both in native categories and in scholarly literature, is dualistic and can be reduced, regardless of what differentium is employed, to “theirs” and “ours.” By the time of the fourth-century Christian Latin apologists, a strong dual vocabulary was well in place and could be deployed interchangeably regardless of the individual histories of the terms: “our religion”/“their religion,” with the latter often expressed through generic terms such as “heathenism,” “paganism,” or “idolatry”; “true religion”/“false religion”; “spiritual (or “internal”) religion”/“material (or “external”) religion”; “monotheism” (although this term, itself, is a relatively late construction)/“polytheism”; “religion”/“superstition”; “religion”/“magic.” This language was transposed to intrareligious disputation with respect to heresies, and later revived in positive proposals of originary recovery in Christian Renaissance hermeticism as well as, most massively and insistently, in Protestant polemics against Roman Catholicism. As such, it was at hand for the evaluation of the newly encountered religions beginning in the sixteenth century. Lifting up the fourfold enumeration of religions—Christianity, Judaism, Islam, and “Idolatry”—Christianity, in some imagination of its ideal form, became the norm in which Judaism and Islam problematically share. Adopting a term from Muslim discourse, these three “Abrahamic religions” form one set over and against an undifferentiated other:

It is indeed probable, that all the idolatrous systems of religion, which have ever existed in the world, have had a common origin, and have been modified by the different fancies and corruptions of different nations. The essence of idolatry is every where the same. It is every where “abominable” in its principles and its rites, and every where the cause of indescribable and manifold wretchedness. (Brown 1835a, 229)

The initial problem for a classification of the religions is the disaggregation of this category.

One of the more persistent stratagems was the conversion of the epistemological duality natural/supernatural into a characterization of the object of belief

(as in “nature worship”) and the placement of these two terms in a chronological relationship.

The elements of nature were . . . the first divinities of man; he generally has commenced with adoring material beings. . . . Everything was personified. . . . Natural philosophers and poets [later distinguished] nature from herself—from her own peculiar energies—from her faculty of action. By degrees they made an incomprehensible being of this energy, which as before they personified: this abstract metaphysical being they called the mover of nature, or God. (Mirabaud 1770, 2:4)

This simple schema of two religions could be greatly extended by the addition of intermediate stages in the temporal series.

Nineteenth-century anthropological approaches focused on increasing the number of “natural” religious categories, especially for “primitive” peoples, those held to be “nature peoples” (*Naturvölker*). Often misterned evolutionary, these theories conceded no historical dimensions to those being classified but rather froze each ethnic unit at a particular “stage of development” of the totality of human religious thought and activity. “Natural” religion was segmented into fetishism, totemism, shamanism, anthropomorphism, preanimism, animism, family gods, guardian spirits, ancestor worship, departmental gods, to name but a few. If the category “natural” were to be taken as including not only “primitives” but “antiquity,” a set of peoples with whom the scholar more readily identified, then a meager note of historical dynamism would be introduced. For example, A. M. Fairbairn in his *Studies in the Philosophy of Religion and History* (1876) divided “Spontaneous or Natural Religions” into two classes, “Primitive Naturalisms” (which included, among others, “primitives” and the “early” Greeks, Hindus, Teutons, and Slavs) and “Transformed Naturalisms” (e.g., “later” Greeks and Romans, Egyptians, and “ancient” Chinese).

The “high religions,” which could be designated “spiritual,” required a different technique for their division, one that recognized history. One proposal, establishing an alternative duality that remains current to this day, was set forth by the distinguished American Sanskritist, W. D. Whitney (1881, 451): “There is no more marked distinction among religions than the one we are called upon to make between a race religion—which, like a language, is the collective product of the wisdom of a community, the unconscious growth of generations—and a religion proceeding from an individual founder.” He cites as examples of the latter, Zoroastrianism, “Mohammedanism,” Buddhism, and Christianity, noting that the latter may be described as “growing out of one [Judaism] that was limited to a race.” Whitney here makes clear the dilemma posed by the study of the “religions” from the perspective of the spiritual. The older fourfold enumeration of the three “Abrahamic religions” plus “Idolatry” required revision.

Judaism was to be demoted in that from a Christian apologetic perspective, it was the very type of a "fleshly religion"; Buddhism was to be promoted because in the two-century history of the Western imagination of Buddhism, it had become the very type of "spiritual religion."

Fairbairn adjusted his model such that the ultimate duality was between "spontaneous or natural religions" and "instituted religions," with the latter having two classes, each characterized by the same powerfully positive Protestant term: "Reformed Natural" (including the archaic religion of Israel ["Mosaicism"], Zoroastrianism, Confucianism, Taoism), and "Reformed Spiritual," limited only to the new triad (Buddhism, "Mohammedanism," and Christianity). All other "religions" fell into one of three classes of "natural," the replacement term for the older category, "idolatry."

The most enduring device was the invention of the taxon "world" or "universal religions," a division that appeared to recognize both history and geography. The term was introduced and placed in a classificatory scheme that synthesized previous taxonomic divisions in a work that stands as the first classic in the science of religion, Cornelius Petrus Tiele's work *Outline of the History of Religion to the Spread of Universal Religions* (1876), and was reworked in Tiele's article "Religions" in the ninth edition of the *Encyclopaedia Britannica* (1884). Tiele's "morphological" classification, which schematizes the "stage of development" each religion has "attained," has as its fundamental principle of division "natural religion" and "ethical religion," which he self-consciously correlates with Whitney's distinction between "race religion" and "founded religion." "Natural religion" has three families, one of which has two genera. The first family comprises "polydaemonic magical religions under the control of animism." To this class "belong [all] the religions of the so-called savages or uncivilized peoples." Recognizing, perhaps, the effects of colonialism, he adds that their present forms are "only degraded remnants of what they once must have been."

The second family of "nature religions" is that of "purified or organized magical religions," which Tiele terms "therianthropic polytheism," according to which the "gods are sometimes represented in human form, more frequently in that of an animal." These are politically divided into two families, "unorganized" (tribal) and "organized" (imperial). The "unorganized" include the Japanese *kami* traditions, the Dravidians, the Finns, the "old Arabic religions, old Pelasgic religion, old Italic religions, Etruscan religion before its admixture with Greek elements, [and] the old Slavonic religions." The "organized" include "the semi-civilized religions of America. . . the ancient religion of the Chinese empire, ancient Babylonian (Chaldaean) religion, [and] the religion of Egypt."

The third family, "anthropomorphic polytheism," is characterized by the "worship of manlike but superhuman and semi-ethical beings" (the latter indicating that while the gods are often represented as being concerned with good and evil, they are also depicted as essentially amoral). Belonging to this class are

"the ancient Vaidic religion (India), the pre-Zarathustrian Iranic religion, the younger Babylonian and Assyrian religion, the religions of the other civilized Semites, the Celtic, Germanic, Hellenic and Graeco-Roman religions."

Distinct from these "nature religions" are those belonging to the second major division, "ethical religions," which are subdivided into "national nomistic (nomothetic) religious communities" characterized by being "founded on a law or holy scripture," that is, "Taoism and Confucianism. . . Brahmanism, with its various ancient and modern sects, Jainism and primitive Buddhism, Mazdaism (Zarathustrianism) with its sects, Mosaicism [and] Judaism," and "universalistic religious communities," a class with only three members: Islam, Buddhism, Christianity. They are distinguished in not being devoted to the special interests of a nation or people but to humankind in general; they are proselytizing traditions.

After discussing at some length the relative merits of the labels "universalistic," "universal," and "world religions," Tiele employs blunt imperialistic language to defend his use of "world religions" to

distinguish the three religions which have found their way to different races and peoples and all of which profess the intention to conquer the world, from such communities [that is, "national, nomistic religions"] as are generally limited to a single race or nation, and, where they have extended farther, have done so only in the train of, and in connection with, a superior civilization. Strictly speaking, there can be no more than one universal or world religion, and if one of the existing religions is so potentially, it has not yet reached its goal. This is a matter of belief which lies beyond the limits of scientific classification. . . . Modern history of religions is chiefly the history of Buddhism, Christianity and Islam, and of their wrestling with the ancient faiths and primitive modes of worship, which slowly fade away before their encroachments, and which, where they still survive in some parts of the world and do not reform themselves after the model of the superior religion, draw nearer and nearer to extinction.

Furthermore, he apologetically insists, the three "world religions" are not on an equal plane. Islam "is not original, not a ripe fruit, but rather a wild offshoot of Judaism and Christianity," "in its external features [it] is little better than an extended Judaism." Buddhism "neglects the divine" and while "atheistic in its origin, it very soon becomes infected by the most fantastic mythology and the most childish superstitions." Christianity "alone preaches a worship in spirit and in truth. . . the natural result of its purely spiritual character, Christianity ranks incommensurably high above both its rivals." Despite the latter assertion, Tiele insists that "we are giving here neither a confession of faith nor an apology. . . we have here to treat Christianity simply as a subject of comparative study, from a scientific, not from a religious point of view." (Tiele 1884, 20:358-71.)

Later scholars expanded the number of world religions to seven by collapsing Tiele's two classes of "ethical religions" in an odd venture of pluralistic etiquette: if Christianity and Islam count as world religions, then it would be rude to exclude Judaism (ironically, the original model for the opposite type, "national nomistic religions"). Likewise, if Buddhism is included, then Hinduism cannot be ignored. And again, if Buddhism, then Chinese religions and Japanese religions.

It is impossible to escape the suspicion that a world religion is simply a religion like ours, and that it is, above all, a tradition that has achieved sufficient power and numbers to enter our history to form it, interact with it, or thwart it. We recognize both the unity within and the diversity among the world religions because they correspond to important geopolitical entities with which we must deal. All "primitives," by way of contrast, may be lumped together, as may the "minor religions," because they do not confront our history in any direct fashion. From the point of view of power, they are invisible.

Attempting to avoid such structures and suspicions, other scholars have turned to alternative modes of classification. Following the implied correlation in Breerewood's *Enquiries Touching the Diversity of Languages and Religions*, F. Max Müller (1873, 143) argued "that the only scientific and truly generic classification of religions is the same as the classification of languages," while Breerewood's interest in statistics has led to geographical taxonomies, either demographic (Haupt 1821 is an early example) or in terms of spatial distribution (for example, Deffontaine 1948). Others combine these elements with ethnographic classifications maintaining that any particular "religion derives its character from the people or race who develop it or adopt it" (Ward 1909, 64). All of these result in projects describing "the religion of" such and such a geographical region or folk, arguing that these eschew the imposed universalisms or barely disguised apologetics of their predecessors in the name of a new ethic of locality that often favors native categories. Thus, Clifford Geertz introduces his early work *The Religion of Java* (1960) by emphasizing the copresence of nativistic, Islamic, and "Hinduist" elements, arguing that "these three main substrations . . . are not constructed types, but terms and divisions the Javanese themselves apply. . . . Any simple unitary view is certain to be inadequate; and so I have tried to show . . . variation in ritual, contrast in belief, and conflict in values" (pp. 6-7). What remains uncertain is what he intends by the singular religion in his title.

As in the eighteenth century, so too in the late twentieth do the issues attending the religions force the definitional question of religion. Two definitions command widespread scholarly assent, one essentially theological, the other anthropological. Paul Tillich, reversing his previous formulation that religion is concern for the ultimate, argued that

religion, in the largest and most basic sense of the word, is ultimate concern . . . manifest in the moral sphere as the unconditional seri-

ousness of moral demand[.] . . . in the realm of knowledge as the passionate longing for ultimate reality[.] . . . in the aesthetic function of the human spirit as the infinite desire to express ultimate meaning." [Religion is not a] special function of man's spiritual life, but the dimension of depth in all its functions. (1959, 7-8)

As Tillich's earlier concern with topics such as idolatry and the demonic should suggest, this is not as generous and open ended a definition as might seem to be implied. There are insufficient, inadequate, and false convictions of "ultimacy." Tillich has in fact provided a definition of the religious, as a dimension (in his case, the ultimate, unconditioned aspect) of human existence. This is explicit in William A. Christian's reformulation: "Someone is religious if in his universe there is something to which (in principle) all other things are subordinated. Being religious means having an interest of this kind" (1964, 61). If one removes Tillich's and Christian's theological criteria (as, for example, Robert D. Baird suggests in *Category Formation and the History of Religions* [1971]), then it becomes difficult if not impossible to distinguish religion from any other ideological category. This would be the direction that Ninian Smart (1983) points to in suggesting that religion be understood as "worldview," with the latter understood as a system "of belief which, through symbols and actions, mobilize[s] the feelings and wills of human beings" (pp. 2-3).

The anthropological definition of religion that has gained widespread assent among scholars of religion, who both share and reject its functionalist frame, is that formulated by Melford E. Spiro (1966, 96), "an institution consisting of culturally patterned interaction with culturally postulated superhuman beings." This definition requires acceptance of a broad theory of cultural creation, signaled by the phrases "culturally patterned" and "culturally postulated," and places human cultural activities or institutions as the *summmum genus* and religion as a subordinate taxon. This is made plain in Spiro's formulation that "religion can be differentiated from other culturally constituted institutions by virtue only of its reference to superhuman beings" (p. 98). Subsequent reformulations by scholars of religion have tended either to remove this subordination (for example, Penner 1989) or to substitute "supernatural" for "superhuman" (as in Stark and Bainbridge 1987).

It was once a tactic of students of religion to cite the appendix of James H. Leuba's *Psychological Study of Religion* (1912), which lists more than fifty definitions of religion, to demonstrate that "the effort clearly to define religion in short compass is a hopeless task" (King 1954). Not at all! The moral of Leuba is not that religion cannot be defined, but that it can be defined, with greater or lesser success, more than fifty ways. Besides, Leuba goes on to classify and evaluate his list of definitions. "Religion" is not a native term; it is a term created by scholars for their intellectual purposes and therefore is theirs to define. It is a second-order, generic concept that plays the same role in establishing a disciplinary horizon that

a concept such as "language" plays in linguistics or "culture" plays in anthropology. There can be no disciplined study of religion without such a horizon.

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## Sacrifice

Jill Robbins

While a comprehensive treatment of the term, not to mention a theory of "sacrifice," is not possible here, it will be useful to indicate the parameters and the points of reference that such a term and such a theory would comprise. After a general discussion of a historical and critical nature, I will turn briefly to an exemplary text from the Hebrew Bible, the binding of Isaac recounted in Genesis 22, in order to determine some of the questions it poses about sacrifice.

In the Hebrew Bible and in the cultic context of ancient Israelite religion, sacrifice, the offering up of slain animals for sacred purposes, holds a prominent place, although its full significance is not entirely understood. Leviticus, especially chapters 1 through 7 (generally attributed to the biblical author "P" or the Priestly source), details the laws of sacrifice. It makes distinctions between such categories as proprietary offerings (as atonement for sins and as a purification ritual) and dedicatory offerings (gifts for the deity). In the practice known as the sin offering, *hatta'at*, the offering must be the property of the person making the sacrifice. The sacrificer lays his hand on the offering, thus identifying it with himself. The idea behind this practice was explained by the medieval commentator Nachmanides in his commentary on Lev. 1:9 as follows: the sinner's life is forfeit to God, but by a gracious provision, he is permitted to substitute an animal victim in his place. Lev. 17:11 explains that the substitution occurs precisely by the extraction of the animal's blood: "For the life of the flesh is in the blood, and I have given it for you upon the altar to make atonement for your souls: for it is the blood that makes atonement, by reason of the life that is in it." While the idea of substitution and expiation is prominent in these cases, the dedicatory offerings convey primarily the idea of gift giving, which will later be explored within anthropological theories of sacrifice. These offerings are distinguished in terms of the matter, the mode, and even the place of sacrifice. For example, there is the meal offering, the *mincha*, sometimes translated as "gift." In Genesis 4, Cain brings such a gift to God, who in turn indicates his preference for Abel's animal sacrifice over Cain's cereal offering. The burnt offering, the *olah*, which means literally "that which goes up," namely, the smoke, describes the mode of delivery of the sacrifice. It refers to an offering that is entirely consumed in the fire, what the Septuagint translates as *holocaustus*, and the King James, in its English equivalent, as "holocaust." (I will return later to the problematic use of this term to refer to the Nazi genocide of the Jews.) *Olah* is the word that is used in Genesis 8 for Noah's sacrifice, the odor of which is "pleasing" to God; it is also the word used in Genesis 22 when God commands Abraham to sacrifice his

We discovered in our survey of the definitions used for religion that there are both broad and specific definitions:

### Religion

From – [www.merriam-webster.com](http://www.merriam-webster.com)

The belief in a god or in a group of gods, an organized system of beliefs, ceremonies, and rules used to worship a god or a group of gods, An interest, a belief, or an activity that is very important to a person or group.

From – [www.dictionary.reference.com](http://www.dictionary.reference.com)

1. A set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.
2. A specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects: the Christian religion; the Buddhist religion.
3. The body of persons adhering to a particular set of beliefs and practices: a world council of religions.
4. The life or state of a monk, nun, etc.: to enter religion.
5. The practice of religious beliefs; ritual observance of faith.

From – [www.catholicreference.net/index.cfm?id=36024](http://www.catholicreference.net/index.cfm?id=36024)

The moral virtue by which a person is disposed to render to God the worship and service he deserves. It is sometimes identified with the virtue of justice toward God, whose rights are rooted in his complete dominion over all creation. Religion is also a composite of all the virtues that arise from a human being's relationship to God as the author of his or her being, even as love is a cluster of all the virtues arising from human response to God as the destiny of his or her being. Religion thus corresponds to the practice of piety toward God as Creator of the universe.

### Worldview –

Good definition: The way someone thinks about the world.

Better definition: 1. The overall perspective from which one sees and interprets the world.

2. A collection of beliefs about life and the universe held by an individual or a group.

## **Quiz – Scientology and the “modernization” of Religion.**

Due \_\_\_\_\_ (after we watch the official Church of Scientology’s video guide to their holy book Dianetics).

Two hand-written pages or one single spaced typed page minimum.

Prompt:

We first surveyed in class different definitions for the word “religion.”

Based on this survey, is, or isn’t, Scientology a “religion?”

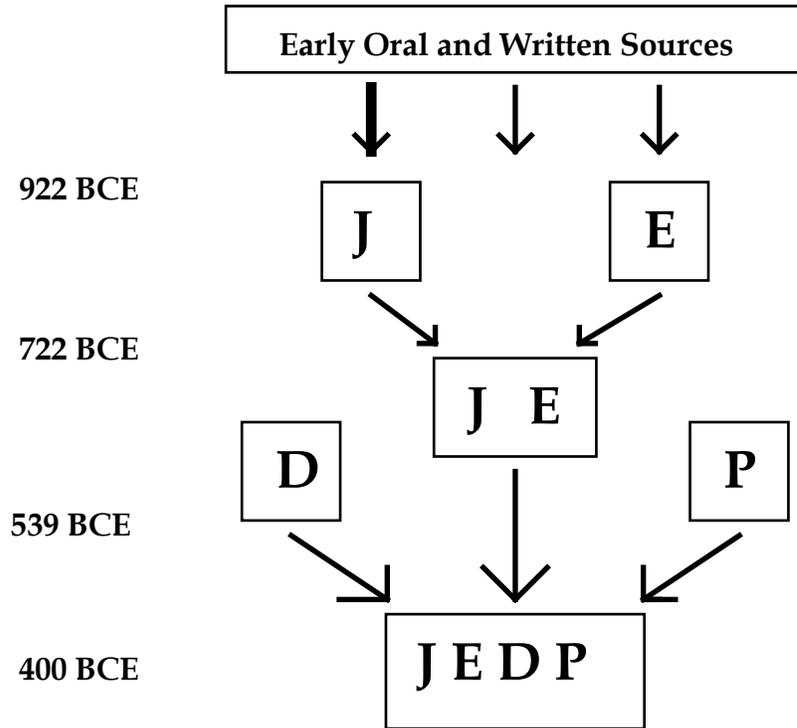
It would behoove you to argue for both sides, allowing for specific and broad definitions of religion and views on Scientology to compete for your support. Also, you may want to focus on cultural opinions of this “church” as a blatant pyramid scheme, which has been opinion at the root of the denials for its religious status by such countries as the UK, Germany, etc...

## **Quiz – Textual Criticism and Creation Stories – the Tanak**

1. Fill out worksheet using the choices and the texts that I provided for you.
2. Once you fill out the worksheet – on the bottom of it – write one paragraph explaining your opinion to why these two stories, which are side by side in the Hebrew Bible, look so different.

Take into account the handout on the historical “creation” and redaction of the Tanak (Hebrew Bible).

The Pentateuch was not written by one person. Multiple strands of tradition were woven together to produce the Torah over a thousand years. The Torah was composed by a series of editors out of four major strands of literary traditions. Documentary Hypothesis proposes these theses. The traditions are known as J, E, D, and P. One can diagram it like this:



J - (Jahvist or Jerusalem source) uses the Tetragrammaton as God's name, YHWH. Key features include: God is YHWH, God walks and talks with us, anthropomorphic speech about God, uses "Sinai," stresses leaders, stresses Judah (source's interests show it was active in the southern kingdom of Judah in the time of the divided kingdom). Responsible for most of Genesis.

E - (Elohists or Ephraimitic source) uses Elohim as God's name until Exodus 3-6 where the Tetragrammaton is revealed to Moses and to Israel. Key features include: God is Elohim, God speaks in dreams (non-anthropomorphic speech about God), refined speech about God, uses "Horeb," stresses the prophetic, stresses the northern kingdom (the source's interests show it was active in the northern kingdom of Israel during the divided kingdom). Responsible for parts of Genesis, and much of Exodus and Numbers.

D - (the Deuteronomist) wrote almost all of Deuteronomy and probably the Deuteronomical History. This editor is associated with the scroll found in the temple during the days of King Josiah. Key features include: God is YHWH, moralistic approach to God, speech recalling God's work, includes long sermons, stresses fidelity to Jerusalem, stresses the central shrine.

P - (the Priestly source) is the latest source and these editors put the Torah into its final form sometime after 539 BCE, but might also contain pre-exilic material. Key features include: God is Elohim until Exodus 3-6, cultic approach to God, majestic speech about God, has genealogies and lists, stresses the cultic, stresses Judah. Responsible for the first chapter of Genesis, the book of Leviticus, and other sections which contain information on genealogies, the priesthood, and worship.

## The Creation Story in P and J:

### An Example of the Documentary Hypothesis

Read **Genesis 1:1 - 2:4 for the Priestly (P) version** and **Genesis 2:4 - 3:24 for the Yahwistic (J) version** to answer the questions.

1) What is the order of creation in each story? (fill in blanks with words below)

P Source	J Source
day 1 _____	_____ without plant life
day 2 _____	_____ out of dust
day 3 _____	_____ in which man was put
day 4 _____	_____ formed out of the ground
day 5 _____	_____ from man's rib
day 6 _____	

choices: animals and then mankind (both man and female mentioned at same time equally), earth and heavens, fish and birds, garden of Eden, land and sea and plants, light, man, sky (heaven), sun and moon and stars, woman, animals.

2) Given the above chronology, give the chronological order of:

choices: man, woman, and animals.

P Source: \_\_\_\_\_, then \_\_\_\_\_ and \_\_\_\_\_.

J Source: \_\_\_\_\_, then \_\_\_\_\_, then \_\_\_\_\_.

3a) What does the creator think of his creation in the P Source story?

And he saw that it was \_\_\_\_\_.

3b) Why does the creator make animals in the J Source story?

It is not \_\_\_\_\_ that man is alone.

3c) Why does the creator make the woman? (This is not mentioned in the P Source)

Because no \_\_\_\_\_ was found.

4) How does the creator create in each story?

P Source (one choice): \_\_\_\_\_.

J Source (three choices): \_\_\_\_\_.

choices: speaks things into existence from afar, forms, breathes, takes ribs.

5) Given your answers to question 3 and 4 and the rest of the passage, fill in the blanks using the terms below, matching those that best describe the creator of each story.

P Source: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

J Source: \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_

choices: distant creator, hands on creator, goes for walks, makes things holy (synonymous with 'good'), apparently creates in a haphazard or experimental fashion, only creates good things, knows everything, needs to ask questions.

6) What must man do in each story? (fill in blanks with words below)

P Source: \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

J Source: \_\_\_\_\_.

choices: procreate, rule over the world, work and take care of the Garden, subdue the Earth.

8) What may man eat of freely? (fill in blanks with words below)

P Source: \_\_\_\_\_

J Source: \_\_\_\_\_

choices: all seeds and plants, the fruit of all but one tree.

P.S. By the way - the right to eat animals comes with Noah – post-flood G 9:2. (And I think that with permission this is domesticated animals and does not include hunting...so that would be a later society who domesticated animals - a society that was settled. I could be wrong of course.)

## Genesis 1:1-2:4 – Priestly Account – P Source

<sup>1</sup> In the beginning God created the heavens and the earth.

<sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

<sup>3</sup> And God said, "Let there be light," and there was light. <sup>4</sup> God saw that the light was good, and He separated the light from the darkness. <sup>5</sup> God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

<sup>6</sup> And God said, "Let there be an expanse between the waters to separate water from water." <sup>7</sup> So God made the expanse and separated the water under the expanse from the water above it. And it was so. <sup>8</sup> God called the expanse "sky." And there was evening, and there was morning—the second day.

<sup>9</sup> And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. <sup>10</sup> God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

<sup>11</sup> Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. <sup>12</sup> The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. <sup>13</sup> And there was evening, and there was morning—the third day.

<sup>14</sup> And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, <sup>15</sup> and let them be lights in the expanse of the sky to give light on the earth." And it was so. <sup>16</sup> God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. <sup>17</sup> God set them in the expanse of the sky to give light on the earth, <sup>18</sup> to govern the day and the night, and to separate light from darkness. And God saw that it was good. <sup>19</sup> And there was evening, and there was morning—the fourth day.

<sup>20</sup> And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." <sup>21</sup> So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup> God blessed them and said, "Be fruitful and increase in number and

fill the water in the seas, and let the birds increase on the earth." <sup>23</sup> And there was evening, and there was morning—the fifth day.

<sup>24</sup> And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. <sup>25</sup> God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

<sup>26</sup> Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

<sup>27</sup> So God created man in his own image,  
in the image of God he created him;  
male and female he created them.

<sup>28</sup> God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

<sup>29</sup> Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. <sup>30</sup> And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

<sup>31</sup> God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

## Genesis 2

<sup>1</sup> Thus the heavens and the earth were completed in all their vast array.

<sup>2</sup> By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. <sup>3</sup> And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

<sup>4</sup> This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens-

Genesis 2:5-3:13 – Yahwist Account – J source (the J source is responsible for the majority of Genesis).

<sup>5</sup> and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, <sup>6</sup> but streams came up from the earth and watered the whole surface of the ground- <sup>7</sup> the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

<sup>8</sup> Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. <sup>9</sup> And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

<sup>10</sup> A river watering the garden flowed from Eden; from there it was separated into four headwaters. <sup>11</sup> The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. <sup>12</sup> (The gold of that land is good; aromatic resin and onyx are also there.) <sup>13</sup> The name of the second river is the Gihon; it winds through the entire land of Cush. <sup>14</sup> The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

<sup>15</sup> The LORD God took the man and put him in the Garden of Eden to work it and take care of it. <sup>16</sup> And the LORD God commanded the man, "You are free to eat from any tree in the garden; <sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

<sup>18</sup> The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

<sup>19</sup> Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. <sup>20</sup> So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. <sup>21</sup> So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. <sup>22</sup> Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

<sup>23</sup> The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

<sup>24</sup> For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

<sup>25</sup> The man and his wife were both naked, and they felt no shame.

### Genesis 3

<sup>1</sup> Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

<sup>2</sup> The woman said to the serpent, "We may eat fruit from the trees in the garden, <sup>3</sup> but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "

<sup>4</sup> "You will not surely die," the serpent said to the woman. <sup>5</sup> "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

<sup>6</sup> When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. <sup>7</sup> Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

<sup>8</sup> Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. <sup>9</sup> But the LORD God called to the man, "Where are you?"

<sup>10</sup> He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

<sup>11</sup> And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

<sup>12</sup> The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

<sup>13</sup> Then the LORD God said to the woman, "What is this you have done?"  
The woman said, "The serpent deceived me, and I ate."

## **Quiz – Religious Communities and their styles of worship**

You are watching *The Holy Ghost People* (edited down for class).

What types of religious experience are highlighted by this congregation in this documentary?  
Explain to me how “proofs” represent to the congregation each individual’s salvation.  
How is this related to the passage in the Gospel of Mark (see handout for reference text).

## *Holy Ghost People* handout

How do different types of faith affect people?

Faith shows that some type of experience of the Holy has taken place for a person/community. A person's faith in the Holy often proves that they believe in that particular Holy.

There are of course different types of experience that affect what the worship styles of any community will look like:

1. Confirming type of experience:
  - a. this type proves to others outside of yourself that you believe in what the group believes – has a lot to do with acceptance and the status quo.
  - b. These involve signs and proof. (The glossolalia in the movie is one of the signs or proofs).
  - c. This proof reinforces the idea that someone is having a genuine experience, which may affect how someone is included as a full member within a religious community.
  - d. Often there is a lot of pressure to conform or produce proof for true faith – some communities are abusive.
2. Saving type of experience:
  - a. this is more personal, but when shared with others become proof for the Holy's intercession/aid in human life.
  - b. These experiences involve deliverance, transformation, and liberation.
  - c. Yes, some people call these events/experiences "miracles."
3. Commissioning type of experience:
  - a. this type of experience is where a human is "called" to rise up to an occasion.
  - b. this is a calling by the Holy to participate in something that has been planned or to follow a correct path.
  - c. often people have felt that they have been called upon to 'help the needy' or 'to become a priest,' etc...this is the same thing that happened to Abraham. He was "called" upon by \*Yahweh (Jewish name for the Holy) to follow one god.
4. Mystical type of experience:
  - a. These involve visions, voices and often some type of \*esoteric knowledge (special or secret knowledge known by a minority privileged enough to receive it).
5. Possessional type of experience:
  - a. this is involuntary
  - b. this is an "invasion" by the Holy where a human is often seized resulting in charisma or ecstasy.
  - c. convulsions, glossolalia, hearing voices, trances, possessions, clairvoyance – all are psychomotor responses to this ecstasy and possession

The glossolalia, drinking of the poison, healing/laying hands on others, convulsions, and snake handling are all proof of “true” belief and represent a possession of sorts.

The Christians in the movie based their faith/worship off on one passage in Mark, known worldwide by scholars to be a later addition to the original gospel. Can you imagine doing all of this because of a later addition by an editor of the gospel – the editor was not a disciple, apostle, or anyone of importance – but it was added and then forgotten that it was not original.

Mark 16:9-19

9 When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and told those who had been with him and who were mourning and weeping. 11 When they heard that Jesus was alive and that she had seen him, they did not believe it.

12 Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13 These returned and reported it to the rest; but they did not believe them either.

14 Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

15 He said to them, “Go into all the world and preach the gospel to all creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.”

# Cluster 4C.3 – Research Paper

## Rubrics, Writing Guides, List of acceptable webpages, and Guides to approach primary sources

The role of the research papers is to train students to locate, research, and present an individual paper about an issue, figure, and or concept of religious studies of their choice. To be successful these papers should test the students' ability to present a research question and to convincingly use supporting evidence or theories in support of theirs or others' views.

The assignment involves researching beyond the information in your textbook; utilizing different types of material available online and at the university library. Students read and review both a primary source and secondary sources related to a series of thread and themes developed in class.

Students must succeed at supporting their ideas and statements with evidence found from their research of primary and secondary sources.

## Basic Paper Parameters and Guidance

- Parameters:
  - six page (minimum) – fifteen page (maximum),
  - 12 pt Times New Roman font,
  - 1.5 spaced,
  - one inch margins,
  - title sheet, which contains name and title of research essay,
  - page numbers,
  - either footnotes, endnotes or parenthetical references are OK,
  - Chicago formatting preferred,
  - ‘Works Used’ page is required with consistent formatting,
  - the ‘Works Used’ page does not count towards the minimum page requirement,
  - a minimum of 4 to 6 sources for the ‘Works Used’ page (aid can be given by giving students an ‘acceptable webpage’ list, and I attach one as example to this master syllabus, and by arranging a library session with the department’s research library, Linda Zieper),
  - grammar, style, and professionalism will be considered during the grading process.
  
- *An excellent interpretive/research paper must satisfy these elements:*
  1. The historical figure(s)/author(s) point/s of view, interpretation(s) and argument(s) are clearly stated.
  2. The subject of the essay is clearly described.
  3. The analysis is clear and reasonably conforms to the evidence available and provided. The sources are thoroughly examined.
  4. The paper is well organized with a logical structure having an introduction, a well formed narrative, with topical paragraphs, surveying the essential material reviewed.
  5. It is free of factual errors.
  6. The paper is properly cited according to Turabian/Chicago guidelines and contains a bibliography.
  7. The paper conforms to grammatical standards.
  8. The paper is the required length and in the acceptable academic format.

## List of acceptable webpages and web sources

\* = more general sources, searchable databases, materials in English

Quick Search: <http://scholar.google.com/schhp?hl=en>

### Study of Religions

\*<http://www.studyreligion.org/site/about.html>

All ancient writings (tons of different things – mainly primary sources, in English)

\*<http://cudl.lib.cam.ac.uk/>

\*<http://www.fordham.edu/halsall/>

\*<http://archive.org/index.php>

<http://www.perseus.tufts.edu/hopper/>

\*<http://www.constitution.org/primarysources/primarysources.html> (this has a lot of ancient source links as well as those pertaining to American history)

\*<https://sites.google.com/site/ancienttexts/Home>

\*<http://www.forumromanum.org/literature/index.html> (Ancient and more modern sources – Romans and Italians)

\*<http://archive.org/search.php?query=loeb%20AND%20mediatype%3Atexts> (a Google book search result for the Loeb Classical Library, always abbreviated LCL – all sorts of ancient Greek and Latin ancient writers and philosophers)

\*<http://www.stg.brown.edu/projects/decameron/engDecIndex.php> (Decameron - Plague Source)

<http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881>

\* <http://people.ucalgary.ca/~lipton/>

\*(online bibliography) <http://gethelp.library.upenn.edu/guides/rels/relstud.html>

\*<http://people.ucalgary.ca/~lipton/>

### Archaic Religions

\*<http://www.trismegistos.org/index.html> (mainly Egyptian, but both ancient and medieval)

Ancient / Classical History – Greek City-States and Rome (English)

\*<http://www.fordham.edu/halsall/ancient/asbook09.asp>

\* <http://www.romereborn.virginia.edu/ge/RomeAlive.html>

The Journal of Roman Studies

Greek, Roman and Byzantine Studies

Britannia (Society for the Promotion of Roman Studies)

Later Philosophers – more modern historical sources

\*[http://www.voltaire.ox.ac.uk/www\\_vf/ocv/ocv\\_index.ssi](http://www.voltaire.ox.ac.uk/www_vf/ocv/ocv_index.ssi)

### Gnosticism

\*<http://www.gnosis.org/library.html>

Biblical and Apocryphal Text Sources (both Christian and Jewish)

\*[www.biblegateway.com](http://www.biblegateway.com)

\*<http://ccat.sas.upenn.edu/nets/> (new translation of the Septuagint – English)

<http://www.masteroftheology.org/top-50-blogs-by-theology-professors.html>

\*<http://www.newadvent.org/bible/gen001.htm> (absolute brilliance - the Bible, but with the Greek, Latin and English in columns)

### Christianity

\*<http://www.earlychristianwritings.com>

\*<http://www.fourthcentury.com/>

[http://plgo.org/?page\\_id=728](http://plgo.org/?page_id=728) (there is some weird pop up thing that happens, but the webpage is useful because it links you to all sorts of different primary and secondary source collections)

\*<http://academic.brooklyn.cuny.edu/history/dfg/jesu/topic%205.htm> (discussing early Christian patristic writers/theologians)

\*<http://www.vitae-patrum.org.uk/page2.html> (English – stories of saints and early church writers)

<http://www.roger-pearse.com/weblog/2012/06/19/volumes-of-the-acta-sanctorum-online/> (online version of the Acta Sanctorum – Latin – basically tells the Life and deeds of every Catholic and Orthodox saint)

\*<http://www.ccel.org/>

\*<http://othone.wikispaces.com/Online+Tools> (this wikispace offers lots of links to primary sources – both Greek and Latin)

\*<http://patristics.org/>

\*<http://www.sbl-site.org/>

### Women and Christianity

<http://www.umilta.net/egeria.html#PaulaEustochium> (half Latin/half English)

<http://www.ttstm.com/2010/07/july-19-st-macrina-devoted-sister.html>

[http://www.earlychurchtexts.com/main/perpetua/passio\\_of\\_perpetua\\_01.shtml](http://www.earlychurchtexts.com/main/perpetua/passio_of_perpetua_01.shtml) (martyrdom story of St. Perpetua in columns of Greek, Latin)

### Roman and Christian Sources (Latin)

<http://www.thelatinlibrary.com/>

<http://www.dcoi.org/>

[http://classicsindex.wikispaces.com/migne\\_PL](http://classicsindex.wikispaces.com/migne_PL) (priceless - this is the Patrologia Latinae, always abbreviated PL – online version; just as important as the PG below – organized by volume)

[http://www.documentacatholicaomnia.eu/1815-](http://www.documentacatholicaomnia.eu/1815-1875,_Migne,_Patrologia_Latina_01._Rerum_Conspectus_Pro_Tomis_Ordinatus,_MLT.html)

[1875,\\_Migne,\\_Patrologia\\_Latina\\_01.\\_Rerum\\_Conspectus\\_Pro\\_Tomis\\_Ordinatus,\\_MLT.html](http://www.documentacatholicaomnia.eu/1815-1875,_Migne,_Patrologia_Latina_01._Rerum_Conspectus_Pro_Tomis_Ordinatus,_MLT.html) (same as above – organized by author)

[http://books.google.com/books?id=3qXuay2SEtIC&pg=PA76&lpg=PA76&dq=bucchero+inscribed+rex&source=bl&ots=Tx05edrr8T&sig=K9fYtTNbtNHZqu-mFVOKWxv4Uic&hl=en&sa=X&ei=Z7MXUfC7A-](http://books.google.com/books?id=3qXuay2SEtIC&pg=PA76&lpg=PA76&dq=bucchero+inscribed+rex&source=bl&ots=Tx05edrr8T&sig=K9fYtTNbtNHZqu-mFVOKWxv4Uic&hl=en&sa=X&ei=Z7MXUfC7A-vW0gHs3oH4AQ&ved=0CDMQ6AEwAA#v=onepage&q&f=false)

[vW0gHs3oH4AQ&ved=0CDMQ6AEwAA#v=onepage&q&f=false](http://books.google.com/books?id=3qXuay2SEtIC&pg=PA76&lpg=PA76&dq=bucchero+inscribed+rex&source=bl&ots=Tx05edrr8T&sig=K9fYtTNbtNHZqu-mFVOKWxv4Uic&hl=en&sa=X&ei=Z7MXUfC7A-vW0gHs3oH4AQ&ved=0CDMQ6AEwAA#v=onepage&q&f=false) (book on ancient Rome discussing primary sources)

<http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881>

### Greek and Christian Sources (Greek)

<http://www.dur.ac.uk/p.j.heslin/Software/Diogenes/>

<http://www.ellopos.net/elpenor/greek-texts/fathers/migne-patrologia-graeca-volumes.asp>  
(downloadable version - this is the Patrologia Graeca, always abbreviated PG - priceless - this series in book form would cost you over 1000\$ easy)

<http://www.roger-pearse.com/weblog/patrologia-graeca-pg-pdfs/>

[http://www.documentacatholicaomnia.eu/25\\_20\\_25-](http://www.documentacatholicaomnia.eu/25_20_25-)

[\\_Rerum\\_Conspectus\\_Pro\\_Auctoribus\\_Ordinatus.html](http://www.documentacatholicaomnia.eu/25_20_25-) (online version, same as above – organized by author)

[http://www.documentacatholicaomnia.eu/25\\_20\\_30-\\_Volumina.html](http://www.documentacatholicaomnia.eu/25_20_30-_Volumina.html) (online version same as above – organized by volume)

<http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881>

## Islam

<http://islam.uga.edu/>

## Confucianism

\*<http://www.chinapage.org/confucius/kungtze1.html>

\*<http://plato.stanford.edu/entries/confucius/>

## Hinduism

\*<http://www.dvaita.org/shaastra/upanishad.html>

## Buddhism

\*<http://www.buddhanet.net/e-learning/guide.htm>

\*<http://www.ancient-buddhist-texts.net/>

## Science and Religion

<http://www.pewforum.org/>

<http://www.templeton.org/>

<http://www.issrlibrary.org/the-library/>

<http://www.metanexus.net/>

<http://www.pluralism.org/>

(Islam) <http://cis-ca.org/>

## Miscellanea – Writings guides and cheat sheets (pure gold)

<http://www.lgpn.ox.ac.uk/> (Lexicon of Ancient Greek Personal Names)

<http://getalifephd.blogspot.com/2011/03/how-to-write-book-proposal-for-academic.html>

[http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html)

<http://www.hps.cam.ac.uk/students/training/bookproposal.html>

<http://www.h-net.org/> (site for humanities jobs, research, conference announcements, etc)

<http://www.academia.edu/> (social networking site dedicated to students and faculty researchers sharing and collaborating on research and books and teaching, etc)

<http://www.huffingtonpost.com/religion/>

## Research Paper Writing Guide

The introduction paragraph needs to be very structured for the common short paper that you are assigned at a university level.

Here is something that perhaps you do not realize: your job in the introduction paragraph is to establish the boundaries within which you will discuss your topic/prompt. If you clearly establish parameters for your paper, and you can because it is your paper, then I am forced to grade you within those parameters. I must judge your paper on its own terms – that is, if the boundaries, which include comparisons, are reasonable, logical, and academically viable.

It is important that you do not make the professor search for your focus/thesis/argument/point. State this clearly and concisely so the professor knows what you are going to discuss from the onset. The introduction paragraph should contain very little/no supporting information or evidence; it describes what is about to happen in the body of the paper.

- First sentence(s) – either your topic stated in a sentence or, if there was a prompt given by the professor, then a sentence that reworks/paraphrases the prompt in your own words with an interjection of your chosen focus.
- Second (third and perhaps fourth) sentence(s) – Following the topic/prompt, you (1) explain the direction your paper will take (for example ‘this examination plans to look at \_\_\_\_\_ in order to show/prove/highlight/etc \_\_\_\_\_’), and (2) mention the sources you are using (‘this examination uses or depends upon \_\_\_\_\_ for its supporting evidence. This type of secondary/primary source is good for these reasons \_\_\_\_\_, but one must be careful because, given the genre/author/time period, which is \_\_\_\_\_, it also might be bias/agenda based/narrow/etc...’)
- Final sentence for closure or as a transition sentence to body of paper, if necessary.

Now, move on to the body of your paper.

Each paragraph’s block of information, however you decide to organize it, should always at some point reflect back to the introduction in order to weave together your own argument/focus with the evidence you have chosen. (for example ‘The use of, or, The fact that \_\_\_\_\_ supports/proves/helps to show/reiterate that \_\_\_\_\_ is correct/obvious/important/etc...’)

Conclusion paragraph.

Conclusion paragraphs basically state the same thing as your introduction, however, instead of telling me where we are going in your paper, it tells me how well it was done. (for example, ‘This paper has attempted to show \_\_\_\_\_, with \_\_\_\_\_ sources, and was successful at \_\_\_\_\_.’) Your final thoughts and reflections go here, as well as any projections of what questions this paper/thesis raised for the future...

Final points for whole paper.

- Pretend that the professor does not know what you are talking about. This will prevent you from omitting/glossing over information because you know that the professors know it already.
- Use terminology and then definitions.

- Avoid using filler information in order to achieve the minimum paper length. Write a concise paper as you would in a perfect world – and do not worry about the length. In the end, if you are a page or whatever short, then go back and use relevant filler information and useful tangents/comparisons. There is a danger that if you use filler information from the beginning, because you are afraid that you will not have enough pages, then you will put in disjointed, irrelevant information that will hurt your grade and not help it.
- You must support statements you make with evidence, either with a quotation from/citation of a scholar's idea, or with a quotation from/reference to a primary source which then you must analyze on your own to connect it to your point.
- You must reference your sources throughout your paper – what is not common knowledge needs to be reference/supported. Students tend to under reference...
- Please, for the love of whatever deity adhered to, press the spell check button.

# Guide to Approach Primary Sources

## INTERROGATING SOURCES

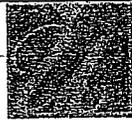
Secondary Sources. Books and peer-reviewed articles in scholarly journals will tell you what scholars have had to say on your topic. They provide introductory overviews, the latest debates on your subject, and their bibliographies and notes will lead you to additional sources.

Primary Sources. These comprise the “evidence” scholars interpret to support arguments that they use to defend their thesis.

Questions you should ask of a Primary Source:

- What subject(s) does this source relate to?
- What is it?
- Who wrote it?
- What for?
- Who for?
- When?
- What is it telling me?
- What questions does this source raise for me?

## Sample of RUBRICS



University of  
Massachusetts  
Dartmouth

### - RUBRICS – Paper 1

#### **(10/10) General Instructions**

- The whole report **MUST** have 3 paragraphs and **MUST** be at least 750 words (max. 900 words, yours is, ok). Papers should avoid the Top Writing Pitfalls: Straying from the assignment instructions; Careless writing; Using "I" indiscriminately; Addressing only one part of the question (incomplete); trying to cover too much; Not wrestling with the question itself; too many typos, no proofreading (e.g., ); This is beyond unacceptable! (5/5)
- Your title, ", " should explicitly relate to the theme (ok), guiding question (ok), and time frame. You report **MUST** correctly present two items in your bibliography at the end. The bibliography followed the correct format (Please check Style Sheet: author, title, publisher, date sequence) (5/5)

#### **(30/30) Report Structure**

- The first paragraph **MUST** contextualize your theme/ guiding question and explain why the chosen focus was relevant to a specific period studied in PART I. You must explain how your textbook referred to it and quote from it. You should **boldly** specify the timeframe and the geographical space (10/10)
- The second paragraph is an annotated bibliography on an effective secondary source from JSTOR. The source should relate to your selected theme/ guiding question/ focus. (10/10)
- The 3rd and final conclusive paragraph should explain **HOW** your narrative and the source you chose expanded on one important aspect of our course discussed in PART I. (10/10)

#### **(60/60) Writing & Content**

##### **A range – Paper is well-written, flows nicely**

- (9-10) Question, statement or thesis in each section/paragraph
- (9-10) Organized narrative and concise writing style
- (9-10) Sections with themes supporting the argument
- (9-10) Understanding of the argument presented in the sources
- (9-10) effective integration of the sources to illustrate your point
- (9-10) concise concluding section

##### **B range – Paper is fairly well-written, with occasional lapses in sentence structure or syntax**

- (8-8.9) statement/thesis in some paragraphs and in some sections
- (8-8.9) fairly well organized narrative
- (8-8.9) not all sections support the argument and/or writing needs polishing
- (8-8.9) discussion of some of the factors contributing to different views, though not throughout
- (8-8.9) use of some documents as well as ideas from the sites
- (8-8.9) acceptable concluding section

##### **C range – Writing is a bit awkward**

- (7-7.9) no clear thesis in most of the sections – incomplete (did not cover the 3 sources)
- (7-7.9) narrative not well organized
- (7-7.9) paragraphs ramble on without clear theme and/or poor sentence structure and/or word choice
- (7-7.9) did not capture the site argument in your discussion
- (7-7.9) no effective integration of documents from the different sites
- (7-7.9) unsatisfactory concluding section

##### **D range – Writing is weak**

**F Plagiarism:** You are required to clearly state the bibliography (your two sources and if necessary any required reading or your textbook if you refer to them – no other source will be accepted) and refer to the page number when quoting from them to support your argument). Please do not forget to include the URL (the Web address: <http://>) of the website's home page). If you do not disclose your source, it will be considered plagiarism. Each paragraph should have 250 words at the most. The report should not exceed 900 words.

**Your Report 1 was graded out of 10.**

	Excellent	Good	Needs Improvement	Poor
Depth of analysis	Paper goes beyond the assignment to explore the implications of arguments or evidence in new contexts or in particularly thoughtful, insightful, and/or original ways.	Paper fully meets the parameters of the assignment but does not exceed them.	Paper does not address some aspects of the assignment.	Paper does not address the assignment.
Introduction	Clearly and eloquently identifies a topic and line of argument. Provides reader with a clear sense of the nature of evidence that will follow. Reveals the organizational structure of the paper, and guides reader smoothly and logically into the body of the paper.	Clearly identifies a topic and line of argument. Gives the reader a reasonably good sense of the nature of evidence that will follow.	Identifies a topic and argument that is not stated clearly. (and/or...) Does not guide the reader into the body of the paper.	Introduction does not have a clear topic or discernable central argument.
Evidence	Evidence is rich, detailed and well chosen, and evidence sections employ appropriate illustrations and well-chosen quotations. The connection between argument and evidence is clearly and compellingly articulated.	Evidence is well chosen, though not particularly rich or detailed. The connection between argument and evidence is clearly articulated.	Connection between argument and evidence is not clearly articulated.	Evidence used does not clearly support the main argument.
Conclusion	Elegantly synthesizes and reframes key points from the paper. Suggests new perspectives or questions relevant to the central argument, and brings closure.	Synthesizes and brings closure but does not examine new perspectives or questions.	Restates the same points as the topic paragraph without reframing them.	Is missing or cursory. (and/or...) Repeats the topic paragraph more-or-less verbatim.
Organization	Organization of paper as a whole is logical and quickly apparent. Connections among paragraphs are clearly articulated, and transitions between paragraphs are smooth. Every paragraph makes one distinct and coherent point, expressed in a clear topic sentence; the parts of each paragraph connect logically and persuasively, and internal transitions are smooth.	Organization of paper as a whole is logical and apparent, but transitions between paragraphs are not consistently smooth. Every paragraph makes one distinct and coherent point and, for the most part, the parts of each paragraph connect logically and effectively. In most cases, the paragraph's point is expressed in a clear topic sentence.	Organization of paper as a whole can only be discerned with effort. (and/or...) Not all parts of paper fit the organizational structure. (and/or...) Not all the parts of the paper are effectively integrated. In a number of paragraphs, there is not a distinct or coherent point. (and/or) Topic sentences are missing or unclear in a number of paragraphs. (and/or) In some paragraphs, parts do not connect logically.	Organization of the paper as a whole is not logical or discernable.

Clarity	Throughout the paper, wording is precise and unambiguous. Sentence structure is consistently clear and lucid. Meaningful use of quotations and quotations are all framed effectively in the text (i.e. integrated properly in terms of both grammar and meaning).	Paper is for the most part precisely worded and unambiguous. Sentence structure is mostly clear. Good use of quotations and quotations are framed effectively in the text.	Wording is imprecise or ambiguous fairly often. (and/or...) Sentence structure is often confusing. (and/or...) Quotations are not framed effectively in the text.	Throughout the paper, wording is imprecise or ambiguous. (and/or...) Sentence structure is consistently confusing.
Mechanics	Paper is clean and appropriately formatted. There are no incomplete or run-on sentences and virtually no spelling or grammatical errors. Quotations are all properly attributed and cited.	There are a few minor spelling or grammatical errors. Quotations are all properly attributed and cited.	There are a number of spelling and grammatical errors. (and/or) In a few places, quotations are not attributed and cited.	Paper is poorly written. (and/or...) Quotations are frequently not attributed or improperly cited.

Adapted from Rubric found at Eberly Center for Teaching Excellence, Carnegie Mellon University, Fall 2011.