

1. In Emile Durkheim's *The Elementary Forms of the Religious Life* he contrasts religion with magic. Which characteristic sets religion distinctively apart from magic?
2. Which is the correct definition of religion according to Clifford Geertz from "Religion as a Cultural System," written in 1965?
3. In the film *Last Rites, Death Ceremonies* the ritual practice of cremation is described. What is the place of cremation in contemporary Hinduism society?
4. In Durkheim's famous argument he claims "all religion can be understood as true once it is seen that what they represent is actually..."
5. What is symbolic anthropology and who is a symbolic anthropologist?
6. What were three features of supposed 'primal' religions based on ethnocentric beliefs of nineteenth century scholars?
7. The statement "religion is a set of beliefs that provide a framework for interpreting the world, and therefore one of its main purposes is to provide comfort in the face of difficulty" is an example of what anthropological theory?
8. According to Edward Tylor, what would be considered an appropriate definition of religion?
9. Suppose you were an archaeologist digging for artifacts in a newly discovered ancient ruins in Turkey. You find a burial site containing full undamaged skeletons, large boulders and apparently pieces of ancient rope. What is the most logical way this is related?
10. Discussed in Sarah Lewis's work, *Ayahuasca and Spiritual Crisis*, why does she believe that the suffering and brief stints of mental lapse experienced after drinking the Ayahuasca brew may be positive?
11. In areas of Papua New Guinea, cannibalism was practiced until the 1960s as a part of the death ritual. What was the significance of this ritual?
12. In Ancient Egypt, the Egyptians mummified their dead in the belief of a rebirth of the body in the afterlife upon burial. According to the video clip showed in class entitled *The Search of History: Last Rites and Death Ceremonies*, what was the primary reason for their shift in religious thinking from this physical interpretation of death to an emphasis on more abstract beliefs such as the soul?

13. Harvey Whitehouse, in *Rites of Terror: Emotion, Metaphor and Memory in Melanesian Initiation Cults*, describes the violent rituals of the Orokaiva and the Baktaman of Papua New Guinea. However, he does not agree with some of the approaches that other anthropologists have taken to these rituals. What is Whitehouse's explanation for the fear-inducing aspects of these rituals?
14. Emile Durkheim: "The collective life of society gives rise to both the ___ world of everyday activities and the ___ world of the ethical and moral values"
15. There are five supposed features of a "world" religion. What are some of a "world" religion's features?
16. What is Horton's definition of religion?
17. Historical particularism, the school of anthropological thought that states material culture and personality define a characteristic cultural style unique to each society, was developed by which anthropologist?
18. How is the North American school of Anthropology, pioneered by Franz Boas, different from that of European scholars, both his contemporaries and their predecessors?
19. What are some general characteristics that form the basis of contemporary anthropology of religion?
20. Harvey Whitehouse explains that flashbulb memories are vivid recollections of inspirational, calamitous, or otherwise emotionally arousing events. Describe this phenomenon and its lasting impact on people.
21. The initiation of young men in the Orokaiva tribe in Melanesia involves senior men attacking them under the guise of bird-like spirits. Why, according to Harvey Whitehouse, is this step of terrorizing the youths important?
22. Durkheim believed that religion can be defined into two different parts in anthropology of religion. Name the two categories that religion can be separated into according to Durkheim?
23. Which term refers to an intentional avoidance of value judgments on different cultural practices and the assertion that all cultures, behaviors, religions and beliefs are valid in their own right?
24. According to Geertz, what is the definition of a symbol?
25. Zoroastrians are members of the oldest monotheistic faith ever recorded. Recently, they have had to turn to the internet for various reasons. Identify one thing they are not using the internet for.

26. For Spencer, religion arose from observation that in dreams the self can leave the body, creating...
27. Ayahuasca is a botanical hallucinogenic brew originally consumed by South American shaman. What is the differences between the usage of Ayahuasca in North America and how it is used in South America?
28. Durkheim's view is that no religion is false since each of them translates in its own way some human need and some aspect of life, whether social or individual. Believing that all religions are true, how does Durkheim categorize them?
29. In the taking of Ayahuasca, one can see a rite of passage that includes the three phases described by Turner. How would associate these three phases to the taking of Ayahuasca?
30. According to Sarah Lewis in "Ayahuasca and Spiritual Crisis", why do some non-Amazonian people who take part in Ayahuasca ceremonies run the risk of experiencing spiritual emergencies?
31. In the article, Ayahuasca and Spiritual Crisis: Liminality as Space for Personal Growth, Lewis mentions that there are three phases into the "rites of passage". The transformation process begins when the person detaches the self from the previous state and enters into an ambiguous state, from which he/she ends up in the last stage and transforms into a "new" individual. In which phase(s) is the individual said to be vulnerable to the change of one's actual structure or selfhood? :
32. Using material from the film Last Rites: Death Ceremonies what is the significance of The Body to a Tibetan practicing the rite of a Sky Burial?
33. Coming of age rituals and marriage follow the three part structure described by Turner. What are these three stages?
34. It has become widely accepted that there are 3 stages within a ritual, one of which is liminality. What is the definition of liminality according to Turner?
35. Traditional fieldwork used to privilege isolated localities, "traditional" societies and face-to-face contact. What are the primary issues with this type of fieldwork for contemporary study?
36. When defining religious rituals, Victor Turner describes them as a "prescribed formal behaviour for occasions, having reference to beliefs in mystical beings or powers regarded as the first and final causes of all effects." Bobby Alexander's definition differs in what terms?

37. In "Rites of Terror", Whitehouse and Bloch refer to symbolism within the rituals of Orokaiva. Which animals, according to Bloch, have symbolic value in the Orokaiva ritual?
38. According to Turner, when talking about liminality, what is the smallest unit of the ritual, that still contains the properties of ritual behaviour?
39. Which of the following scenarios best fits the definition of a rite of passage or a ritual as defined by Arnold van Gennep?
- a) After a man is involved in his first accident as a bicycle messenger, he no longer wears his helmet due to his gang's belief that not wearing a helmet signifies experience.
 - b) A Buddhist monk isolates himself from society and takes a vow of silence, which remains unbroken until the end of his life.
 - c) A child is born into a community that blinds their members immediately after birth, due to the belief that the evils of the world must not be seen during one's youth. At the age of 17, the boy leaves the community and integrates himself into society.
 - d) A young woman leaves her family to travel the world and immerse herself in other lifestyles. After 4 years of experiencing cultures around the world with her companions, she returns to her hometown, with her views on life renewed.
40. In the essay, "Liminality and Communitas," Victor Turner describes liminality as "likened to death, being in the womb, to invisibility, to darkness, to bisexuality, to the wilderness, and to an eclipse of the sun or moon," because...
41. In accordance with early 20th century anthropological theory, a rite of passage is a ritual event marking a person's progress from one status to another that is composed of three distinct phases. According to the theories of Turner, the _____ phase can be characterized by "communitas," _____(Definition of Communitas)_____.
42. What is Geertz's definition of religion?
43. In describing religion, Geertz focuses on the importance of symbols, and describes them as including extrinsic information. What is extrinsic information?
44. Though his criticism of small and primitive societies was ethnocentric, Edward Tylor's main rationale was that:
- a) small-scale societies get their beliefs from larger ones

- b) there is discontinuity between primitive religious thought and his own
 - c) all people are creative in explaining the human condition
 - d) there is insufficient evidence that primitive societies practice religion
45. Tylor sought to determine the foundations of religion. He believed that the birth of religion occurred when...
 46. Theorist _____ posited that there exists a certain amount of phases of evolution of religious belief between 'primitive' and 'civilized'. With his _____ theory, he examined primitive peoples' conclusion that there are two types of souls: those of individual creatures who are capable of continuing their existence after death, and those of higher spirits that take the form of deities, gods etc.
 47. Religion may be interpreted differently depending on the anthropologist in question. How did Durkheim define religion?
 48. Durkheim believed that one could not study religion without first defining it. In his attempts to do so, he was careful to make the distinction between magic and religion. According to Durkheim, what was the most distinguishing feature between magic and religion distinguishing?
 49. Durkheim projects a sympathetic view toward religion. How does Durkheim feel about magic? Is magic, according to Durkheim, considered to be a religion? Why?
 50. Which anthropologist was left in New Guinea during his fieldwork for 4 years due to the First World War? What was his theoretical approach?
 51. Bronislaw Malinowski and A.R. Radcliffe-Brown developed very different methods of anthropological fieldwork. What is the main difference between their two methods?
 52. "Animate and inanimate objects, as well as human beings, can have a soul, life force or personality." This statement correctly defines what concept?
 53. When conducting one's ethnographic fieldwork, some anthropologists encourage a cultural relativist approach. What is cultural relativism?
 54. What statement is the real definition of ethnocentrism?
 55. What is cultural evolutionism?
 56. Which theoretical approaches believed that contemporary societies could be classified and ranked from "primitive" to "civilized"?

57. Which theoretical approach seeks to describe the different parts of society and their relationship through an organic analogy such that society is made akin to an organism?
58. According to Turner, liminality can be contrasted with status system in a way similar to listing binary oppositions. Which of the following are examples of binary oppositions within the properties of liminality:
- a) Transition/state
 - b) Communitas/structure
 - c) Suspension of kinship rights and obligations/kinships rights and obligations
 - d) All of the above
59. Using the categories of religion created by 19th century scholars, what are the supposed features of a “world” religion?
60. Why has ethnographic fieldwork become very different in recent history in terms of studying the anthropology of places outside of modern society?
61. In Whitehouse’s article, Rites of Terror: Emotion, Metaphor and Memory in Melanesian Initiation Cults, a discussion is presented on the physical and/or psychological shock, resulting to those involved the initiation practices amongst the Orokaiva. In particular, Whitehouse seems to question the accuracy of the theories suggested by Bloch, Tuzin, and Barth, to explain the emotional aspect of the ritual. What is the reasoning(s) Whitehouse presents for arguing against these scholars’ claims?
62. Based on our viewings and readings about the Zoroastrian case studies, please name some characteristics of modern Zoroastrians?
63. According to Islam two angels Munkar and Nakir visit the grave of the deceased as soon as the last person of the funeral congregation has stepped 40 steps away from the grave. What is the main purpose of their visit?
64. What did Clifford Geertz promote in terms of the study of religion?
65. What was Tylor’s take on the origin of religion?
66. What was Durkheim approach on the origin of religion?

67. An "Organic Analogy" portrays Religion as an institutional organ among others, collectively working to benefit the organism (society). This Analogy is consistent with which theoretical approach to the anthropological study of religion?
68. According to Geertz, what are the core elements of the religious experience?
69. According to Geertz, what is the most important function of ritual?
70. According to Clifford Geertz, when looking at the world through a religious perspective, one move beyond man's three other common types of perspectives. What are these common perspectives?
71. When Geertz refers to *the problem of meaning* in religion, what does he refer to?
72. Durkheim believed that religion can be defined into two different parts in anthropology of religion. Name the two categories that religion can be separated into?
73. 24. After Sir Samuel Baker and Henry Drummond described peoples in Africa as "children of nature" without any "supreme being", Evans-Pritchard stated that religious beliefs cannot be understood without knowing _____ and _____.
74. In cultural evolutionism, scholars such as Tylor believed that a society would pass through discrete phases of belief on their path from primitive to civilized. In which order was it proposed that these phases occurred?
75. There are many ways to understand myths, such as the structural approach of Claude Levi-Strauss. He presents three steps in order to discern some underlying structure. What are these steps?
76. In her essay "On Key Symbols", Sherry Ortner highlighted five different indicators that a given symbol is a key symbol for a particular group. Name these indicators.
77. Pentecostalism is a proselytising movement. Mossière research was conducted over an eight month period originally based on participant observation. The ethnographic approach strengthened Mossière's relationship with members within the organization and involvement of religious activities. How did Mossière maintain her social status and identity without "going native?"
78. Myths have been told for hundreds of years. During class, the story of *The Flying Canoe* was told aloud. According to the lecture, how would have the story changed over time if it were orally discussed compared to if it were written?

79. According to J. L. Kidder, the analysis of style is an important component in qualitative sociological inquiries. Based on his research on bike messengers, which elements of the messengers social world corresponds to the three main elements of style: demeanor, image and argot respectively?
80. In Sherry Ortner's article "On Key Symbols", she defines key symbols as "symbols that are of central significance in human societies and representations that are essential for a society's conceptual order". The "rag to riches" story is a great Western experience of "success" that can best be described as a...
81. Symbols are distinguished by types and are differentiated by the methods of symbolic functions. What are the two main breakdowns of various types of symbols?
82. Elaborating symbols often work in the opposite direction from summarizing symbols. In what ways do they differ?
83. What is the principal difference between the techniques of Malinowski and Radcliffe-Brown?
84. In Sherry Ortner's article "On Key Symbols," she talks about the significance of elaborative symbols in certain religions. What do the cattle (cow) represent in the Dinka population as a root metaphor?
85. The story of King Midas is a myth about a man who gets the ability to turn anything into gold with one touch. However this ability backfires as King Midas turns his own daughter into gold. How would Malinowski interpret this myth?
86. Based on Joseph Campbell's book *The Hero with a Thousand Faces*, what is the basic pattern found in a monomyth, as summarized by Campbell?
87. In his 'Style and Action' article where he studies the sub-culture of New York bike messengers, J. Kidder argues that demeanor (or behavior while riding) should be seen as a symbol that distinguishes them from those not belonging to their group. What are examples of demeanor(s) that are intended to be perceived as such symbols?
88. Mossière faced some ethical concerns while doing her fieldwork. Identify some of these concerns.
89. If cattle-color vocabulary is taken away from the Dinka, they would have difficulty in describing visual experience in terms of color, light and darkness. This is an example of:
 - a) a key scenario
 - b) a myth
 - c) a root metaphor
 - d) a summarizing symbol

90. In his article about bike messengers in New York, Jeffrey Kidder highlights the fact that to bike messengers, the fashion style tells something about their selves. What is the message they are trying to convey through the symbolic use of clothing?
91. Myths can exist as written texts or as oral narratives (in art, music, dance.) . But what are their true meaning and purpose?
92. Different forms of narratives possess contrasting components and premises. What particular premises distinguish a myth from other narratives?
93. According to the article “Sharing in ritual effervescences: emotions and empathy in fieldwork” by Geraldine Mossiere, when conducting fieldwork, how can you get the most complete experience, while maintaining emotional distance?
94. According to Ortner’s description of “summarizing symbol”, which one of the following examples would be suitable?
- a) Wheel in Indo-Tibetan cosmology
 - b) The Sword and the chrysanthemum in Japanese culture
 - c) The American flag
 - d) Cattle for the Dinka people
95. Why are bike messengers perceived as being in a liminal space?
96. Claude Levi-Strauss developed his own method on the structural analysis of Myth. According to him, the analysis of a Myth should be divided in three main parts, what are they?
97. You are an anthropologist doing fieldwork in a rural area in the Omo Valley, Ethiopia, and you are trying to determine whether a specific object is a ‘key symbol’ for their religion. Which of the following would NOT be indicator of a key symbol?
- a) The object comes up in many different contexts, such as in conversations and actions or rituals and myths.
 - b) The natives tell you that the object is culturally important
 - c) The natives deem it necessary for their day-to-day survival
 - d) The natives seem positively or negatively stimulated by the object
 - e) There are greater cultural restrictions surrounding the object, such as rules or severity of sanctions
98. The following is the definition for what kind of symbols: **Symbols that are of central significance in human societies; representations and conceptions that are pivotal for a society’s conceptual order**

- 99.** Myths are considered religious narratives or stories that tell the origins and creation of the first human beings, describe the rules of proper conduct and decide the ethical and moral principles of society. With the many approaches to myths over time, what can be considered the 20th century approach?