

# Religion & Culture

## RE 103-001

classroom: Ladd 307

meets: Mon 12:20-1:15

Tues & Thurs 12:40-2:00

## Prof. G. Spinner

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office hrs: Mon 2:00-3:00,

or by appointment.

### *Course Description*

Religion typically situates human actors in relation to nonhuman agents; and yet scholars of religion view it as a profoundly human activity -- as something “made” not by gods and spirits but by people. In this course we will endeavor to strike a balance between those perspectives, and to think about religion critically, although not unsympathetically. We will inquire into the relations between particular religions and their cultural contexts, and ask whether culture is best understood in terms of material conditions or through more abstract concepts and symbol systems. Through participation in this course, you will not only become familiar with an academic discipline, but you will be able to better express your own ideas in writing and in conversation, modeling honest debate and respectful disagreement. The goals here are to develop informed and nuanced opinions about religion and to articulate them in a clear fashion, skills you will find integral to continuing intellectual growth and active citizenship.

### *Required Texts*

*Santeria: African Spirits in America*, by Joseph M. Murphy.

*Darsan: Seeing the Divine Image in India*, by Diana L. Eck.

Additional readings will be made available as a Course Packet.

### *Recommended Text*

*The Harper Collins Study Bible*. NRSV translation with annotations by members of the Society of Biblical Literature (Wayne Meeks, general ed.).

We will occasionally be reading passages from the Bible, so I thought you might want to have a copy handy. Containing the foundational texts of Judaism and Christianity, and laying a major cornerstone for what has been termed ‘Western Civilization,’ the Bible is a library unto itself, and a book you might just want on your bookshelf. If you already have a copy of the Bible, provided it is a translation and not a paraphrase, then you may use that one; but if you don’t, then I recommend this edition. You can also find the NRSV on-line, if you prefer.

## ***Studying Religion***

In this course you will learn about certain religious traditions, but it also serves as an introduction to an academic discipline, the study of religion. Let me therefore venture one or two preliminary remarks about that academic study.

A course in religious studies is intended neither to promote nor demote any particular religious beliefs or activities. Rather, we need to distinguish being educated *about* religion from being indoctrinated *for* or *against* religion. Now in learning *about* religion, we aim to discover how religions orient their practitioners in space and time, providing personal meanings and structuring society. We find that religions are *embedded* in particular cultures, just as they are *embodied* by the people who practice them. We observe how religions exercise authority over people, even as they empower people to deal with everyday dilemmas or to act under extraordinary circumstances. We see religion commonly expressed in a variety of ways, so that we will be studying activities as diverse as divination, sacrifice, prayer and song, dance, spirit possession, and pilgrimage. We discover that religions are not timeless and unchanging, but develop in history, whether viewed in its epic sweep or in its quotidian specificity. In short, *people live their religions*; and we want to examine the ramifications of such a deceptively simple statement, considering both the impact of religion on culture and of culture on religion.

For many, the academic study of religion means adopting a comparative approach. To paraphrase a famous maxim of Max Müller, ‘One who knows only one, knows none.’ One way to gloss this maxim is to emphasize that the very category of “religion” emerges from awareness of and through critical engagement with traditions other than one’s own. This leads to other typical formulations, in which we render the strange more familiar and the familiar less so. What we then undertake is both an exercise in appreciating diversity and in fostering critical thinking, given that we question the self-evident and carefully examine our evidence.

You will quickly notice, however, that we will not survey a whole host of religious traditions. Rather than compare many, we will work closely with a select few. And so our focus this semester will be on Santeria and Hinduism, occasionally dipping into the deep reserves of the Bible to find instructive counterpoints.

Let me conclude these opening remarks by saying that, within our broadly humanistic perspective, a certain pedagogic emphasis will be placed on trying to see how different ideas about self and world may be real and valid for someone else, and can be respected as such, without undermining or threatening one’s personal position. Any good course challenges you to rethink what you already know; and while this can at times be unsettling, we aim to explore these challenging ideas in a supportive environment.

## Course Requirements

Your grade consists of the following components:

|                              |             |
|------------------------------|-------------|
| <b>Participation</b>         | <b>10 %</b> |
| <b>Quizzes</b>               | <b>10 %</b> |
| <b>Midterm</b>               | <b>20 %</b> |
| <b>Reflection papers</b>     | <b>30 %</b> |
| <b>Visitation Assignment</b> | <b>30 %</b> |

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|--------------|--------------|
| <b>Total</b> | <b>100 %</b> |
|--------------|--------------|

**Participation** is not a “gimme,” as it requires a strong and continual effort throughout the semester. Our goal is have a sustained and thoughtful conversation about this topic, and this will not be achieved through dispirited or half-hearted attempts. So: understand that ***attendance is mandatory***. You should make every effort to always be at class (and to be on time, and not leave prematurely). Of course, participation is far more than showing up. It is an active engagement: you must have done the reading and be prepared to discuss it. It is talking with and listening to others: you will be an integral part of that conversation. You should have questions; you should have comments; above all, you should have curiosity. We are going to think through some difficult materials together, and I expect each and every one of you to have something to contribute to that collaboration. *Real education is not a spectator sport.*

Do note that this is a **4 credit hour** class, and thus my expectations for your time and effort, both inside and outside of the classroom, are set accordingly.

**Quizzes** are unannounced, and there are no make-ups. A missed quiz will be scored as a zero. Coming in once the quiz is underway (or over) means you have forfeited your chance to take it.

**Reflection Papers** are short pieces of writing (3-5 paragraphs, at least 2 pages) in which you respond to questions that I distribute ahead of time. You will write a reflection paper roughly once every week, and we will then use them as jumping off points for our discussions. You will also turn in your papers, and they will be graded.

The **Midterm** is an essay of moderate length; you will have a choice of topics. I will say more about effective essay writing and developing your ideas once the semester is under way.

The **Visitation Assignment** is an independent project undertaken outside of class time, in which you visit a religious service or site. The major stipulation is that *you may not attend a service for a tradition to which you belong*. Soon I will be distributing guidelines that explain more about the assignment and how to write it up. But if you are unsure as to what constitutes a sufficiently unfamiliar tradition, then please clear your visit with me beforehand.

Late work will be marked down. I will deduct half a letter grade for each day an assignment is late. All papers and exams must be submitted in hard-copy form, unless prior arrangements are made with the instructor.

### ***Classroom Civility***

Don't be late, and don't be rude. I hope that we will engage each other in open and honest ways, but both our speech and our demeanor should reflect common courtesy for those around us. Inappropriate or disruptive behavior will promptly result in being asked to leave the class. Feel free to bring a beverage or snack, and, if you are so inclined, enough to share. I just ask that any eating and drinking not interfere with our learning.

Turn off cell phones and any other small electronic devices before you come to class. Take your headphones off, and stow anything that texts or beeps well out of sight. I will start the semester out by allowing the use of laptops, as some students prefer to take their notes this way, but I will promptly rescind this permission if I feel that people are paying more attention to their computer screen than to class. In short, anything that might provide a distraction to the user, to other students or to the instructor will not be indulged.

### ***Academic Integrity***

I have a zero tolerance policy for any form of intellectual dishonesty. Make sure your work is entirely your own, and that you give credit to any ideas or formulations that originate with others. Plagiarism is a serious violation of academic integrity, whether fully intentional or not. Recall that Skidmore's Honor Code does not accept ignorance or error as adequate defense for violations; on this, see [cms.skidmore.edu/writing\\_guide/honor\\_code.cfm](http://cms.skidmore.edu/writing_guide/honor_code.cfm). Suspected infractions will be reported to the Dean of Studies to investigate.

### ***Student Disabilities***

I am happy to make reasonable accommodations for students with disabilities. If you believe you will need it, then you must formally request academic accommodation from Meg Hegener, Coordinator for Students with Disabilities, and provide documentation verifying your disability. For further information, please call 580-8150, or stop by the office of Student Academic Services in Starbuck Center.

### ***Partners in Learning***

To my mind, this syllabus establishes a kind of social contract, in which you and I agree to create a stimulating and supportive learning environment. I hope that at the core of this agreement we find a mutual interest in critical inquiry, a passion for increased understanding, and a commitment to respect those with whom we disagree. Whether engaging the instructor or other students, I ask that you be civil, even as I will push you to be honest and open in your thinking.

I trust that with this syllabus I have made clear my expectations, and that if I have not, you will call me to account. I also ask that you make your own expectations clear to me, and let me know how we can best achieve that partnership in learning. You may always ask questions; I will not mind if you ask me to repeat something or to clarify a point. Feel free to come by my office, or to contact me by e-mail, in order to discuss any matters pertaining to the course.

I look forward to an exciting semester working together.

Dr. Spinner

**RE 103 / SPRING 2013**  
**Class & Reading Schedule**

**Please Note:** *You should have the assigned readings done **before** you come to the class for which they have been assigned*

- Jan 22.** Introduction: The Academic Study of Religion. Expectations for the Course.  
**Jan 24.** *Santeria*. Video: Yo Soy Hechicero / I Am a Sorcerer.  
Reading: Murphy, pp. vii –20.
- Jan 28.** *Santeria*. Spirits of Africa. Reading: Murphy, pp. 21-36;  
Also read the Lucumi myths (CP-1).  
**Jan 29.** *Santeria*. Saints and Orishas. Reading: Murphy, pp. 37-48.  
**Feb 1.** Discussion: *What is Religion?* Reading: Burrige (CP-2).
- Feb 4.** *Santeria*. Divination. Reading: Murphy, pp. 49-76.  
**Feb 5.** *Santeria*. Divination, *continued*. Reading from the Bible:  
Exodus 28:6, 15, 29-30; 1 Sam 14:41-42, 23:9-12 and 30:7-8.  
**Feb 7.** Discussion: *Secrets & Revelations*.
- Feb 11.** *Santeria*. Sacred Objects. Reading: Murphy, pp. 77-83.  
**Feb 12.** *Santeria*. Sacrifice. Reading: L O'Brien (CP-3). Review Murphy, p. 44 & p. 54.  
From the Bible: Exodus 24:1-8; Leviticus 1:14-2:3, 3:12-17, and 17:1-16.  
**Feb 14.** Discussion: *Religion in the Courts*. Readings: Supreme Court,  
Church of Lukumi Babalu Aye v. Hialeah (CP-4).
- Feb 18.** *Santeria*. Initiation. Video: The King Does Not Lie.  
Readings: Murphy, pp. 84-91. Bible: Exodus 29; cf. Lev 8.  
**Feb 19.** *Santeria*. Possession: The Orishas Dance & Speak.  
Video: Voices of the Orishas. Reading: Murphy, pp. 92-100.  
**Feb 21.** Discussion: *Surrender and Empowerment*.  
Read from the Bible: 1 Sam 10:9-13, 19:18-24, and 2 Kings 3:11-15.
- Feb 25.** *Santeria Explained*: Acculturation. Reading: Murphy, pp. 103-125.  
**Feb 26.** *Santeria Explained*: Ashe. Reading: Murphy, pp. 126-143.  
**Feb 28.** *Hierophanies*: Manifestations of the "Sacred." Reading: Eliade (CP-5).
- Mar 4.** *Hinduism*. Video: 330 Million Gods.  
**Mar 5.** *Hinduism*. Renunciation & Non-Renunciation. Reading: Eck, pp. 1-22.  
**Mar 7.** *Hinduism*. One God, Many Avatars. Reading: Eck, pp. 22-31.

**Spring Break.**

*Go have fun, don't get too broken, & come back ready to learn.*

### **Class & Reading Schedule, continued**

- Mar 18.** *Hinduism.* Darshan: Seeing the Sacred. Reading: Eck, pp. 32-44.  
**Mar 19.** *Hinduism.* Making Murtis. Reading: Eck, pp. 44-63.  
**Mar 21.** Discussion: *An Accidental Deity?* Reading: On-line. From the *New York Times* archives, read: "Romancing A Stone" by Trip Gabriel (Jan 16, 1994), and "Shrine Removed From San Francisco Park (uncredited, Jan 24, 1994).

#### **Mar 20. Opportunity for extra credit:**

Dr. Elizabeth Perez will be speaking in Emerson Auditorium, 8pm.

- Mar 25.** *Hinduism.* Krishna: Divine Play. Reading: Hindu myths (CP-6).  
**Mar 26.** *Hinduism.* Mira Bai: Love & Madness. Reading: Bhakti poems (CP-7).  
**Mar 28.** Discussion: *Devotion.* From the Bible: Deut 6:4; Hosea 2:16-20; and Song of Songs 5:2-8.
- Apr 1.** *Hinduism.* Pilgrimage: Seeking the Sacred. Readings: Eck, pp. 63-75 and Haberman (CP-8). From the Bible: Deut 16: 1-17 and Psalm 84.  
**Apr 2.** *Hinduism.* Caste: Ordering Society. Readings: Kinsley (CP-9), the Purusha-Sukta (CP-10), and Leviticus, ch.15 (Bible).  
**Apr 4.** Discussion: *Religion and Social Structure.* Reading: Paden (CP-11).
- Apr 8.** *Hinduism.* Puja: Honoring the Gods. Reading: Babb (CP-12), first part. Read pages 31-46.  
**Apr 9.** *Hinduism.* Puja, *continued.* Read Babb (CP-12), second part: pp. 46-61, and then pp. 103-108.  
**Apr 11.** Discussion: *What is Hinduism?*
- Apr 15.** *Religion and Culture.* Reading: Geertz (CP-13)  
**Apr 16.** *Signs, Symbols & Systems.* Reading: Firth (CP-14).  
**Apr 18.** Discussion: *What is Religion? Take Two.* Reading: review Burridge (CP-2).
- Apr 22.** *Food taboos:* Symbolic logic. Readings: Leviticus ch.11, plus 21:16-23 and 22:17-25. Douglas (CP-15).  
**Apr 23.** *Food taboos:* Practical logic. Reading: M. Harris (CP-16).  
**Apr 25.** Discussion: *Logical or Magical Thinking?*
- Apr 29.** *Reviewing "Faith":* Defenses & Accusations.  
Readings: Tillich (CP-17). S. Harris (CP-18).  
**Apr 30.** Conclusions.

#### **The Visitation Assignment is due on May 7.**

It should be turned in to me or at the PH & RE Office no later than 4:30 pm.

*No extensions, and no excuses.*

List of Additional Readings for RE 103

## **Religion & Culture**

- Reading 1: **Lucumi Myths**, adapted by Gregory Spinner.
- Reading 2: **Religion and Redemption.**  
Excerpted from Kenelm Burridge, New Heaven, New Earth (Basil Blackwell, 1969), pp. 4-7.
- Reading 3: **Constitutional Rights & Santeria Rites.**  
Excerpted from David M. O'Brien, Animal Sacrifice and Religious Freedom (University Press of Kansas, 2004), pp. 1-3, 33-35, 42-46, 72-73 and 137-143.
- Reading 4: **Supreme Court Case 508 U.S. 520**, decided June 11, 1993:  
Church of Lukumi Babalu Aye v. City of Hialeah.” Excerpt.
- Reading 5: **Hierophanies: Manifestations of the Sacred.**  
Excerpted from Mircea Eliade, The Sacred and the Profane: The Nature of Religion (Harcourt Brace Jovanich, 1957), pp. 8-12.
- Reading 6: **Hindu Myths**, adapted by Gregory Spinner.
- Reading 7 : **Songs of Devotion and Desire: Bhakti Poems by Mirabai.**  
Excerpted from John Stratton Hawley and Mark Juergensmeyer, Songs of the Saints of India (Oxford University, 1988), pp. 120-140.
- Reading 8: **Hungry Mountains and Ponds of Love: Pilgrims in Braj.**  
Excerpted from David L. Haberman, Journey Through the Twelve Forests (Oxford University, 1994), pp. 92-94, 105-108, and 121-125.
- Reading 9: **On Varna: The Case of Havik Brahmins.**  
Excerpted from David Kinsley, Hinduism: A Cultural Perspective (Prentice Hall, 1993), pp. 152-169.
- Reading 10: **The Hymn of ‘Man.’**  
Rig Veda 10.90. Translated by Wendy Doniger O’Flaherty in Hindu Myths (Penguin, 1975), pp. 27-28.

Additional Readings for **RE 103**, *continued*

- Reading 11: **As Society, So Religion.**  
Excerpted from William Paden, Interpreting the Sacred (Beacon Press, 1992), pp. 28-37 and 44-47.
- Reading 12: **The Food of the Gods: Puja.**  
Excerpted from Lawrence A. Babb, The Divine Hierarchy: Popular Hinduism in Central India (Columbia University, 1975), pp. 31-61 and 103-108.
- Reading 13: **Religion as a Cultural System.**  
Excerpted from Clifford Geertz, The Interpretation of Cultures (Basic Books, 1973), pp. 89-91, 95-99, 123 and 140-141.
- Reading 14: **Signs and Symbols.**  
Excerpted from Raymond Firth, Symbols: Public and Private (Ithaca: Cornell University Press, 1973), pp. 64-66.
- Reading 15: **The Abominations of Leviticus.**  
Excerpted from Mary Douglas, Purity and Danger: An Analysis of the Concepts of Pollution and Taboo (Routledge, 1966), pp. 42-58.
- Reading 16: **Sacred Cows and Abominable Pigs.**  
Excerpted from Marvin Harris, Good To Eat: Riddles of Food and Culture (Waveland, 1998 reissue), pp. 13-16, and 47-84.
- Reading 17: **On Faith: Ultimate Concerns & Uncertainties.**  
Excerpted from Paul Tillich, Dynamics of Faith (Harper & Row, 1957), pp. 1-2, 16-20, 32-33, and 74-77.
- Reading 18: **On Faith: Irrational, Intolerant & Intolerable.**  
Excerpted from Sam Harris, The End of Faith: Religion, Terror and the Future of Reason (W.W. Norton, 2004), pp. 13-19, 20-23, 40-47, 64-65, 71-72 and 77-79.