

Anthropology Of Religion Magic And Witchcraft Book

The Anthropology of Religion, Magic, and Witchcraft
Magic, Witchcraft, and Religion: A Reader in the Anthropology of Religion
Making Magic The Anthropology of Religion, Magic, and Witchcraft – Pearson eText
Magic and Religion The Anthropology of Religion, Magic, and Witchcraft
Religion and Magic in Western Culture Magic, Witchcraft, and Religion
An Analysis of Keith Thomas's Religion and the Decline of Magic
Magic, Witchcraft, and Religion The Anthropology of Religion, Magic, and Witchcraft
Magic, Science and Religion and Other Essays Defining Magic
Magic and Religion Religion and the Decline of Magic
Religion as Magical Ideology Magic and Religion An Introduction to the History of Religion
Magic and Religion in Medieval England Ritual and Belief
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Daniel Dubuisson Pamela Myers-Moro Simon Young Arthur C. Lehmann Rebecca Lynne Stein
Bronislaw Malinowski Bernd-Christian Otto Andrew Lang Keith Thomas Konrad Talmont-Kaminski
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this concise and accessible textbook introduces students to the anthropological study of religion it examines religious expression from a cross cultural perspective and exposes students to the complexities of religion in small scale and complex societies the chapters incorporate key theoretical concepts and a wide range of ethnographic material the fifth edition of the anthropology of religion magic and witchcraft offers a revised introduction covering the foundations of the anthropology of religion anthropological methods and a push toward decolonizing the anthropology of religion

expanded coverage of symbols healing wizardry and the intersections of religion with other social institutions new case study material with examples drawn from around the globe especially from indigenous communities marginalia in each chapter introducing provocative small case examples related to the chapter many of these can be used as prompts for further research small in class case studies or examples for hands on learning a new chapter on religion and healing especially useful for anthropology programs without representation of four fields as it provides a wider and more interdisciplinary application of the discipline a consistent review of foundations from chapter to chapter linking material and enabling students to connect what they are learning throughout the course and further resources via a comprehensive companion website including interactive activities critical case studies updated study questions bibliographical suggestions including video and color images this is an essential guide for students encountering the anthropology of religion for the first time and also for those with an ongoing interest in this fascinating field

this comparative reader takes an anthropological approach to the study of religious beliefs and practices both strange and familiar the engaging articles on all key issues related to the anthropology of religion grab the attention of students while giving them an excellent foundation in contemporary ideas and approaches in the field the multiple authors included in each chapter represent a range of interests geographic foci and ways of looking at each subject divided into 10 chapters this book begins with a broad view of anthropological ways of looking at religion and moves on to some of the core topics within the subject such as myth ritual and the various types of religious specialties

randall styers seeks to account for the vitality of scholarly discourse purporting to define and explain magic despite its failure to do just that he argues that it can best be explained in light of the european and euro american drive to establish and secure their own identity as normative

this book emphasizes the major concepts of both anthropology and the anthropology of religion and examines religious expression from a cross cultural perspective while incorporating key theoretical concepts it is aimed at students encountering anthropology for the first time

this essential text on the psychology of religion studies the fundamental origins of human spirituality in magic and religion psychologist george b vetter approaches magico religious behavior as a universal human phenomenon he examines the various wide ranging theories regarding the psychology of religion before calling for a more scientifically rigorous approach to the subject putting forth his own provocative and enlightening thesis vetter argues that magic and religion are predictable behavior patterns developed in situations that are uncontrollable yet of momentous importance to the individual or collective first published in 1958 magic and religion was a

significant contribution to the psychology and sociology of religion hailed by some as an essential text on the subject it was denounced by others as heresy in part because of its frank criticism of clerical celibacy and its early advocacy for abortion rights

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in the history of western culture theology and science a strict dichotomy exists between religion and magic religion as the intellectually and morally superior one magic as the primitive superstitious demonic other the present work aims to break with this tradition and traces the origin of this dichotomy as well as its many purposes whose powers does it serve which interests and ideological stakes does it conceal moreover the author proposes a new epistemological framework for the study of magisms as well as their rehumanisation and argues for a rehabilitation of their studies

keith thomas s classic study of all forms of popular belief has been influential for so long now that it is difficult to remember how revolutionary it seemed when it first appeared by publishing religion and the decline of magic thomas became the first serious scholar to attempt to synthesize the full range of popular thought about the occult and the supernatural studying its influence across europe over several centuries at root his book can be seen as a superb exercise in problem solving one that actually established magic as a historical problem worthy of investigation thomas asked productive questions not least challenging the prevailing assumption that folk belief was unworthy of serious scholarly attention and his work usefully reframed the existing debate in much broader terms allowing for more extensive exploration of correlations not only between different sorts of popular belief but also between popular belief and state religion it was this that allowed thomas to reach his famous conclusion that the advent of protestantism which drove out much of the superstition that characterised the catholicism of the period created a vacuum filled by other forms of belief for example catholic priests had once blessed their crops but protestants refused to do so that left farmers looking for other ways of ensuring a good harvest it was this thomas argues that explains the survival of what we now think of as magic at a time such beliefs might have been expected to decline at least until science arose to offer alternative paradigms

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this vintage book comprises three famous malinowski essays on the subject of religion malinowski is one of the most important and influential anthropologists of all time he is particularly renowned for his ability to combine the reality of human experience with the cold calculations of science an important collection of three of his most famous essays magic science and religion provides its reader with a series of concepts concerning religion magic science rite and myth this is undertaken in an attempt to form a definite impression and understanding of the trobrianders of new guinea the chapters of this book include magic science and religion primitive man and his religion rational mastery by man of his surroundings faith and cult the creative acts of religion providence in primitive life man s selective interest in nature etcetera this book is being republished now in an affordable modern edition complete with a specially commissioned new biography of the author

magic has been an important term in western history and continues to be an essential topic in the modern academic study of religion anthropology sociology and cultural history defining magic is the first volume to assemble key texts that aim at determining the nature of magic establish its boundaries and key features and explain its working the reader brings together seminal writings from antiquity to today the texts have been selected on the strength of their success in defining magic as a category their impact on future scholarship and their originality the writings are divided into chronological sections and each essay is separately introduced for student readers together these texts from philosophy theology religious studies and anthropology reveal the breadth of critical approaches and responses to defining what is magic contributors aquinas augustine helena petrovna blavatsky dennis diderot emile durkheim edward evans pritchard james frazer susan greenwood robin horton edmund leach gerardus van der leeuw christopher lehrich bronislaw malinowski marcel mauss agrippa von nettesheim plato pliny plotin isidore of sevilla jesper sorensen kimberley stratton randall styers edward tylor

in magic and religion andrew lang explores the intricate tapestry weaving together the realms of magic myth and religious practice employing a comparative approach lang delves into diverse cultural traditions and belief systems elucidating how magical practices often coexist with and sometimes predate organized religion his literary style is characterized by a blend of analytical rigor and vivid narrative drawing on ethnographic evidence and folklore to illustrate the universal themes that underpin human spirituality this work emerges against the backdrop of 19th century anthropology a time when the scientific study of culture was blossoming and offers insights that resonate with contemporary debates in the field andrew lang a scottish folklorist anthropologist and writer was deeply immersed in the study of mythology and folklore throughout his scholarly career his wide ranging interests were informed by his travels and exposure to various cultures fostering a belief in the interconnectedness of human experience lang s contributions to the understanding of narrative and belief provide a foundational perspective in this area drawing on his extensive knowledge of

anthropology and literature this book is essential reading for anyone intrigued by the origins of belief systems and the role of magic in societal structures lang s deep insights and engaging style make complex ideas accessible encouraging readers to reconsider the boundaries between magic and religion magic and religion is not merely a scholarly text it is a thought provoking journey into the heart of human culture

religion as magical ideology examines the relationship between rationality and supernatural beliefs arguing that such beliefs are products of evolution cognition and culture the book does not offer a false rapprochement between reason and religion instead it explores their interrelationship as a series of complex adaptations between cognitive and cultural processes exploring the nature of the tension between religious traditions and reason religion as magical ideology develops a dual inheritance theory of religion which combines the cognitive byproduct and prosocial adaptation accounts and analyses the connection between the function of a belief and the degree of protection it gets from potential counter evidence with discussion ranging from individual cognitive mechanisms general functional considerations to the limits of evolutionary and cognitive processes the book offers readers a systematic account of how cognition shapes religious beliefs and practices

recent years have brought rich additions to the materials for the study of early religion ritual magic and myth in proportion to the abundance of information has been the growth of theory and hypothesis the first essay in this collection science and superstition points out the danger of allowing too ingenious and imaginative hypotheses to lead captive our science as like others i have not long since advanced a provisional theory of my own the second and third essays are designed to strengthen my position the theory is that perhaps the earliest traceable form of religion was relatively high and that it was inevitably lowered in tone during the process of social evolution obviously this opinion may be attacked from two sides it may be said that the loftier religious ideas of the lowest savages are borrowed from christianity or islam this i understand to be the theory of mr e b tylor it is with much diffidence that i venture at present to disagree with so eminent and sagacious an authority while awaiting the publication of mr tylor s aberdeen gifford lectures my reply to his hypothesis so far as it has been published by him will be found in the second essay the theory of loan gods secondly my position may be attacked by disabling the evidence for the existence of the higher elements in the religion of low savages mr frazer in the second edition of his golden bough has advanced an hypothesis of the origin of religion wherein the evidence for the higher factors is not taken into account probably he may consider the subject in a later work to which he alludes in his preface should i live to complete the works for which i have collected and am collecting materials i dare to think that they will clear me of any suspicion of treating the early history of religion from a single narrow point of view 1 meanwhile however mr frazer has advanced a theory of the origin of religion wherein evidence which i think deserving of attention receives no recognition i hope therefore that it is not premature to state the evidence or some of it

which i do in the third essay magic and religion fourth comes a long criticism of mr frazer s many hypotheses which are combined into his theory of the origin or partial origin of the belief in the divine character of christ this argument demands very minute and i fear tedious examination i fear still more that my labour has not after all been sufficiently minute and accurate it seems to be almost impossible to understand clearly and represent fairly ideas with which one does not agree if i have failed in these respects it is unconsciously and i shall gratefully accept criticism enabling me to recognise and correct errors fifthly i examine in the ghastly priest mr frazer s theory of the golden bough of virgil as connected with the fugitive slave who was king of the wood near aricia i offer a conjecture as to the origin of his curious position which seems to me simpler and not less probable than mr frazer s hypothesis that this outcast lived and died as an incarnation of the supreme aryan god whose life was in the mistletoe or golden bough but my conjecture is only a guess at a problem which i think we have not the means of solving there follow an essay south african religion and another on the old puzzle of the cup and ring marks on rocks and cists and other objects all over the world next i consider the subject of taboos with especial reference to the theory of mr f b jevons an essay follows on the singular rite of the fire walk with the alleged immunity of the performers this curious topic i have treated before but now add fresh evidence of these essays the second in part appeared in the nineteenth century and most of the ghastly priest was published in the fortnightly review while cup and ring first saw the light in the contemporary review my thanks are due to the editors

during the middle ages many occult rituals and beliefs existed and were practiced alongside those officially sanctioned by the church while educated clergy condemned some of these as magic many of these practices involved religious language rituals or objects for instance charms recited to cure illnesses invoked god and the saints and love spells used consecrated substances such as the eucharist magic and religion in medieval england explores the entanglement of magical practices and the clergy during the middle ages uncovering how churchmen decided which of these practices to deem acceptable and examining the ways they persuaded others to adopt their views covering the period from 1215 to the reformation catherine rider traces the change in the church s attitude to vernacular forms of magic she shows how this period brought the clergy more closely into contact with unofficial religious practices than ever before and how this proximity prompted them to draw up precise guidelines on distinguishing magic from legitimate religion revealing the necessity of improving clerical education and the pastoral care of the laity magic and religion in medieval england provides a fascinating picture of religious life during this period

ritual and belief readings in the anthropology of religion is intended to satisfy the needs of students in undergraduate courses in the anthropology of religion and comparative religion it may be used either as a stand alone text or as a supplement this is a text that is more instructor and student friendly than any other anthology currently available

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