

Final Examination

January 19, 1965

Name Key
(Please print--last name first)

Part I (50)

Part II

#1

#2

#3

#4

#5

Part I (50 points)

DIRECTIONS: Write the correct answer to the following multiple choice questions in the space to the left of the question number. For each question, choose the best answer.

D (1) The term "primitive" comes closest to meaning (A) primeval (B) inferior technologically and emotionally (C) intellectually inferior (D) relatively small, isolated and homogeneous.

A (2) Religion is (A) a cultural universal (B) absent in societies we know to be the most primitive (C) most characteristic of moderately complex societies (D) one of man's fundamental handicaps.

A (3) Tylor's theory of the origin of religion is essentially (A) intellectualistic (B) philosophical (C) sociological (D) theological.

C (4) Durkheim's theory of the origin of religion is essentially (A) intellectualistic (B) philosophical (C) sociological (D) theological.

C (5) If present-day primitive cultures are essentially the same as the primeval cultures, then the early religions of man must have been (A) animistic (B) characterized primarily by magic (C) quite diverse (D) totemistic.

C (6) A social scientist who considered the functions of magic and religion primarily at the individual rather than the social level was (A) Durkheim (B) Radcliffe-Brown (C) Malinowski (D) Tylor.

B (7) According to Durkheim, the basic truth behind all religions is that religion (A) fills a psychological need (B) is a symbolic expression of a social reality (C) everywhere is a product of God's will (D) cannot be disproved.

C (8) Were one to accept Malinowski's theory of magic, one would least expect to find magic being used to assist in (A) waging warfare (B) taking exams (C) signing one's name (D) modern diplomacy.

A (9) According to Radcliffe-Brown, the primary function of religion is to (A) maintain social order (B) alleviate anxiety (C) create anxiety (D) make man "good".

B (10) Weber's work on religion was concerned with the relationship between religious ideology and (A) political behavior (B) economic systems (C) social order (D) personal anxieties.

B (11) A fairly common mistake made by the evolutionist students of religion was to regard primitive religions as (A) entirely different from the great world religions (B) the same as primeval religions (C) primarily magical in nature (D) lacking in morality.

D (12) Tylor's theory of religion proposes that religion originated by (A) revelation (B) man's anxiety and desire to control natural phenomena (C) social necessity (D) human reason.

C (13) According to Pettazzoni, monotheism is (A) a cultural universal (B) restricted to Christianity (C) found in only four religions (D) a characteristic of the great religions.

D (14) According to Malinowski, magic is founded on (A) reason (B) a misunderstanding of cause and effect (C) science (D) emotion.

D (15) The primary concern of present-day anthropological studies of religion is to understand the latter's (A) origin (B) evolution (C) personal value (D) functions.

C (16) Sir James Frazer is most appropriately considered to be a (A) functionalist (B) Freudian (C) evolutionist and taxonomist of custom (D) philosopher and amateur archeologist.

D (17) Malinowski would agree with the statement that primitive man is (A) more dominated by his unconscious than modern man (B) less rational than modern man (C) more rational than modern man (D) more limited in his technology and empirical knowledge than modern man.

C (18) Max Weber produced a classic study of (A) language and religious ideology (B) the effects of political power on religious ideology (C) the role of religious ideology in producing changes in other areas of social life (D) the role of the economy in producing changes in religious ideology.

B (19) The early anthropological studies of religion were primarily (A) careful historical accounts of religious systems (B) evolutionary (C) sociological (D) functional.

C (20) The study of religion by means of the analysis of "survivals" has (A) received important emphasis in the last 30 years (B) not been attempted (C) not been productive (D) been replaced by the assumption of the psychic unity of mankind.

B (21) Tylor's "minimum definition of religion" is the belief in (A) supernatural power (B) Spiritual Beings (C) mana (D) a high God.

C (22) The theory of animism, according to Tylor, contains two "great dogmas", the belief in (A) morality and God (B) anthropomorphic and animal spirits (C) souls and spirits (including deities) (D) a personal and an impersonal supernatural force.

A (23) In Tylor's theory, religion develops as man attempts to explain (A) life, death and dreams (B) weather phenomena and fire (C) such psychological states as happiness and sadness (D) why men are moral.

C (24) According to Pettazzoni's theory of monotheism the development of monotheistic beliefs require (A) an authoritarian society (B) the belief that God is good (C) religious reform and a "prophet" or reformer (D) a war-like culture.

D (25) A religion is totemic if it entails (A) the worship of plants and animals (B) exogamy (C) the belief that the totemic species were ancestral to man (D) a ritual relationship between the totemic species or phenomena and human groups.

B (26) Frazer considers magic to be (A) evolutionarily later than religion (B) a means for the development of freedom (C) a severe handicap in primitive society because of its demands for conformity (D) totally lacking in reason.

D (27) Frazer's criterion for distinguishing between homeopathic and contagious magic is that they (A) have different purposes (B) have different functions (C) have different origins (D) are based on different logical principles.

B (28) American Memorial Day ceremonies are an example of a (A) rite of passage (B) rite of intensification (C) system of magical beliefs (D) mythological system lacking a ritual counterpart.

D (29) According to Freud, obsessive acts and religion resemble one another in that each involves (A) sexual sublimation (B) sexual repression (C) fantasy gratification (D) the repression of instincts.

A (30) Bettelheim's analysis of ritual hinges on his thesis that a characteristic of human beings is (A) sexual envy (B) fear of the unknown (C) an anxiety over the outcome of events (D) a strong emotional sensitivity.

C (31) According to Howells, witches (A) do more harm than good (B) are nearly always women (C) exist solely in the heads of the victimized (D) acquire their powers through training.

C (32) Contrary to the opinion of Frazer, most shamans probably (A) have little prestige in their society (B) are primarily motivated by self-interest (C) believe in their own powers (D) realize they are frauds.

A (33) It is not unusual for shamans, at least in Siberia, to include in their performance a good deal of (A) trickery (B) sacrifice (C) witchcraft (D) benge.

B (34) According to Howells, shamans frequently exhibit a particular type of temperament, which we may call the (A) paranoid temperament (B) artistic or high-strung temperament (C) exhibitionist temperament (D) lazy temperament.

D (35) The Ghost Dances among the North American Indians represented an attempt to (A) bring rain during severe drought (B) bring back the buffalo (C) find gold (D) re-establish or perpetuate elements of the native culture.

D (36) The "lesser spiritual creatures", according to Howells, such as jinns and mar-salai, (A) are usually functionless (B) often serve to channel aggression (C) often serve to increase anxiety (D) may serve to promote self-discipline and proper behavior, as well as to repress aggressiveness and unproductive behavior.

B (37) According to the Frankforts, ancient Egyptian and Mesopotamian religions were, more than ancient Hebrew religion, closely involved with (A) a high God (B) nature (C) the after-life (D) nomadism.

D(38) The purpose of the Frankforts' article was to demonstrate a relationship between religion and (A) the economic system (B) class system (C) irrigation agriculture (D) the natural environment.

D(39) According to Linton, in most cases nativistic movements can be traced to (A) an extreme development of religion (B) a high level of anxiety and a paucity of food (C) certain pre-existing beliefs in the after-life and a paucity of food (D) exploitation and frustration.

C(40) Barber explains messianic movements in terms of (A) the dominance of one group over another (B) levels of social evolution (C) deprivation (D) a prophet and reform movement.

C(41) In rural northern India, according to Opler, the people most likely to be possessed are those who are (A) hypersensitive (B) psychotic (C) under stress (D) alcoholics.

D(42) Such beliefs as those regarding the efficacy of magic and divination are maintained in primitive society largely because (A) primitives have greater anxiety than we (B) primitives are more prone to irrational beliefs than we (C) the primitive has nothing better (D) they "work".

D(43) Witchcraft differs from sorcery in that it (A) is an acquired trait (B) is a purchased office (C) involves a more complicated ritual (D) is thought to be an inborn trait.

D(44) Witchcraft beliefs (A) are typically detrimental to society (B) are functional primarily in alleviating anxiety (C) useful in curing psychosomatic illness (D) may be useful in draining off hostility.

C(45) The anthropologists of the 19th century tended to study mythology (A) in terms of its social functions (B) in terms of its personal or individual functions (C) apart from associated rituals (D) in their cultural contexts.

A(46) Kluckhohn has demonstrated that (A) either myth or ritual may change first, depending on the situation (B) myths almost always change before ritual (C) myths are not usually symbolic (D) myths "cause" ritual.

C(47) According to Kluckhohn, an important function of ritual is to (A) maintain an interest in the deceased (B) perpetuate religious beliefs (C) supply a storehouse of adjustive responses for individuals (D) explain unfortunate events.

A(48) According to Freud, neurotic ceremonials are (A) completely symbolic or meaningful (B) the result of primal horde life (C) largely, though not completely, devoid of meaning (D) functional in draining off hostility.

D(49) The Historical school (A) taught the history of the great world religions in the latter 19th century (B) stems primarily from Freudian theory (C) attempts to understand religion through its functions (D) emphasizes the role of historical reality in the creation of myths.

C(50) A fraternity initiation is an example of (A) religion (B) sacrifice (C) a rite of passage (D) functionless social custom.

Part II (250 points)

DIRECTIONS: Each of the following five essay questions is worth fifty points. Answer them, in order, on your own paper or blue books. Do not stray from the point, and provide as complete an answer as possible. Please write as clearly and legibly as you can. Be liberal with illustrations.

1. Discuss the concepts of mana and taboo:

- a) Regarding the concept of mana, point out its functions and show its relation to the social structure of Polynesia.
- b) Regarding the concept of taboo, discuss the various ways it has been approached--e.g., by Frazer and Radcliffe-Brown, among others. As completely as possible, show its functions. Use examples.

2. Discuss the differences between magic and witchcraft. As fully as possible discuss and contrast the functions of each. Use examples, and bring into your discussion some of the anthropologists who have done work on these subjects.

3. Discuss the functions of religion. Include in your answer a discussion of the more important studies in this field (e.g., by Fustel de Coulanges, Max Weber, Emile Durkheim, etc.).

4. Like all aspects of culture, religion changes over time. Summarize some of the factors which may give rise to religious change and discuss in detail one or two examples.

5. Magical and religious practices of primitive peoples often seem quite absurd to the contemporary Westerner. As a result, many scholars consider the primitive to be less rational or critical in his thinking, or consider him to be more largely controlled by his emotions or his unconscious than we.

On the whole, present-day anthropologists disagree with this point of view, maintaining that primitive belief systems are logical. They contend that a rational, reasonable person can operate within such a system of beliefs without difficulty.

Argue one of the two points of view. Be as thorough and convincing as possible.