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Magic Witchcraft and Religion: A Reader in the Anthropology of Religiontakes 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.

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This comparative reader takes an anthropological approach to the study of religious beliefs, 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 ten 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 specialists.

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This concise introductory textbook emphasizes the major concepts of both anthropology and the anthropology of religion. It is aimed at students encountering anthropology for the first time. Reviewers describe the text as vivid, rich, user-friendly, accessible, and well-organized. The Anthropology of Religion, Magic, and Witchcraft examines religious expression from a cross-cultural perspective while incorporating key theoretical concepts. In addition to providing a basic overview of anthropology, including definition of key terms and exposure to ethnographies, the text exposes students to the varying complexity of world religions.

Drawing on two years of ethnographic field research among the Navajos, this book explores a controversial Native American ritual and healthcare practice: ceremonial consumption of the psychedelic Peyote cactus in the context of an indigenous postcolonial healing movement called the Native American Church (NAC), which arose in the 19th century in response to the creation of the reservations system and increasing societal ills, including alcoholism. The movement is the locus of cultural conflict with a long history in North America, and stirs very strong and often opposed emotions and moral interpretations. Joseph Calabrese describes the Peyote Ceremony as it is used in family contexts and federally funded clinical programs for Native American patients. He uses an interdisciplinary methodology that he calls clinical ethnography: an approach to research that involves clinically informed and self-reflective immersion in local worlds of suffering, healing, and normality. Calabrese combined immersive fieldwork among NAC members in their communities with a year of clinical work at a Navajo-run treatment program for adolescents with severe substance abuse and associated mental health problems. There he had the unique opportunity to provide conventional therapeutic intervention alongside Native American therapists who were treating the very problems that the NAC often addresses through ritual. Calabrese argues that if people respond better to clinical interventions that are relevant to their society's unique cultural adaptations and ideologies (as seems to be the case with the NAC), then preventing ethnic minorities from accessing traditional ritual forms of healing may actually constitute a human rights violation.

Violins: Local Meanings, Globalized Sounds examines the violin as an object of meaning in a variety of cultural and historical contexts, and as a vehicle for introducing anthropological issues. Each chapter highlights concepts as taught in lower-level anthropology courses, and includes teaching and learning tools. Chapters range from a memoir-like social biography of a single instrument to explorations of violins in relation to technology, labor, the environment, migration, globalization, childhood, cultural understandings of talent and virtuosity, and prestige.

History illustrates the power of religion to bring about change. Mary Evelyn Tucker describes how world religions have begun to move from a focus on God-human and human-human relations to encompass human-earth relations. She argues that, in light of the environmental crisis, religion should move from isolated orthodoxy to interrelated dialogue and use its authority for liberation rather than oppression.

A Reader in the Anthropology of Religion is a collection of some of the most significant classic and contemporary writings on the anthropology of religion. It includes both material whose theme is 'religion' in a straightforward and obvious sense, as well as material that has expanded how we might look at religion - and the horizons of what we mean by 'religion' - linking it to broader questions of culture and politics.

Between the years of 1898 and 1926, Edward Westermarck spent a total of seven years in Morocco, visiting towns and tribes in different parts of the country, meeting local people and learning about their language and culture; his findings are noted in this two-volume set, first published in 1926. Alongside extensive reference material, including Westermarck's system of transliteration and a comprehensive list of the tribes and districts mentioned in the text, the chapters discuss such areas as the influences on and relationship between religion and magic in Morocco, the origins of beliefs and practices, curses and witchcraft. This is the first volume of two dealing with the same subject, and will fascinate any student or researcher of anthropology with an interest in the history of ritual, culture and religion in Morocco.

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