**Gods, Myths, Religions In a Secular Age**

This second exam will draw from the readings, lectures, films, and all course content from February 25th through (and including) March 25th. Below are some key questions or themes that will aid you in your preparation. These should serve as a study guide, and should remind you of the various topics that we covered in the course. Please be sure to review your readings and notes.

Remember, if you can answer these questions, and address these terms **substantively and coherently**, then you should be prepared for the exam. Please make sure that as you are preparing your answers, you are both presenting the **factual content and analysis**.

Good luck, and I hope that you are proud of the amount of material that you have mastered.

1. Karl Marx views history as the history of class struggle. Explain.
2. What are “modes of production” (see page 118)?
3. For Marx how does production change from an original tribal communism to that type of production that is see in modern capitalism? Why is this significant? Explain. (pages 118-120)
4. For Marx, what is alienation? Why is it important? Explain. (pages 121-122)
5. For Marx, what is modern capitalism? What are the modes of production associated with modern capitalism? Why are there tensions in this system? (pages 119-120)
6. Explain what Marx is saying when he talks about the idea of profit in capitalist societies? What is profit? How is it different from earlier societal model? Explain. (pages 122-123)
7. For Marx, what is surplus value? Explain.
8. What is Marx’s critique of religion? Explain.
9. For Marx, what important function does religion serve? (see pages 128-9)
10. Explain and analyze the block quote on page 129 (“Religious distress is at the same time…)
11. What are critiques of Marx’s work? (See pages 132-138)
12. What is commodity fetishism?
13. Weber viewed bureaucracy as essential to industrial capitalism, but noted that the rationality of bureaucratic workplaces often turn us into "specialists without spirit, sensualists without heart." Explain.
14. For Weber, what are “ideal types”? Why are they important? Explain. (see pages 149-150)
15. What is Weber’s type of disenchantment? Explain. (pages 150-151)
16. For Weber, what are “values”? Why is this important? Explain.
17. What is Weber’s theory in *The Protestant Ethic and the Spirit of Capitalism*? (this was *heavily* discussed in lecture. It can also be found on pages 153-158).
18. Why is the *The Protestant Ethic* an important theory? How does it differ from earlier theories?
19. What is the thesis of Iannaccone & Bainbridge’s “Economics of Religion”? Explain.
20. Eliade, who devoted his life to the study of comparative religion (he called it “the history of religions”) argues that religion is natural. Explain.
21. Eliade was not a reductionist, like Weber and James. Explain.
22. Eliade declared that India had a “decisive impact” on his life. Why? What three things did he discover there?
23. For Eliade, what is “archaic religion”?
24. Two of Eliade’s books, *Patterns in Comparative Religion* and *The Myth of the Eternal Return*, were important for his later studies. What themes did each of these two books explore?
25. Eliade believes that religion is an independent variable. How does he explain a religious phenomenon (see page 230)?
26. What are the two “separate angles of vision” that should be used to explain religion (see page 231)?
27. What is phenomenology (see page 231)? Why is it important to Eliade’s theories?
28. Why did Eliade argue that comparative religion is the best approach to understanding religion? What is a critique of comparative study?
29. According to Pals, Eliade tends to explore the same main themes in all of his writings. What are the three main thematic areas (see page 232)?
30. Explain Eliade’s sacred and profane structures. How does this explain his key concept of religion? How does the idea of “archaic humanity” fit into this? Explain.
31. How does Eliade’s explanation of the sacred and the profane differ from Durkheim’s (see page 233)? Explain.
32. How is Eliade’s work aligned with Tyler and Frazer’s (see page 233)?
33. What does Eliade think is the core of all emotional religion? Who else had these ideas? (see page 233)
34. What similarities does Eliade have with Rudolph Otto (see page 233-234)?
35. Why does Eliade think that the sacred penetrates and dictates all aspects of life (see page 234-235)?
36. What is the *axis mundi*? Why is it important? Explain.
37. What is *imago mundi*? Why is it significant? Explain. (pages 236-237)
38. What does Eliade’s work *The Myth of the Eternal Return* explore? Why was this work significant? Explain. (page 246-247)
39. What is Eliade’s theory of *in illo tempore*? Why is it significant? (pages 247-8)
40. According to Eliade, what is the “terror of history”? Why is it important?
41. How does Judaism change the pattern that Eliade saw in his earlier studies? See pages 248-249. Meaning, how does Judaism alter Eliade’s earlier equation of archaic religion? (explain Judaism’s idea that the sacred can be found in history as well as outside of it)—pages 248-249
42. Explain the shift towards a desacralized universe for Eliade. How did it happen? Explain. (pages 249-250)
43. For Eliade, what are these secular creeds, which he understands as “historicism”? Why is this important? (pages 250-251)
44. Review the critiques of Eliade (pages 254-257).
45. What is the relationship between geography and religion?
46. What is the spatial dimension of religious practice? See Kim Knott’s “Geography, Space, and the Sacred”.
47. What are the key themes that are raised in “In the Light of Reverence”? See all discussion questions that were handed out for this film. Think about the relationship between space and the sacred, the different perspectives on sacred space and the tensions, which emerge from it. If you were not in class for viewing this film, you can view it in the Media Center of the Douglass Library (the discussion questions are on the SAKAI site). A student also shared that the film is available online via the following link: [https://vimeo.com/231102740](https://na01.safelinks.protection.outlook.com/?url=https%3A%2F%2Fvimeo.com%2F231102740&data=02%7C01%7Chilit%40religion.rutgers.edu%7C4d931ff00a8e4a09ba3908d5850dc398%7Cb92d2b234d35447093ff69aca6632ffe%7C1%7C1%7C636561216528753970&sdata=KIqagUTFODFeKV2fiTca%2BP7ta3RuLpiSvIVMKQ6wW%2BE%3D&reserved=0" \t "_blank)

However you choose to access the film, please make sure that you watch it prior to the exam.

1. Discuss William James’ background.
2. In what ways did Ralph Waldo Emerson influence James?
3. What is “the awe” according to James?
4. How does James’ theories differ from previous theories that we studied?
5. What was James influenced by?
6. Is James a functionalist or reductionist? Explain why or why not.