

**GENERAL STUDIES COURSE PROPOSAL COVER FORM**

**Course information:**

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Integrative Sciences and Arts	Department/School	FLIS
Prefix:	IDS	Number:	312
Title:	Integrative Perspectives on Change		Units:
			3

**Course description: What is religion? Why is it such an important and universal feature of human culture? In this interdisciplinary class integrating insights from multiple fields, we will examine and evaluate the material culture of prehistoric religion, its interpretation, and current theories of religion and human origins. How has human evolution created the conditions for religious experience and forms of social organization? What role might religion have played in early Homo sapiens development? Class content should help us understand why religion seems to be tied to what is fundamental to our humanity, and gain a perspective for evaluating the ‘place’ of religion in modern human life.**

Is this a cross-listed course? No If yes, please identify course(s):

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Is this a shared course? No If so, list all academic units offering this course:

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a permanent-numbered course with topics? Yes

If yes, all topics under this permanent-numbered course must be taught in a manner that meets the criteria for the approved designation(s). It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines. Chair/Director Initials  
KE (Required)

**Requested designation:** Historical Awareness–H **Mandatory Review:** No

*Note- a **separate** proposal is required for each designation.*

**Eligibility:** Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact [Phyllis.Lucie@asu.edu](mailto:Phyllis.Lucie@asu.edu).

**Submission deadlines dates are as follow:**

For Fall 2018 Effective Date: October 1, 2017

For Spring 2019 Effective Date: March 10, 2018

**Area(s) proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- [Literacy and Critical Inquiry core courses \(L\)](#)
- [Mathematics core courses \(MA\)](#)
- [Computer/statistics/quantitative applications core courses \(CS\)](#)
- [Humanities, Arts and Design core courses \(HU\)](#)
- [Social-Behavioral Sciences core courses \(SB\)](#)
- [Natural Sciences core courses \(SQ/SG\)](#)
- [Cultural Diversity in the United States courses \(C\)](#)
- [Global Awareness courses \(G\)](#)
- [Historical Awareness courses \(H\)](#)

**A complete proposal should include:**

- Signed course proposal cover form
- [Criteria checklist](#) for General Studies designation being requested
- Course catalog description
- Sample syllabus for the course
- Copy of table of contents from the textbook and list of required readings/books

**It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.**

**Contact information:**

Name Paul Cassell E-mail paul.cassell@asu.edu Phone 703-336-3131

**Department Chair/Director approval: (Required)**

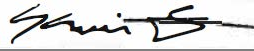
Chair/Director name (Typed):

Kevin Ellsworth

Date: 10/23/2018

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Chair/Director (Signature):



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## Arizona State University Criteria Checklist for

### **HISTORICAL AWARENESS [H]**

#### **Rationale and Objectives**

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[H] CRITERIA</b>			
<b>THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:</b>			
<b>YES</b>	<b>NO</b>		<b>Identify Documentation Submitted</b>
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>1.</b> History is a major focus of the course.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>2.</b> The course examines and explains human development as a sequence of events influenced by a variety of factors.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>3.</b> There is a disciplined systematic examination of human institutions as they change over time.	Syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>4.</b> The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Syllabus
		<b>THE FOLLOWING ARE NOT ACCEPTABLE:</b>	
		<ul style="list-style-type: none"> <li>• <b>Courses that are merely organized chronologically.</b></li> </ul>	
		<ul style="list-style-type: none"> <li>• <b>Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.</b></li> </ul>	
		<ul style="list-style-type: none"> <li>• <b>Courses whose subject areas merely occurred in the past.</b></li> </ul>	

**Historical Awareness [H]**

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Course Prefix	Number	Title	General Studies Designation
IDS	312	Integrative Perspectives on Change	

Explain in detail which student activities correspond to the **specific** designation criteria. Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1	This course is about the historical development of religion and its role in human cultural evolution	Units 1-3 cover this thoroughly
2	Biological development and changes in human brain capabilities are connected with the rise of language and culture, and the potential for emergent social phenomena such as religion.	This is the focus of unit 2, 6, and 7
3	The evolution of religion as it is seen through human material culture, as well as its connection to wider cultural developments, is the focus.	This is primarily seen in unit 2-4
4	Material culture and its connection to changes in religious conceptions is described	Seen in unit 2 and 7

### **IDS 312 Catalog Description**

Develops and enhances integrative ideas surrounding historical events and the social, political, economic and systematic sequence of change over time.

## Course Syllabus

### IDS 312 Integrative Perspectives on Change

#### Topic: Supernatural as Natural - The Origins of Religion and Human Evolution

Tempe campus | MWF | 9:00-9:50am | USE bldg., room 213

**Note: This course is a permanent course with topics. This is a sample syllabus of the topic, Supernatural as Natural – The Origins of Religion and Human Evolution. Topics will vary.**

### Instructor information

Name: Dr. Paul Cassell

Office Location: USE 227

Office Hours: My office hours will be on Tuesdays from 12 to 3, and Friday from 1-3. You can also make an appointment by contacting me via email.

Office Phone: 480-965-1970

Email: [paul.cassell@asu.edu](mailto:paul.cassell@asu.edu)

This course is offered by the College of Integrative Sciences and Arts. For more information about the college, visit our website: [cisa.asu.edu](http://cisa.asu.edu). If you have questions or concerns about this course please speak with your instructor. If your instructor is unable to address your concerns, please send your inquiry to [cisa@asu.edu](mailto:cisa@asu.edu).

### Catalog description

Develops and enhances integrative ideas surrounding historical events and the social, political, economic and systematic sequence of change over time.

### Topic description

What is religion? Why is it such an important and universal feature of human culture? In this interdisciplinary class integrating insights from multiple fields, we will examine and evaluate the material culture of prehistoric religion, its interpretation, and current theories of religion and human origins. How human evolution created the conditions for religious experience and forms of social organization.

### Course Objectives

This course provides students a foundation to understand the connection of religion to the fundamental nature of humanity and to gain a perspective for evaluating the 'place' of religion in modern human life. Further, it educates students on the role of religion in early *Homo sapiens* development.

## Student Learning Outcomes

Through weekly readings, written assignments and in-class presentations, students will be able to:

- Identify and evaluate integrative knowledge utilized throughout the historic event(s)
- Demonstrate competency in applying integrative theories such as creative problem-solving and evidence-based decision making while addressing historical issues.
- Demonstrate evidence of integrative thinking in relation to historical application(s) and events
- Additional theme-specific objectives are included for each section.

## Topic Learning Outcomes

Through weekly readings, written assignments and an oral presentation, students will be able to:

- Recognize the interdisciplinary nature of investigations into human origins and the origins of religion.
- Integrate highly diverse theories from multiple disciplinary perspectives in order to offer a more complete account of the origins of religion.
- Analyze the different contributions that the humanities and the social sciences make towards interpreting the origins of religion within human evolution.
- Articulate the main sociological and anthropological theories and thinkers pertinent to the emergence of religion within human evolution.

## Required texts

All students must purchase the following books:

Hayden, Brian. 2003. *Shamans, Sorcerers and Saints*. Washington, D.C.: Smithsonian Books. 1588341682

Rappaport, Roy A. 1999. *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press. 0521296900

Renfrew, Colin, and Iain Morley, eds. 2009. *Becoming Human*. Cambridge: Cambridge University Press. 0521734665

## Texts available through Blackboard/for book reports (\*)

Additional sources will be posted on Blackboard. They will be taken from the following books/articles:

Bachner-Melman et al. 2005. AVPR1a and SLC6A4 Gene Polymorphisms Are Associated with Creative Dance Performance. *PLoS Genetics* 1 (3):e42.

Blackmore, Susan. 2000. "The Power of Memes." *Scientific American* 283 (4): 52-61.

\*Boehm, Christopher. 1999. *Hierarchy in the Forest: The Evolution of Egalitarian Behavior*. Cambridge, MA: Harvard University Press.

\*Chase, Philip G. 2006. *The Emergence of Culture*. New York: Springer.

Clottes, Jean, and Lewis-Williams, David. 1998. *The Shamans of Prehistory*. New York: Harry Abrams.

Cullen, Ben. 2000. *Contagious Ideas: On Evolution, Culture, Archaeology, and Cultural Virus Theory*.

Edited by James Steele, Richard Cullen, and Christopher Chippindale. London: Oxbow Books.



- D' Errico, Francesco. 2008. "Le Rouge et Le Noir: Implications of Early Pigment Use in Africa, the Near East and Europe for the Origin of Cultural Modernity." *South African Archaeological Society Goodwin Series* 10: 168–74.
- D' Errico, Francesco et al. 2012. "Early Evidence of San Material Culture Represented by Organic Artifacts from Border Cave, South Africa." *Proceedings of the National Academy of Sciences* 109 (33): 13214–19.
- Dawkins, Richard. 1993. "Viruses of the Mind." In *Dennett and His Critics*, ed. Dahlbom, Bo, 13–27. Oxford: Blackwell Publishers Ltd.
- \*Deacon, Terrence. 1997. *The Symbolic Species*. New York: W.W. Norton.
- Deacon, Terrence. 2003. Language. In *The Encyclopedia of Science and Religion, Vol 2*, edited by J. W. van Huyssteen. New York: Thomson/Gale.
- Deacon, Terrence, and Tyrone Cashman. 2009. "The Role of Symbolic Capacity in the Origins of Religion." *Journal for the Study of Religion, Nature, and Culture* 3 (4): 490–517.
- \*Dennett, Daniel. 2006. *Breaking the Spell*. New York: Viking.
- \*Donald, Merlin. 2002. *A Mind So Rare*. New York: W.W. Norton and Co.
- Graham, Jesse and Jonathan Haidt. 2010. "Beyond Beliefs." *Personality and Social Psychology Review* 14(1):140-150.
- \*Haidt, Jonathan. 2012. *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. New York: Pantheon.
- Hartley, Jennifer. 2000. 'We Were Given This Dance'. In *Deadhead Social Science*, edited by R. Adams and R. Sardiello. Walnut Creek: Altamira Press.
- Lowenthal, Ira P. 1978. "Ritual Performance and Religious Experience." *Journal of Anthropological Research* 34 (3):392-414.
- Marean, Curtis. 2010. "When the Sea Saved Humanity." *Scientific American*, August.
- \*Mayer, Elizabeth. 2007. *Extraordinary Knowing*. New York: Bantam Books.
- McClenon, James. 1997. "Shamanic Healing, Human Evolution, and the Origin of Religion." *Journal for the Scientific Study of Religion* 36 (3):345-354.
- \*McNamara, Patrick. 2009. *The Neuroscience of Religious Experience*. Cambridge: Cambridge University Press.
- McNeill, William. 1995. *Keeping Together in Time*. Cambridge: Harvard University Press.
- \*Mithen, Steven. 1998. *The Prehistory of the Mind*. London: Phoenix.
- Nichols, D.E. and Chemel, B.R. 2006. The Neuropharmacology of Religious Experience. In *Where God and Science Meet, Vol 1*, edited by Patrick McNamara. Westport, CT: Praeger Publishers.
- Rasmussen, Morten et al. 2011. "An Aboriginal Australian Genome Reveals Separate Human Dispersals into Asia." *Science* 334 (6052): 94–98.
- \*Searle, John R. 1995. *The Construction of Social Reality*. New York: Free Press.
- Sutton, Shan. 2000. The Deadhead Community. In *Deadhead Social Science*, edited by R. Adams and R. Sardiello. Walnut Creek: Altamira Press.
- \*Tomasello, Michael. 2014. *A Natural History of Human Thinking*. Cambridge, MA: Harvard University Press.
- Turner, Mark. 2003. Double-Scope Stories. In *Narrative Theory and the Cognitive Sciences*, edited by David Herman. Stanford: Center for the Study of Language and Information.
- \*Turner, Mark. 2014. *The Origin of Ideas*. Oxford: Oxford University Press.

- Van De Port, M. 2005. "Circling Around the Really Real." *Ethos* 33 (2): 149-79.
- Watanabe, John M., and Barbara B. Smuts. 1999. "Explaining Religion without Explaining it Away." *American Anthropologist* 101 (1):98-112.
- Wikipedia contributors. 2012. Human evolution. In *Wikipedia, The Free Encyclopedia*.
- \*Wilson, DS. 2002. *Darwin's Cathedral*. Chicago: University of Chicago Press.
- Wiltermuth, Scott S., and Chip Heath. 2009. "Synchrony and Cooperation." *Psychological Science* 20 (1):1-5.
- Winkelman, Michael, and John R. Baker. 2010. *Supernatural as Natural*. Upper Saddle River, NJ: Pearson/Prentice Hall.

In addition, we will be viewing the following movies, which will be available online or at Hayden library:

- Herzog, Werner. 2011. *Cave of Forgotten Dreams*: MPI Home Video.
- Wells, Spencer. 2003. *The Journey of Man*. PBS Home Video.

## Assignments

1. Students will write twelve 500-600 word reflection papers (about one page) on the readings as a whole or any part thereof addressing the question 'how has this/these readings impacted what I think religion is and/or what it means to be human.' Six of these must be turned in by Spring Break.
2. One 7-minute oral presentation on a cutting-edge study dealing with neuroscience/genetics and religion.
3. One 8-page book summary of one of the asterisked books listed in the syllabus.
4. A 12 to 15-page paper that will allow the student to investigate further any theme we have developed in the course, requiring outside research.

## Grades

Relative worth of assignments:

Attendance/Reflection Papers/Discussion contribution – 70%

Book report - 10%

Final Paper – 20%

The final paper will be graded with reference to style (clarity, spelling, grammar, transitions, citations) – 1/3; structure (thesis statement, development, examples, conclusion) – 1/3; content (addresses question, intellectual competence and creativity, satisfies length) – 1/3.

## Grade Appeals

Students must first speak with the instructor of the class to discuss any disputed grades. If, after review, a resolution is not achieved students may proceed with the appeal process. Student grade appeals must be processed in the regular semester immediately following the issuance of the grade in dispute (by commencement for fall or spring), regardless whether the student is enrolled at the university.

Complete details are available in the [ASU Grade Appeals policy](#).

## Attendance Policy

Attendance is required in order to learn the topics presented and will be taken each class session, be sure to sign the sign-in sheet every class period. Follow the appropriate University policies to request an [accommodation for religious practices](#) or to accommodate a missed assignment due to [University-sanctioned activities](#). Students who arrive more than 15 minutes late to class or leave early are considered absent for that class period.

## Course Outline

Jan 14: Class expectations and syllabus

### Unit 1 – Religion and the evidence of material culture

Jan 16: Prehistoric Cave Art: *The Cave of Forgotten Dreams*

Jan 21: Outline of an anthropological account of religion

Assignment:

Hayden – Ch. 2

### Unit 2 – What is religion?

Jan 23: Comparing Voodoo and Deadheads

Assignment:

Lowenthal – *Voodoo*

Sutton and Hartley on 'Deadhead religion'

Jan 28: What is religion?

Assignment:

Rappaport - Ch.'s 1-2

Jan 30: What is religion?

Assignment:

Rappaport - Ch. 4; 8.6; 9.3; 10.2; 12intro; 13.8; pp. 429-431

Feb 4: Discussion – what is religion?

### Unit 3 – Human Origins and Religion

Feb 6: Human origins – the genetic trail: *The Journey of Man*

Assignment:

d'Errico – *Early evidence of San material culture*

(watch the videos in advance, and prepare for class discussion. Read the D'errico article.)

Rasmussen – *Two dispersals*

Feb 11: Human Origins

Assignment:

*Human Origins* online from Wikipedia (scan for what is interesting/important)

d'Errico – *Le Rouge et Le Noir*

Marean – *When the Sea Saved Humanity*

Feb 13: Human origins and Religion

Assignment:

Hayden – Ch. 4

Feb 18: Evidence concerning religion, evolution, and humanity

Assignment:

Hayden – Ch. 5

Feb 20: Evidence concerning religion, evolution, and humanity

Assignment:

*Becoming Human* - Ch.'s 2, 5, 7

Feb 25: Evidence concerning religion, evolution, and humanity

Assignment:

*Becoming Human* – Ch.'s 10, 13

*Gobleki Tepe* from National Geographic

#### **Unit 4 – The Shamanism connection**

Feb 27: Solving the puzzle – show Lascaux painting

Assignment:

Clottes & Lewis-Williams – *The Shamans of Prehistory*

Mar 4: Shamanism - Magical Death and the Yanomamo people

Assignment:

Hayden – Ch. 3

Mar 6: Discussion

#### **Unit 5 – Religious Experience**

Mar 18: Religious experiences and their role – Power Point presentation

Assignment:

Van De Port – *Circling around the really real*

Mayer – *Extraordinary Knowing*

Mar 20: Drugs/'Belief States' (Derren Brown discussion)

Assignment:

Nichols & Chemel – *The neuropharmacology of religious experience*

McClenon – *Shamanic healing*

Reflection topic: "These four readings reflect on the nature and importance of 'religious experience' for religion. How important is it for religion that religious experience in some way be real? What are some of the options for how religious experience could be considered 'real'?"

#### **Unit 6 – How is language, reference, and depth tied to religion?**

Mar 25: Symbolic reference and language

Assignment:

Deacon – *Language*

Deacon – *The Symbolic Species*

Deacon and Cashman – *The role of symbolic capacity in the origins of religion*

Mar 27: Brain and culture co-evolution

Assignment:

Donald – *A Mind so Rare*

Reflection topic: "If religion has been strongly influenced by the 'mimetic' phase of human cognition, what would we expect it to look like and/or be about? If religion has been strongly influenced by the 'mythic' phase of human cognition, what would we expect it to look like and/or be about? If religion has been strongly influenced by the 'theoretic' phase of human cognition, what would we expect it to look like and/or be about? What do your answers suggest about the history of religion?"

Apr 1: Depth and value

Assignment:

Turner – *Double-scope stories*

Brooks – *The deepest self*  
*Becoming Human*, Ch. 16

## Unit 7 – A natural history of ritual

Apr 3: Ritual

Assignment:

Watanabe & Smuts – *Explaining religion without explaining it away*

You Tube video <http://www.youtube.com/watch?v=mo0sxT7nIJ8>

<http://www.youtube.com/watch?v=TEXYpvYiPww>

<http://www.youtube.com/watch?v=3JdAJpo6Lxk>

Reflection topic: “What are the key concepts that characterize ritual greetings in savannah baboons? What is the significance of this practice? What might it suggest about the origins of religion?”

Apr 8: Ritual’s evolution

Winkelman & Baker – *The evolution of ritual behaviors*

McNeill, *Keeping Together in Time*

Wiltermuth & Heath – *Synchrony and cooperation*

Bachner-Melman et al. – *Gene polymorphisms are associated with creative dance*

Apr 10: Ritual’s fulfillment

Assignment:

Graham and Haidt – *Beyond beliefs (TED talk)*

DS Wilson – *Darwin’s Cathedral*

Reflection topic: “The 6 articles assigned this week are a gold-mine for thinking about the origins of religion. Construct a plausible history of how what we now call 'religion' emerged out of great ape ritual. What were the key turning points and additions? Did religion 'take on a life of its own'? If so, in what way?”

## Unit 9: Evolutionary psychology and religion

Apr 15: Religion as a virus

Assignments:

Blackmore – *The Power of memes*

Dawkins – *Viruses of the mind*

Cullen – “Religion” from *Contagious Ideas*

Apr 17: The evolutionary psychology of religion

Assignment:

Dennett – *Breaking the Spell*

Reflection topic: “Give a brief summary of 'sweet tooth,' 'symbiont,' 'money,' 'sexual selection,' and 'pearl' theories of religion. Which seem(s) to be most important in Dennett’s account in the rest of the reading, and why? What ideas that we have covered this semester seem to be left out?”

Apr 22: Religion, the brain, and genetics

Assignment:

Class does research on the latest published articles concerning neuroscience and religion, genetics and religion; each student gives a 7 minute presentation on the article, summarizing its

main points, noting how they quantified and defined 'religion', and suggesting where its importance might lay.

Apr 24: Religion, the brain, and genetics, con't

Assignment:

Presentations continue

### Unit 10: Conclusion

Apr 29: Open date

Assignment:

Look over syllabus carefully; trace the readings and topics of the course in your mind as a whole. Compare what you wrote the first day of class (which will be given back to you) to what you think now about what religion is. Write a one-two page reflection paper on where you think the most important moments were in developing your own thinking on the topic what does it mean to be human and/or what is religion. What readings, topics, or ideas seemed most important to you?

May 1: Final wrap-up – What is religion? What does it mean to be human? **[Book reports due]**

**Final paper, due Tue May 6 at 2pm:** 12-15 page essay on any theme of the course that was intriguing. Research beyond course material required.

### Trigger Warning

Please note that some course content may be deemed offensive by some students, although it is not my intention to offend anyone. In addition, some materials that we link with online might also be considered offensive, troubling, or difficult to review in terms of language or graphics. I attempt to provide warnings when introducing this kind of material; yet if I forget to do so, or if something else (in my materials or posts from fellow students) seems offensive, please contact me at [paul.cassell@asu.edu](mailto:paul.cassell@asu.edu), or the faculty head, Kevin Ellsworth.

### Classroom Behavior

We want to build a classroom climate that is comfortable for all. It is important that we (1) display respect for all members of the classroom – including the instructor and students; (2) pay attention to and participate in all class sessions and activities; (3) avoid unnecessary disruption during class time (e.g. having private conversations, reading the newspaper, surfing the Internet, doing work for other classes, making/receiving phone calls, text messaging, etc.); and (4) avoid racist, sexist, homophobic, or other negative language that may unnecessarily exclude members of our campus and classroom. This is not an exhaustive list of behaviors; rather, it represents examples of the types of things that can have a dramatic impact on the class environment. Your final grade may be reduced by 5% each time you engage in these sorts of behaviors.

### Establishing a Safe Environment

Learning takes place best when a safe environment is established in the classroom. In accordance with [SSM 104-02 of the Student Services Manual](#), students enrolled in this course have a responsibility to support an environment that nurtures individual and group differences and encourages engaged, honest discussions. The success of the course rests on your ability to create a safe environment where everyone feels comfortable to share and explore ideas. We must also be willing to take risks and ask critical

questions. Doing so will effectively contribute to our own and others intellectual and personal growth and development. We welcome disagreements in the spirit of critical academic exchange, but please remember to be respectful of others' viewpoints, whether you agree with them or not.

All incidents and allegations of violent or threatening conduct by an ASU student (whether on- or off-campus) must be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. If either office determines that the behavior poses or has posed a serious threat to personal safety or to the welfare of the campus, the student will not be permitted to return to campus or reside in any ASU residence hall until an appropriate threat assessment has been completed and, if necessary, conditions for return are imposed. ASU PD, the Office of the Dean of Students, and other appropriate offices will coordinate the assessment in light of the relevant circumstances.

### **Email Communication**

ASU email is an official means of communication among students, faculty, and staff. Students are expected to read and act upon email in a timely fashion. Students bear the responsibility of missed messages and should check their ASU-assigned email regularly. *All instructor correspondence will be sent to your ASU email account.* For help with your email go to: MyASU > Service > Live Chat OR New Ticket.

### **Prohibition of Commercial Notetaking Services**

In accordance with [ACD 304-06 Commercial Note Taking Services](#), written permission must be secured from the official instructor of the class in order to sell the instructor's oral communication in the form of notes. Notes must have the note taker's name as well as the instructor's name, the course number, and the date.

## **University Policies**

### **Academic Integrity**

Arizona State University and the College of Integrative Sciences and Arts strongly believe in academic integrity; thus cheating and plagiarism is not tolerated. Students must refrain from uploading to any course shell, discussion board, or website used by the course instructor or other course forum, material that is not the student's original work, unless the students first comply with all applicable copyright laws; faculty members reserve the right to delete materials on the grounds of suspected copyright infringement. If a student is charged with academic dishonesty and found to be in violation, disciplinary action will be taken and a student's name will be kept on file. Academic dishonesty includes borrowing ideas without proper citation, copying others' work (including information posted on the internet), failing to turn in your own work for group projects, as well as providing materials of any type to a homework help site or a study resource site. Disciplinary action may result in a reduced grade for the assignment or class, suspension or expulsion from the university, and/or an XE on his or her transcript. For further information, please read the Student Academic Integrity policy at [provost.asu.edu/academic-integrity](http://provost.asu.edu/academic-integrity). Additionally, students must not upload to any course shell, discussion board, or website used by the course instructor or other course forum, material that is not the student's original work

## Students with Disabilities

If you need academic accommodations or special consideration of any kind to get the most out of this class, please let me know at the beginning of the course. If you have a disability and need a reasonable accommodation for equal access to education at ASU, please call Disability Resources for Students (DRC). The site can be found at [eoss.asu.edu/drc](http://eoss.asu.edu/drc). Instructors cannot provide accommodations without authorization from the DRC.

### **Downtown Phoenix Campus**

Post Office, Suite 201

Phone: 602.496.4321

E-mail: [DRCDowntown@asu.edu](mailto:DRCDowntown@asu.edu)

### **Polytechnic Campus**

Sutton Hall - Suite 240

Phone: 480.727.1039

E-mail: [DRCPoly@asu.edu](mailto:DRCPoly@asu.edu)

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## Mental Health

As a student, like anyone else, you may experience a range of challenges that can interfere with learning, such as strained relationships, increased anxiety, substance use, feeling down, difficulty concentrating and/or lack of motivation. These emotional health concerns or stressful events may diminish your academic performance and/or reduce your ability to participate in daily activities. ASU Counseling Services provides counseling and crisis services for students who are experiencing a mental health concern. Any student may call or walk-in to any ASU counseling center for a same day or future appointment to discuss any personal concern. Here is the Web site: [eoss.asu.edu/counseling](http://eoss.asu.edu/counseling). After office hours and 24/7 ASU's dedicated crisis line is available for crisis consultation by calling 480-921-1006.

## Student Code of Conduct

Students are required to adhere to the behavior standards listed in the Arizona Board of Regents Policy Manual Chapter V –Campus and Student Affairs: Code of Conduct located online at [students.asu.edu/srr/code](http://students.asu.edu/srr/code) and the ACD 125: Computer, Internet, and Electronic Communications available at [asu.edu/aad/manuals/acd/acd125.html](http://asu.edu/aad/manuals/acd/acd125.html).



Students are entitled to receive instruction free from interference by other members of the class. An instructor may withdraw a student from a course when the student's behavior disrupts the educational process under USI 201-10 [asu.edu/aad/manuals/ssm/ssm201-10.html](http://asu.edu/aad/manuals/ssm/ssm201-10.html). An instructor may withdraw a student from a course with a mark of "W" or "E" when the student's behavior disrupts the educational process. Disruptive classroom behavior for this purpose is defined by the instructor.

## Harassment Prohibited

ASU policy prohibits harassment on the basis of race, sex, gender identity, age, religion, national origin, disability, sexual orientation, Vietnam era veteran status, and other protected veteran status. Violations of this policy may result in disciplinary action, including termination of employees or expulsion of students. Contact the professor if you are concerned about online harassment of any kind, and he/she will put you in contact with the Dean of Students office.

## Title IX

Title IX is a federal law that provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at [sexualviolenceprevention.asu.edu/faqs](http://sexualviolenceprevention.asu.edu/faqs).

"As a mandated reporter, I am obligated to report any information I become aware of regarding alleged acts of sexual discrimination, including sexual violence and dating violence. ASU Counseling Services, [eoss.asu.edu/counseling](http://eoss.asu.edu/counseling), is available if you wish to discuss any concerns confidentially and privately."

## Statement on Inclusion

Arizona State University is deeply committed to positioning itself as one of the great new universities by seeking to build excellence, enhance access and have an impact on our community, state, nation and the world. To do that requires our faculty and staff to reflect the intellectual, ethnic and cultural diversity of our nation and world so that our students learn from the broadest perspectives, and we engage in the advancement of knowledge with the most inclusive understanding possible of the issues we are addressing through our scholarly activities. We recognize that race and gender historically have been markers of diversity in institutions of higher education. However, at ASU, we believe that diversity includes additional categories such as socioeconomic background, religion, sexual orientation, gender identity, age, disability, veteran status, nationality and intellectual perspective.

## Syllabus Disclaimer

The course syllabus is an educational contract between the instructor and students. Every effort will be made to avoid changing the course schedule but the possibility exists that unforeseen events will make syllabus changes necessary. The instructor reserves the right to make changes to the syllabus as deemed necessary. Students will be notified in a timely manner of any syllabus changes via email, or in the Announcements section on Blackboard.

## Campus Resources

There is clear evidence that students who take advantage of academic support services perform better academically. As an ASU student you have access to many resources on campus. This includes tutoring, academic success coaching, counseling services, financial aid, disability resources, career and internship help and many opportunities to get involved in student clubs and organizations.

- Tutoring: [students.asu.edu/academic-success](https://students.asu.edu/academic-success)
- Counseling Services: [students.asu.edu/counseling](https://students.asu.edu/counseling)
- Financial Aid: [students.asu.edu/financialaid](https://students.asu.edu/financialaid)
- Disability Resource Center: [asu.edu/studentaffairs/ed/drc/](https://asu.edu/studentaffairs/ed/drc/)
- Major/Career Exploration: [uc.asu.edu/majorexploration/assessment](https://uc.asu.edu/majorexploration/assessment)
- Career Services: [students.asu.edu/career](https://students.asu.edu/career)
- Student Organizations: [asu.edu/studentaffairs/mu/clubs/](https://asu.edu/studentaffairs/mu/clubs/)
- ASU Writing Centers: [tutoring.asu.edu/writing-centers](https://tutoring.asu.edu/writing-centers)
- ASU Police Department: [cfo.asu.edu/police](https://cfo.asu.edu/police)
- International Student Resources: [students.asu.edu/international/support/academic](https://students.asu.edu/international/support/academic)

## Required Texts and Additional Readings

### Required texts

All students must purchase the following books:

Hayden, Brian. 2003. *Shamans, Sorcerers and Saints*. Washington, D.C.: Smithsonian Books. 1588341682

Rappaport, Roy A. 1999. *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press. 0521296900

Renfrew, Colin, and Iain Morley, eds. 2009. *Becoming Human*. Cambridge: Cambridge University Press. 0521734665

### Additional sources

(books/articles) available through Blackboard/for book reports (\*)

Bachner-Melman et al. 2005. AVPR1a and SLC6A4 Gene Polymorphisms Are Associated with Creative Dance Performance. *PLoS Genetics* 1 (3):e42.

Blackmore, Susan. 2000. "The Power of Memes." *Scientific American* 283 (4): 52-61.

\*Boehm, Christopher. 1999. *Hierarchy in the Forest: The Evolution of Egalitarian Behavior*. Cambridge, MA: Harvard University Press.

\*Chase, Philip G. 2006. *The Emergence of Culture*. New York: Springer.

Clottes, Jean, and Lewis-Williams, David. 1998. *The Shamans of Prehistory*. New York: Harry Abrams.

Cullen, Ben. 2000. *Contagious Ideas: On Evolution, Culture, Archaeology, and Cultural Virus Theory*. Edited by James Steele, Richard Cullen, and Christopher Chippindale. London: Oxbow Books.

D' Errico, Francesco. 2008. "Le Rouge et Le Noir: Implications of Early Pigment Use in Africa, the Near East and Europe for the Origin of Cultural Modernity." *South African Archaeological Society Goodwin Series* 10: 168–74.

D' Errico, Francesco et al. 2012. "Early Evidence of San Material Culture Represented by Organic Artifacts from Border Cave, South Africa." *Proceedings of the National Academy of Sciences* 109 (33): 13214–19.

Dawkins, Richard. 1993. "Viruses of the Mind." In *Dennett and His Critics*, ed. Dahlbom, Bo, 13–27. Oxford: Blackwell Publishers Ltd.

\*Deacon, Terrence. 1997. *The Symbolic Species*. New York: W.W. Norton.

Deacon, Terrence. 2003. Language. In *The Encyclopedia of Science and Religion, Vol 2*, edited by J. W. van Huyssteen. New York: Thomson/Gale.

Deacon, Terrence, and Tyrone Cashman. 2009. "The Role of Symbolic Capacity in the Origins of Religion." *Journal for the Study of Religion, Nature, and Culture* 3 (4): 490–517.

\*Dennett, Daniel. 2006. *Breaking the Spell*. New York: Viking.

\*Donald, Merlin. 2002. *A Mind So Rare*. New York: W.W. Norton and Co.

Graham, Jesse and Jonathan Haidt. 2010. "Beyond Beliefs." *Personality and Social Psychology Review* 14(1):140-150.

\*Haidt, Jonathan. 2012. *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. New York: Pantheon.

Hartley, Jennifer. 2000. 'We Were Given This Dance'. In *Deadhead Social Science*, edited by R. Adams and R. Sardiello. Walnut Creek: Altamira Press.

Lowenthal, Ira P. 1978. "Ritual Performance and Religious Experience." *Journal of Anthropological Research* 34 (3):392-414.

Marean, Curtis. 2010. "When the Sea Saved Humanity." *Scientific American*, August.

\*Mayer, Elizabeth. 2007. *Extraordinary Knowing*. New York: Bantam Books.

McClenon, James. 1997. "Shamanic Healing, Human Evolution, and the Origin of Religion." *Journal for the Scientific Study of Religion* 36 (3):345-354.

\*McNamara, Patrick. 2009. *The Neuroscience of Religious Experience*. Cambridge: Cambridge University Press.

McNeill, William. 1995. *Keeping Together in Time*. Cambridge: Harvard University Press.

\*Mithen, Steven. 1998. *The Prehistory of the Mind*. London: Phoenix.

- Nichols, D.E. and Chemel, B.R. 2006. The Neuropharmacology of Religious Experience. In *Where God and Science Meet, Vol 1*, edited by Patrick McNamara. Westport, CT: Praeger Publishers.
- Rasmussen, Morten et al. 2011. "An Aboriginal Australian Genome Reveals Separate Human Dispersals into Asia." *Science* 334 (6052): 94–98.
- \*Searle, John R. 1995. *The Construction of Social Reality*. New York: Free Press.
- Sutton, Shan. 2000. The Deadhead Community. In *Deadhead Social Science*, edited by R. Adams and R. Sardiello. Walnut Creek: Altamira Press.
- \*Tomasello, Michael. 2014. *A Natural History of Human Thinking*. Cambridge, MA: Harvard University Press.
- Turner, Mark. 2003. Double-Scope Stories. In *Narrative Theory and the Cognitive Sciences*, edited by David Herman. Stanford: Center for the Study of Language and Information.
- \*Turner, Mark. 2014. *The Origin of Ideas*. Oxford: Oxford University Press.
- Van De Port, M. 2005. "Circling Around the Really Real." *Ethos* 33 (2): 149-79.
- Watanabe, John M., and Barbara B. Smuts. 1999. "Explaining Religion without Explaining it Away." *American Anthropologist* 101 (1):98-112.
- Wikipedia contributors. 2012. Human evolution. In *Wikipedia, The Free Encyclopedia*.
- \*Wilson, DS. 2002. *Darwin's Cathedral*. Chicago: University of Chicago Press.
- Wiltermuth, Scott S., and Chip Heath. 2009. "Synchrony and Cooperation." *Psychological Science* 20 (1):1-5.
- Winkelman, Michael, and John R. Baker. 2010. *Supernatural as Natural*. Upper Saddle River, NJ: Pearson/Prentice Hall.

In addition, we will be viewing the following movies, which will be available online or at Hayden library:

Herzog, Werner. 2011. *Cave of Forgotten Dreams*: MPI Home Video.

Wells, Spencer. 2003. *The Journey of Man*. PBS Home Video.

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