Course information:

Prefix: REL  
Number: 413  
Title: Sacred Crimes: Religion and Violence  
Units: 3

Course description: Religion is capable of doing great good in the lives of humans, leading them to personal betterment and positive social contributions. Yet, throughout human history religion has also led some individuals to engage in acts of violence and other dangerous behaviors. This course explores the history of several religious traditions and texts and their complicated connections to violence and criminality.

Is this a cross-listed course? Yes  
If yes, please identify course(s): CRJ 423, FOR 413

Is this a shared course? Yes  
If so, list all academic units offering this course: Watts College of Public Service & Community Solutions, School of Criminology & Criminal Justice; School of Mathematical & Natural Sciences (New College)

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? No

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: LM  (Required)

Requested designation: Global Awareness – G

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.

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  Anders Lundin  E-mail  aelundin@asu.edu  Phone  602-543-4444

Department Chair/Director approval: *(Required)*
Chair/Director name (Typed):  Louis G. Mendoza  Date:  3/4/19
Chair/Director (Signature):  

Rev. 3/2017
Arizona State University Criteria Checklist for

GLOBAL AWARENESS [G]

Rationale and Objectives

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America’s cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: (1) in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, (2) the study of contemporary non-English language courses that have a significant cultural component, (3) comparative cultural studies with an emphasis on non-U.S. areas, and (4) in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Reviewed 4/2014
Proposer: Please complete the following section and attach appropriate documentation.

### ASU--[G] CRITERIA

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>1. Studies <strong>must</strong> be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
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<td>2. The course must match at least one of the following descriptions: (check all which may apply):</td>
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<td>a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. <strong>The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</strong></td>
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<td>b. The course is a language course for a contemporary non-English language, and has a significant cultural component.</td>
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<td>c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.</td>
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<td>d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue’s place within each culture and the effects of that issue on world cultures.”</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
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<tbody>
<tr>
<td>SAMPLE: 2d: study the cultural significance of a non-U.S.-centered global issue</td>
<td>The course examines the cultural significance of financial markets Japan, Korea, and the UK.</td>
<td>Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 &amp; 5 do the same for Korea and modules 6 &amp; 7 do the same for the UK.</td>
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<tr>
<td>1: Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</td>
<td>Sacred Crimes explores multiple religious traditions in various cultural contexts from outside the U.S. for instances of violence and criminality. Regions of interest include: Asia, the Caribbean, Africa, and the Middle East.</td>
<td>The syllabus will be divided into weekly religion-based topic sections. Specific regions will contain content dedicated exclusively to religious expression and criminality in contexts outside the United States. In weeks dedicated to criminal investigation, these regions will continue to play a significant role in the discussion.</td>
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<tr>
<td>2c: The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.</td>
<td>Substantial sections of the course focus on examining religious practice and criminal behavior, comparatively, in: Asia, Africa, Latin America and the Middle East. Less than half of this information will pertain to the United States.</td>
<td>The majority of the syllabus’ modules will focus on non-U.S. regions, for example the Middle East (Weeks 4 &amp; 6), Southeast Asia (Week 7), and Africa (Week 9) and the crimes committed there. Course modules will also address the sacred texts of various global faith communities and the root of other criminal practices cross-culturally. One week will focus on the U.S. (along with Europe (Weeks 5 &amp; 6).</td>
</tr>
<tr>
<td>2d: The course is a study of the cultural significance of a non-U.S.-centered global issue.</td>
<td>The course examines effects of colonialism in regions such as Africa, Asia and Europe. It will also explore the effects of poverty on religiosity and violence in those areas.</td>
<td>The course content will address the mistreatment of minority populations globally. Issues like colonialism and poverty’s contribution to violence and criminality will be of concern in the course, especially in the modules dealing with religions in global regions, such as Africa, Asia, and the Middle East.</td>
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</tbody>
</table>
Instructor: Anders E. Lundin  
Telephone: (602)543-4444  
Email: aelundin@asu.edu  
Office: FABN257  
Office Hours: Tu/Th, 12:00pm-2:00pm or by appointment

Course Description
Religion is capable of doing great good in the lives of humans, leading them to personal betterment and positive social contributions. Yet, throughout human history religion has also led some individuals to engage in acts of violence and other dangerous behaviors. This course explores the history of several religious traditions and texts and their complicated connections to violence and criminality.

Prerequisites: ENG 102, 105, or 108 with C or better

Course Objectives
This course is designed to:
1. Instruct students concerning the cross-cultural relationships between world religions and acts of violence and criminality;
2. Introduce students to various religious traditions of violence, along with their histories;
3. Introduce students to the process of analyzing religious texts;
4. Introduce students to methods for observing religious markers in a crime scene;
5. Introduce students to methods for academic research and critical inquiry in the fields of religious studies and crime scene investigation;
6. Introduce students to the skills associated with serious academic study for success in college;
7. Develop student skills in information literacy: the ability to locate, evaluate, and use information in a variety of forms using appropriate methods of documentation.

Learning Outcomes
By the end of this course, students will be able to:
1. Identify major concepts within the study of religion, violence and criminality, and apply those concepts to a criminal investigation;
2. Explain how various global religious traditions have engaged in violence and criminal behavior;
3. Explain the history of religious violence in various global contexts;
4. Research themes of violence and criminality within religious traditions and produce well-written essays about those themes;
5. Identify important global historical events related to religious-inspired violence and criminality;
6. Present informed arguments regarding course topics.

Required Texts**

**Additional readings will be provided on Blackboard/Canvas.
Assignments
Students will be evaluated on the basis of performance in the following:

1. Weekly discussion board: This weekly assignment is 2 parts. Offer comments or questions about a section of the week’s readings, and post them to Blackboard. This entry should be 200-300 words and should include at least 3 specific (cited) references to the readings. It will be due by 11:59pm every Monday before class. You will also need to leave a substantive (3-4 sentence) response to 2 of your classmates' postings; this second part of the assignment will be due by 11:59pm every Wednesday before class.

2. One sacred writings commentary: For this review, choose one section from a religious text and review it through a “hermeneutic of violence” lens. Cite specific passages from the sacred text. Ask the instructor if you have questions regarding citation format. Keep in mind, that this text will need to relate to your final paper, unless you get special permission from your instructor to change religions. This assignment should be 12 pt font, 3-4 pages, double-space.

3. One “sacred crime” introduction: For this introduction, find a crime or act of violence (either contemporary or historic) from some location outside the United States where a “hermeneutic of violence” might have been involved (if possible, this should be related to your commentary assignment). In 2 pages, double-space, analyze the religious components of the crime. This paragraph should also include a working thesis for a possible final paper. Next, provide a detailed outline for the remainder of a hypothetical research paper (1-2 pages). Finally, provide a brief, 1-page bibliography of possible sources for a paper.

4. Class presentation: A presentation of your final paper topic. This assignment, in part, is an opportunity to receive feedback from the class prior to final submission. The presentation must be 8-10 minutes in length and will require students to field questions afterward. (Also, be prepared to offer comments on classmate’s projects as part of your participation grade for the day).

5. Class participation: this will be weighed according to participation during in-class discussion and written activities, but it will also factor in your attendance (see the attendance section of this syllabus for more details).

6. One final research paper: Find an example of criminal activity or act of violence in a country or region of the globe (outside of the U.S.) in which religion played a key role. This event can be either contemporary or historic. In your paper you will: explain the context of the crime or violent act, explain the historic trends pointing to its religious support, analyze the religious texts and evidences that support your purposed “religious connection,” then provide final investigative assessment of the case itself (12-15 pages, double-spaced).

For the written component, your evaluation will be based on:
1. The effectiveness and insightfulness of each writing assignment;
2. The level of organization and development of your paper;
3. The use of clearly appropriate examples to support your ideas;
4. The use of language usage that is clear and concise;
5. The level of variety in sentence structure and the range of pertinent vocabulary.

Grades
Your final grade will be comprised of the grades received for each of the assessment components including overall class participation (i.e. engagement in discussions, in-class writings) as follows:
Assignment | Points Possible  
--- | ---  
Class presentation | 100  
Commentary | 200  
Crime introduction | 100  
Class participation | 150  
Final essay | 300  
Weekly discussion board | 150 (10 points each)  
Total | 1000

Grade Scale |  
--- | ---  
100% - 99% = A+  
93% - 98% = A  
90% - 92% = A-  
88% - 89% = B+  
83% - 87% = B  
80% - 82% = B-  
78% - 79% = C+  
70% - 77% = C  
60% - 69% = D  
59% & below = E

Weekly Course Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Assignments Due</th>
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| Week 1 | Many voices: Thick religion, thin religion... traditions of peace, traditions of violence  
Listen to Prof. Miroslav Volf interview: [https://onbeing.org/search/?s=Miroslav%20Volf%20](https://onbeing.org/search/?s=Miroslav%20Volf%20)  
For this week, just respond to the discussion prompt. |
| Week 2 | Hermeneutic of violence: methods for interpreting violence in the sacred text.  
Watch the first 10 minutes and 32 seconds of this lecture of hermeneutics: [http://oyc.yale.edu/english/engl-300/lecture-3](http://oyc.yale.edu/english/engl-300/lecture-3)  
|---|---|---|---|
| Week 8 | **A history of violence: Buddhism and Aum Shinrikyo in Japan**  
Readings:  
Oxford: pp. 41-64; 250-257  
Perlmutter pp. 25-42; 381-382  
(in-class sacred text reading; interpreting websites as text) | Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus) |
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<tr>
<td>Spring Break</td>
<td><strong>NO CLASS/NO JOURNAL</strong></td>
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| Week 9 | **Regional examples: Violence in the Pacific Island, Chinese, and African religious tradition**  
Readings:  
Oxford: pp. 167-195; 153-165; 268-278  
(in-class sacred text reading) | Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus) |
| Week 10 | **“Syncretic” Religions in the Caribbean**  
Readings:  
Perlmutter: pp. 181-237  
(in-class sacred text reading) | Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus) |
| Week 11 | **Sacred violence in local crime**  
Readings:  
Oxford: pp. 315-322  
Perlmutter: pp. 45-68; 76-80; 385-387  
| Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus)  
Crime introduction due |
| Week 12 | **Theaters of violence and the scene of the sacred crime: seeing the signs**  
Readings:  
Oxford: 280-292; 345-359  
Perlmutter: 235-243; 349-369 | Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus) |
| Week 13 | **Intel/investigation: practical application**  
Readings:  
Oxford: 385-393  
Perlmutter: 307-347; 367-371; 387-392 | Journal due Monday, by 11:59pm; 2 responses due Wednesday, by 11:59pm (for details see assignment section in syllabus) |
General Class Policies:

Syllabus Disclaimer
The instructor views the course syllabus as 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 face-to-face, via email or in the course site Announcements. Please remember to check your ASU email and the course site Announcements often.

Email Account
Every student in this university has free access to a personal e-mail account. You will need to set up your account as soon as possible since some assignments will be executed via this service. Also, your instructor's e-mail address, provided in the heading of this syllabus, will enable you to convey questions and comments about course material, and to receive responses in a convenient, timely manner not always possible by phone. Your instructor may also decide to communicate with you using Blackboard/Canvas.

Technical Support Contact Information
For technical assistance 24 hours a day, 7 days a week, please contact the University Technology Office Help Desk:

- Phone: 480-965-6500
- Email: helpdesk@asu.edu
- Web: http://help.asu.edu/

For information on systems outages see the ASU systems status calendar, please visit http://syshealth.asu.edu/ and http://systemstatus.asu.edu/status/calendar.asp.

Withdrawals
The instructor will NOT withdraw students for any reason. Specifically, students should be aware that non-attendance will NOT automatically result in their being dropped from the course. Therefore, if a student does not attend class during the first week or for any extended period of time during the semester, they should not presume that they are no longer registered. It is the student’s responsibility to be aware of their registration status. For additional information about ASU’s withdrawal policy and the possible consequences of withdrawing from a class, contact Registration Services or your academic counselor.
Grade of Incomplete
A grade of incomplete will be awarded only in the event that a documented emergency or illness prevents a student who is doing acceptable work from completing a small percentage of the course requirements at the end of the semester. The guidelines in the Student Services Manual will be followed: https://www.asu.edu/aad/manuals/ssm/ssm203-09.html.

Attendance Policies
Attendance is important to your progress, so come to class on time and be prepared to discuss the assigned reading material. The attendance policy, is as follows:

You are allowed THREE absences throughout the semester. If you miss more than three class meetings, EVERY EXCESS ABSENCE WILL LOWER YOUR COURSE GRADE BY HALF A LETTER GRADE. If you are ill or a family emergency prevents you from attending a class, notify your instructor and make arrangements to obtain any material or information missed that day.

Excused absences related to religious observances/practices that are in accordance with ACD 304– 04, “Accommodation for Religious Practices” will be respected. The same is true for excused absences related to university-sanctioned events/activities that are in accord with ACD 304– 02, “Missed Classes Due to University-Sanctioned Activities.”

Academic Integrity
Plagiarism or presenting the ideas or words of another writer as your own--can happen intentionally or unintentionally. One of the objectives for this course is to learn the appropriate means of documentation. You should know that you must avoid plagiarism—the act of passing off someone else’s work as your own—at any time.

Sometimes plagiarism is simple dishonesty. People who buy, borrow, or steal a paper to turn in as their own work know they are plagiarizing. Those who copy word-for-word— or who change a word here and there while copying—without enclosing the copied passage in quotation marks and identifying the author, should know that they are also plagiarizing. Another innocent way to plagiarize is to allow your fellow students, tutors or friends to give you too much rhetorical help or do too much editing and proofreading of your work. The penalties for academic dishonesty are severe, including failure of the class and possible expulsion from the University. Thus, if you put into your own words the information and ideas of another, you must acknowledge the source with: a footnote, a notation in parentheses in the text, quotation marks, or some other device. If you have doubts about the way you are using sources, talk to your instructor as soon as you can.


Disruptive Behavior
Disrespectful and disruptive behavior will not be tolerated. Learning occurs in an environment where people can express their ideas freely but in a constructive and non-threatening way. Unacceptable
behavior will be dealt with according to the Student Services Manual, SSM 104–02, “Handling Disruptive, Threatening, or Violent Individuals on Campus” guidelines.

**Policy against Threatening Behavior:**
In the classroom and out students are required to conduct themselves in a manner that promotes an environment that is safe and conducive to learning and conducting other university-related business. All incidents and allegations of violent or threatening conduct by an ASU student will be reported to the ASU Police Department (ASU PD) and the Office of the Dean of Students. Such incidents will be dealt with in accordance with the policies and procedures described in Section 104-02 of the Student Services Manual (http://www.asu.edu/aad/manuals/ssm/ssm104-02.html).

**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 https://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, https://eoss.asu.edu/counseling, is available if you wish to discuss any concerns confidentially and privately.

**Class Content**
The instructional materials provided in this class are protected and may not be shared, uploaded, sold or distributed.

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, 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.

**Use of Personal Electronic Devices in the Classroom**
Using personal electronic devices in the classroom setting can hinder instruction and learning, not only for the student using the device but also for other students in the class. To this end, the University establishes the right of each faculty member to determine if and how personal electronic devices are allowed to be used in the classroom. For complete information, please reference: http://www.asu.edu/aad/manuals/acd/acd125.html#Requirements

**Potentially Offensive Content**
The course will be dealing, in part, with topics such as war and nuclear weapons use. As such, there will be times where the students might be asked to read brief accounts of violence. If you find any of the content of his class offensive, please bring your concerns to the instructor immediately.

**Course/Instructor Evaluation**
The course/instructor evaluation for this course will be conducted online 7-10 days before the last official day of classes of each semester or summer session. Your response(s) to the course/instructor are anonymous and will not be returned to your instructor until after grades have been submitted. The use of
a course/instructor evaluation is an important process that allows our college to (1) help faculty improve their instruction, (2) help administrators evaluate instructional quality, (3) ensure high standards of teaching, and (4) ultimately improve instruction and student learning over time. Completion of the evaluation is not required for you to pass this class and will not affect your grade, but your cooperation and participation in this process is critical. About two weeks before the class finishes, watch for an e-mail with "ASU Course/Instructor Evaluation" in the subject heading. The email will be sent to your official ASU e-mail address.

Accessibility Statement
In compliance with the Rehabilitation Act of 1973, Section 504, and the Americans with Disabilities Act as amended (ADAAA) of 2008, professional disability specialists and support staff at the Disability Resource Center (DRC) facilitate a comprehensive range of academic support services and accommodations for qualified students with disabilities.

Qualified students with disabilities may be eligible to receive academic support services and accommodations. Eligibility is based on qualifying disability documentation and assessment of individual need. Students who believe they have a current and essential need for disability accommodations are responsible for requesting accommodations and providing qualifying documentation to the DRC. Every effort is made to provide reasonable accommodations for qualified students with disabilities.

Students who wish to request an accommodation for a disability should contact the DRC by going to https://eoss.asu.edu/drc, calling (480) 965-1234 or emailing DRC@asu.edu. To speak with a specific office, please use the following information:

- Downtown Phoenix Campus & ASU Online University Services Building, Ste 160, 602-496-4321 (Voice)
- West Campus, University Center Building (UCB), Ste 130, 602-543-8145 (Voice)
- Tempe Campus, 480-965-1234 (Voice)
- Polytechnic Campus, 480-727-1165
Investigating Religious Terrorism and Ritualistic Crimes

DAWN PERLMUTTER

© 2004 by CRC Press LLC
2001 was a year of both national and personal loss. This book is dedicated to two American heroes. In loving memory of my brother and father:

Lance Elliot Perlmutter
Abraham David Perlmutter
Dawn Perlmutter, director of the Institute for the Research of Organized & Ritual Violence, LLC, is considered one of the leading experts in the areas of religious violence and ritualistic crimes. She regularly consults for and trains local, state and federal law enforcement agencies throughout the United States on identifying and investigating ritualistic crimes and terrorism perpetrated by extremist religious groups. She is the author of two books and numerous publications on ritual violence in contemporary culture.

Dr. Perlmutter is a philosophy professor in the Pennsylvania State System of Higher Education. She holds a Doctor of Philosophy from New York University and a master's degree from The American University, Washington, D.C.
Contents

1 Contemporary Religious Violence
   Defining Religious Terrorism
   Defining Ritualistic Crimes
   Religion
   Religious Concepts  
      Religious Freedom
      Ritual
      Sacrifice
   Crimes Typically Associated with Ritual Violence
   Crimes Typically Associated with Religious Terrorism
   Current Trends in Terrorist Weapons
   References

2 Millennial Religions and Terrorism
   Millennial Religious Groups and Law Enforcement
   Consulting Religious Scholars
   A Case Study in Religious Terrorism
      Aum Shinrikyo Theology
      The Messiah Shoko Asahara
      Aum Shinrikyo Religious Rituals
      Aum Shinrikyo Community
      Religious Terrorism of Aum Shinrikyo
   References

3 Domestic Terrorist Religions
   Modern Terrorism
   Domestic Terrorism
   Domestic Terrorist Religions
   Christian Identity
   Church of Jesus Christ Christian

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World Church of the Creator
Odinism
Lone Wolves and the Phineas Priesthood
Recent Trends in Domestic Terrorist Groups
References

4  International Terrorist Religions

Islamic Beliefs
Significance of Islamic Beliefs to Terrorism
Islamic Religious Sects
Islamic Fundamentalist Sects
  Wahhabism
Islamic Fundamentalist Extremist Groups and Beliefs
  Al-Qaeda
  Hamas/Islamic Jihad
  Hizballah
  Groupe Islamique Arme (GIA)
Acts of Terrorism against America, 1982–2002
Jihad / Holy War
  Istishhad/Martyrdom
References

5  Satanism

Defining Satanism
Categories of Satanism
Religious / Organized Satanists
Traditional / Intergenerational Satanists
Self-Styled Satanists
Youth Subculture Satanists
Anti-Satanism
Modern Religious Satanic Groups
  Ordo Templi Orientis
  Church of Satan
  Temple of Set
Violent Scripture
Vengeance
Satanic Responses to September 11, 2001
Sacrifice (Ritual Homicide)
Satanism on the Internet
Similarities of Terrorists and Satanic Religions
References
6 Vampirism
Vampire Culture
Real Vampires
Vampire Role Players
The Goth Movement
Blood Rituals
Vampire Crimes in History
The Fetish Scene
Contemporary Vampire Religions
  The Sanguinarium
  The Temple of the Vampire
  The Vampire Church and Other Vampire Religious Groups
Vampire Cults
References

7 Syncretic Religions
Santeria
Santeria Religious Beliefs
Santeria Rituals and Magical Practices
  Initiation
  Divination
  Spirit Possession
  Sacrifice
Voodoo
Brujeria
Palo Mayombe
Human Sacrifice
References

8 Ritualistic Crime Scenes
Crime Scene Clues
  Ritualistic Crime Scene Clues in General
  Ritual Homicide Investigation
  Clues Unique to Satanism
  Clues Unique to Santeria and Brujeria
  Clues Unique to Palo Mayombe
  Clues Unique to the Goth, Vampire and Fetish Scenes
Symptoms of Ritualistic and Sexual Abuse
Symptoms Specific to Ritual or Satanic Abuse

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Symptoms Indicating Abuse Other than Typical Pedophile Experience
Symbols
White Supremacist Symbols: General Racist and Neo-Nazi
White Supremacist Symbols: Skinheads
White Supremacist Symbols: Racist Extremist Groups
White Supremacist Symbols: Prison Tattoos
Occult Symbols
Symbols of Lesser Demons from Ancient Beliefs
Voodoo Symbols: Veves
Palo Mayombe Symbols
Magical Alphabets
Sacred Texts
Candle Magic
   Types of Candles
   Palo Mayombe Candles
   Ritual Candles
Calendars
   Occult Calendar
   Satanic Calendar
   Racist Calendar
Compiling a Search Warrant
   Search Warrant Items
Conducting an Occult-Related Investigation
Planning and Implementing a Strategy for a Ritualistic Child Abuse Investigation with Alleged Occult Links
Crime Scenes
   Youth Subculture Satanism
   Satanism
   Palo Mayombe
   Santeria
   Self-Styled Satanism
   Traditional Satanism
References

9 Intelligence Strategies

Law Enforcement Issues
Investigating Religious Violence
Magical Thinking
Recruitment Techniques
Indoctrination Techniques
Satanic Ritual Abuse
Negotiations
Prevention
Cult Harms
   Individuals and Families
   Government and Law
Business
Education
Religion
The Commonwealth of Massachusetts
   In the Year Two Thousand and One. An Act Prohibiting
   Certain Ritualistic Acts
References

10 Symbolic Analysis: Ritual Homicide Typology
Criminal Profiling
Washington, D.C. Serial Sniper Case Study
Crime Classification
Victimology
Crime Scene Indicators
   Amount of Crime Scenes
   Environment/Place/Time
   How Many Offenders?
   Organized or Disorganized/Physical Evidence/Weapon
   Body Disposition
   Items Left/Missing
Staging
Forensic Findings
   Cause of Death
   Trauma
   Sexual Assault
Investigative Considerations
Perpetrators Motives and Methods
   Methods of Operation
   Motives
Symbolic Analysis: Ritual Homicide Typology
Sacrifice
Ritual Murder
Millennial Murder
Holy War
Iconoclasm

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Glossary

Bioterrorism Glossary
Millennialism and Extremist Glossary
Islamic Glossary
Occult and Satanism Glossary
Vampire Glossary
Santeria Glossary
Voodoo Glossary
References
Contents

List of Contributors ix

Introduction: The Enduring Relationship of Religion and Violence
Mark Juergensmeyer, Margo Kitts, and Michael Jerkson 1

PART I OVERVIEW OF RELIGIOUS TRADITIONS
1. Violence and Nonviolence at the Heart of Hindu Ethics
   Veena Das 15
2. Buddhist Traditions and Violence
   Michael Jerryson 41
3. Sikh Traditions and Violence
   Cynthia Keppley Mahmo 67
4. Religion and Violence in the Jewish Traditions
   Ron E. Hassner and Gideon Aran 78
5. Religion and Violence in Christian Traditions
   Lloyd Steffen 100
6. Muslim Engagement with Injustice and Violence
   Bruce B. Lawrence 126
7. African Traditional Religion and Violence
   Nathalie Wlodarczyk 133
8. Religion and Violence in Pacific Island Societies
   Andrew Strathern and Pamela J. Stewart 167
9. Violence in Chinese Religious Traditions
   Meir Shahar 183

PART II PATTERNS AND THEMES
10. The Religious Problem of Evil
    James Aho 199
PART III ANALYTIC APPROACHES

25. Religion and Violence from a Sociological Perspective  
   JOHN R. HALL  
   363

26. Religion and Violence from an Anthropological Perspective  
   PAMELA J. STEWART AND ANDREW STRATHERN  
   375

PART IV NEW DIRECTIONS

27. Religion and Violence from a Psychological Perspective  
   JAMES W. JONES  
   385

28. Religion and Violence from a Political Science Perspective  
   DANIEL PHILPOTT  
   397

29. Religion and Violence from Literary Perspectives  
   MARGO KITTs  
   410

30. Religion and Violence from Christian Theological Perspectives  
   CHARLES KIMBALL  
   424

31. Sacrificial Violence: A Problem in Ancient Religions  
   WALTER BURKERT  
   437

32. Cities as One Site for Religion and Violence  
   SASKIA Sassen  
   455

33. Armageddon in Christian, Sunni and Shia Traditions  
   MICHAEL A. SELLS  
   467

34. Phenomenal Violence and the Philosophy of Religion  
   HENT DE VRIES  
   496

35. The Construction of Evil and the Violence of Purification  
   DAVID FRANKFURTER  
   521

36. Mimetic Theories of Religion and Violence  
   WOLFGANG PALAVER  
   533

37. Religion and Scarcity: A New Theory for the Role  
   of Religion in Violence  
   HECTOR AVALOS  
   554

38. Ritual, Religion, and Violence: An Evolutionary Perspective  
   CANDACE S. ALCORTA AND RICHARD SOSIS  
   571

39. Divergent Modes of Religiosity and Armed Struggle  
   HARVEY WHITEHOUSE AND BRIAN McQUINN  
   597

40. A Sociotheological Approach to Understanding  
   Religious Violence  
   MARK JUERGENSMeyer AND MONA KANWAL SHEikh  
   620

Index  
   645
Hi Tracy,
Yes, should we teach any of the courses below, we will teach the course in a manner that meets the criteria for each approved designation.

Stephen

Stephen Wirkus, Ph.D.
Professor, Interim Director
School of Mathematical and Natural Sciences
Arizona State University

From: Tracy Encizo <tracy.encizo@asu.edu>
Sent: Monday, March 4, 2019 2:44 PM
To: Stephen Wirkus
Subject: General Studies Proposals

Dear Dr. Wirkus,

Attached are SHArCS general studies proposals, G and H, for new course Sacred Crimes: Religion and Violence (REL/FOR 413, CRJ 423). Because this course is a part of MNS’ course catalog, we need your support acknowledging that should anyone in MNS teach it, they will “teach the course in a manner that meets the criteria for each approved designation”.

Will you please provide me with a brief statement of support for our proposal?

Thank you,
Tracy

Tracy A. Encizo
Program Coordinator
School of Humanities, Arts & Cultural Studies
new college
Arizona State University
Office: (602)543-2850
We agree wholeheartedly and support this venture to the fullest.

Hank

------------------------------------------------------------------------

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(602) 496-2369
Hank.Fradella@asu.edu

From: Tracy Encizo
Sent: Monday, March 4, 2019 2:44:18 PM
To: Hank Fradella
Subject: RE: Request for Impact Statement

Good afternoon, Hank:

Attached are SHArCS general studies proposals, G and H, for new course Sacred Crimes: Religion and Violence (REL/FOR 413, CRJ 423). Because this course is now a part of the School of Criminology and Criminal Justice’s course catalog, we need your support acknowledging that should anyone in your unit teach it, they will “teach the course in a manner that meets the criteria for each approved designation”.

Will you please provide me with a brief statement of support for our proposal?

Thank you,
Tracy
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