

## GENERAL INFORMATION

### PROFESSOR INFORMATION



<b>Instructor:</b>	Dr. Jean Rahier	<b>Office:</b>	LC 308 (MMC)
<b>Fax:</b>	(348) 348-3270	<b>Website:</b>	<a href="#">Professor's Website</a>
<b>Office Hours:</b>	On appointment. To meet face-to-face or to schedule a phone conversation, you may arrange an appointment directly through Blackboard messages or call 305 348 4264 or 305 348 4156 to get a <a href="#">time slot</a> in his calendar.		

### COURSE DESCRIPTION

This course is concerned with the boundaries between everyday life and another order of reality: the supernatural world, the world of spirits and gods, magical powers, religions, and mystical dangers, and with what happens when those barriers ease or break apart. Examples are drawn from Europe and North America, Africa, Asia, Australia, South America and the Caribbean.

A fundamental premise of the course is that human beings are symbol-making as well as tool-making animals. We understand our world and shape our lives in large part by assigning meanings to objects, beings, events, and persons; by connecting things together in symbolic patterns; and by creating elaborate forms of symbolic action and narrative. The course considers how symbols related to the supernatural world are created and structured; how they draw on and give meaning to different domains of the human world; how they are woven into politics, family life, and the [life cycle](#); and how we can interpret them.

The course is particularly aimed at countering the assumption that belief in witchcraft and spirits is particularly associated with the non-western world. Throughout, our goal will be not to promote or debunk belief and practice, but rather to understand them using approaches from anthropology, sociology, social [psychology](#) and history, seeing belief and practice in cultural, social and political context and considering their place in people's lives.

We will focus on a variety of subject matters including spirit possession and visitation, trance, divination, and altered states of consciousness in particular. This will bring us to explore, among other things: snake handling and trance in Appalachia; spiritualism and mediumship in 19th century America; visitations by the Virgin Mary; claims of abduction by space aliens in late 20th century America, etc.

We will also pay careful attention to the fears that other people are causing harm through hidden or mystical means, and the consequences of such fears, especially moral panics. The primary examples will be the great European witch hunt of the 15th-17th centuries; the Salem Village witchcraft trials of 1692; the fears of satanic abuse; the practice of magic and witchcraft in sub-Saharan Africa; the links between anger and illness in South America; the religious use of drugs, etc.

Historical and anthropological research on these topics has grown rapidly in recent decades, changing understandings of witchcraft and spirit possession, and of Western or global north's relationship to the supernatural world in general.

In this course, we will be concerned not so much with coming to absolute conclusions as with learning how to analyze belief and practice; appreciating the complexity and ambiguity of the historical and anthropological record; and with weighing alternative interpretations.

There is no final exam. **Students** will present a quiz (multiple choice and short answer questions) at the end of each chapter, and will write two essays and a small research assignment over the course of the semester. We will see a number of films as they will provide a major source of ethnographic illustration. Each film's content will be directly related to one or more specific chapter(s). The quizzes will include questions (multiple choice and/or short answer) about the content of every chapter (and their related required readings) **and** the content of all the films.

## STUDENT LEARNING OBJECTIVES

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By the end of this course students will be able to:

- Understand the culturally informed and quite diverse human imaginations of the supernatural world and supernatural forces in different societal contexts, from the post- industrial global north (Western Europe and North America), to the BRIC countries, and so-called traditional societies in Africa, the Americas, Asia, and Australia.
- Better understand the linkages and non-hierarchically determining differences among distinct human beliefs, from more or less complex religious systems, about magic and witchcraft, superstition, sorcery and mysticism.
- Understand the linkages that exist, differently in different societies, between spirituality, religious beliefs, and conviction of the existence of supernatural forces on one side and other aspects of societies including health care.
- Be able to contextualize their own religious beliefs, spirituality, and/or lack thereof thanks to a better understanding of beliefs they are unfamiliar with.
- Be a better world citizen by understanding the existence of different ways of being human, of being spiritual and religious or atheist.
- Describe the nature of anthropological fieldwork and contrast its methodology with that of other disciplines.
- Explain how terms such as "culture" and "religion" are defined in anthropology.
- Explain and differentiate between different theoretical approaches to the study of religion.
- Explain the concept of ritual and categorize different types of ritual.
- Compare and contrast different types of religious specialists.
- Explain altered states of consciousness and describe the role they play in religious experiences.
- Differentiate between various types of supernatural entities including gods, spirits, souls, ghosts, and ancestors.

## GLOBAL LEARNING STUDENT LEARNING OUTCOMES

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By the end of this course, students will be able to:

- Demonstrate an understanding of the historical and contemporary inter-relatedness of key local, regional and global religious and spiritual issues and events, including beliefs in magic, witchcraft, sorcery and various kinds of superstitions. (GLOBAL AWARENESS)
- Demonstrate the ability to compose an analysis of various perspectives associated with different culturally-based conceptualizations of the supernatural world and their attendant practices and rituals, which can also be linked to different geographic locations on the global stage. (GLOBAL PERSPECTIVE)
- Willingly better engage in a number of problem solving activities in a variety of sociocultural contexts around the globe. (GLOBAL ENGAGEMENT)

These three GL student learning outcomes will be assessed as follows:

## GLOBAL LEARNING ASSESSMENTS

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- Every enrolled student will have to write two relatively short essays during the semester, one during each half of the semester. These essays will be of 5-8 pages and focus on one specific theme/question, which will be revealed to students two weeks prior to the due date. These essays will ask students to demonstrate mastery of the material covered as well as an ability to apply the acquired knowledge to an improved understanding of the global world. As

covered as well as an ability to apply the acquired knowledge to an improved understanding of the global world. As such, each one of these essays' focus will make direct reference to a relevant recent news event. (GLOBAL AWARENESS)

- Students are required to write a term paper (10-12 pages) that will be based on both library research and brief fieldwork conducted in at least one South Florida religious or spiritual community to which the student doesn't belong. The paper will be focused on one or two closely related and comparable local/global religious performance(s) or ritual(s). One and only one of these two religious/spiritual communities may be well known by the student author of the paper.

This GL requirement asks students to demonstrate comprehension of the existence of various perspectives associated with different religious/spiritual subjectivities and diverse cultural backgrounds. It also asks students to demonstrate their willingness to engage—thanks to what they have learned in this class—in a number of problem solving activities in a variety of sociocultural contexts around the globe. (GLOBAL PERSPECTIVE and GLOBAL ENGAGEMENT)

## IMPORTANT INFORMATION

### GROUND RULES

1. Plagiarism is a serious offense. If you use the work of other authors without giving them credit, you will receive a '0' for the assignment and you will be reported to Academic Affairs. To avoid plagiarism, all assignments will have to be uploaded on a turnitin.com site associated with this course.
2. Papers must include a title, your name, the course name and number, and **page numbers**.
3. All email correspondence must begin with a salutation ("Professor Rahier", "Dear Dr. Rahier", "Hi Professor" etc.) and end with your name. I will not read your email if you fail to include this.
4. In this course, we will be discussing topics some might consider sensitive, provocative, or taboo such as race, sexuality, and religious beliefs. It is imperative that you express your opinions in a respectful manner.

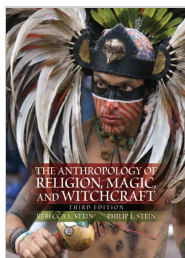
### POLICIES

Please review the [policies page](#) as it contains essential information regarding guidelines relevant to all courses at FIU and additional information on the standards for acceptable netiquette important for online courses.

### COURSE PREREQUISITES

For information about prerequisites, [click here](#).

### TEXTBOOK



#### ***The Anthropology of Religion, Magic, and Witchcraft (Required)***

Rebecca L. Stein, Phillip L. Stein  
Pearson, 3rd Edition, 2011

ISBN 10: 10 0-205-71809-4

[Click here](#) to buy your textbook online at the FIU Bookstore.

E-text is available

Readings from this course consist of one text book and a series of articles. There are also several required films. All readings (at the exception of the text book indicated below) and films will be available on the course's Blackboard website. Required readings for the course are located below in the weekly section for which they are assigned. Required readings must be done PRIOR each week of class. This will allow for informed e-participation.

## EXPECTATIONS OF THIS COURSE

### Students are expected to:

- **Review the how to get started information** located in the course content
- **Introduce yourself to the class** during the first week by posting a self introduction in the appropriate discussion forum
- **Take the practice quiz** to ensure that your computer is compatible with Blackboard
- **Interact** online with instructor/s and peers
- **Review** and follow the course calendar
- **Provide original answers** to the quizzes' questions that will NOT be the product of the recycling of assignment(s) the student might have submitted for another course. If students do recycle in this course work they have submitted in another course, they will receive the grade of zero for the entire assignment, without exception. This expectation also counts for all of the essays students have to turn in for this course. All essays MUST be original and may NOT have been submitted in another course. Remember, turnitin.com will flag this as plagiarism. Any essay that is partially or entirely recycling work submitted in another course will receive the grade of zero.

Students are required to visit the course's website several times per week and to actively, productively and enthusiastically participate in e-discussions. The professor has devised a number of questions for each chapter to begin discussions. It is expected that students will engage in at least 2-3 of these discussions for each one of the chapters for this course. (See "Participation in e-class discussions" below)

- There are eleven quizzes based on assigned readings and films. These quizzes will be a combination of multiple choice and short answer questions and will cover both the contents of the required readings and the films.

## COURSE DETAIL

### COURSE COMMUNICATION

Communication between students and the professor in this course will take place via **Blackboard messages ONLY**. Do not use the professor's FIU e-mail address to communicate with him.

The message feature is a private, internal Blackboard only communication system. Users must log on to the blackboard system to send/receive/read messages. There are no notifications in Blackboard to inform users when a new message has been received; therefore, it is recommended that students check their messages routinely to ensure up-to-date communication.

Remember that all communication with the professor must begin with a salutation like Dear Dr. Rahier or Hello Professor and must end with your full name. Any messages without these two pieces of information, your message will not be read.

### DISCUSSION FORUMS

10% (100 points) of the final grade will be reflective of your level of participation in the chapter discussions that the professor will initiate. There will be more than one discussion open per chapter. The chapter discussions will be open for a limited time period, which will correspond to the chapter we are covering in each specific week (see syllabus). When the discussions of a specific chapter will close, the discussions of the following chapters will automatically be

available. What is looked for here with this system is your enthusiastic participation IN DUE TIME. It is highly recommended that you keep up with the program set up in the syllabus and calendar. Participation in chapter discussions help students to score better in quizzes. At the end of the semester, the professor will review the level of participation of each student in the course's e-archives and assign a participation grade accordingly. The objective of these discussions is to provide the students with the opportunity to discuss material that might be novel and surprising. Discussions help the comprehension of new concepts. However, in order to facilitate the actual discussions, and make sure that they stay on focus, students should enter relatively brief (3 paragraphs maximum) interventions at a time. It is expected that students will participate in at least 2 to 3 discussions per chapter. Feel free to respond—in a courteous manner—directly to another student's posting. Twice a week, the professor will take a look at the evolving discussions and intervene as he sees it necessary. **The e-space of the discussions may NOT be used for the transmission of personal message from a student to another, or from a student to the professor. For the latter, the course's e-mail and message posting systems must be used.**

## QUIZZES

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There are eleven quizzes based on assigned readings and films. These quizzes will be a combination of multiple choice and short answer questions and will cover both the contents of the required readings and the films.

In order to mitigate any issues with your computer and online assessments, it is very important that you take the "Practice Quiz" from each computer you will be using to take your graded quizzes and exams. It is your responsibility to make sure your computer meets the minimum [hardware requirements](#). Assessments in this course are not compatible with mobile devices and should not be taken through a mobile phone or a tablet. If you need further assistance please contact FIU Online Support Services.

## ESSAYS AND TERM PAPER

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Every enrolled student will have to write two relatively short essays during the semester, one during each half of the semester. These essays will be of 5-10 double-spaced pages and focus on one specific theme/question, which will be revealed to students two weeks prior to the due date. These essays will ask students to demonstrate mastery of the material covered as well as an ability to apply the acquired knowledge to an improved understanding of the global world. As such, each one of these essays' focus will be linked to a relevant recent news event.

- Students are required to write a term paper (10-12 double-spaced pages) that will be based on both library research and brief fieldwork conducted in at least one (preferably South Florida) religious or spiritual community to which the student doesn't belong. The paper will be focused on one or two closely related and comparable local/global religious performance(s) or ritual(s). One and only one of these two religious/spiritual communities may be well known by the student author of the paper.

This GL requirement (term paper) asks students to demonstrate comprehension of the existence of various perspectives associated with different religious/spiritual subjectivities and diverse cultural backgrounds. It also asks students to demonstrate their willingness to engage—thanks to what they have learned in this class—in a number of problem solving activities in a variety of sociocultural contexts around the globe. For this assignment, it is highly recommended that students work in pair. If the pair is composed of student-participants in different religions, the conduct of the brief ethnographic fieldwork and therefore the actual writing of the paper will be made that much easier. **However, keep in mind that the paper turned in must be done individually.**

(See also the section on GL assignments in this syllabus)

## FINAL E-PRESENTATION

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Students are required to make a short final e-presentation to the class based on their independent research project. A brief Power Point of 10 to 15 slides will have to be uploaded on the course's website (the last link on the Discussion Board page) before the end of the semester, by 04/21 at midnight.

**GRADING**

<b>COURSE REQUIREMENTS</b>	<b>POINTS</b>
11 Quizzes (60 points each)	660
2 Essays (5-10 pages) (50 points each)	100
Class e-Participation	100
Final Paper (10-15 pages) and Presentation	140
<b>Total</b>	<b>1000</b>

<b>LETTER GRADE</b>	<b>RANGE</b>	<b>LETTER GRADE</b>	<b>RANGE</b>	<b>LETTER GRADE</b>	<b>RANGE</b>
A	1000-940	B-	830-800	D+	690-670
A-	930-900	C+	790-770	D	660-640
B+	890-870	C	760-740	D-	630-600
B	860-840	C-	730-700	F	< 600

**COURSE CALENDAR****MODULE WEEKLY SCHEDULE****MODULE 1: THE ANTHROPOLOGICAL STUDY OF RELIGION****Weeks of January 7 and January 14**

- Students' self-presentations
- Presentation and explanation of the course's objectives, student learning outcomes, assignments, and other details
- Introduction to the discipline of anthropology and the study of religions
- Watch the video "Anthropologists at Work"

**-Chapter I: The Anthropological Study of Religion**

## THE ANTHROPOLOGICAL PERSPECTIVE

The Holistic Approach

The Study of Human Societies

The Fore of New Guinea: An Ethnographic Example

Two Ways of Viewing Culture

Cultural Relativism

Postmodernism

Universal Human Rights The Concept of Culture Viewing the World

## THE STUDY OF RELIGION

Attempts at Defining Religion

The Domain of Religion

Theoretical Approaches to the Study of Religion

The Evolutionary Approach

The Marxist Approach The Functional Approach The Interpretive Approach The Psychosocial Approach

The Biological Basis of Religious Behavior

Belief in Spirit Beings

The Evolution of Religion

-Required Readings:

- Pages 1-28 of *The Anthropology of Religion, Magic, and Witchcraft*.



- “Why We Became Religious and The Evolution of the Spirit World.” In *Our Kind*, Marvin Harris 1989: pages 16-19.
  - Watch the short Films “The Discipline of Anthropology” AND “Doing Anthropology.”
  - Quiz 1 Available for 60 minutes, one attempt, from Thursday January 17 at 4:00PM through Sunday January 20 at midnight.**
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## MODULE 2: THE NATURE OF MYTHS

### Week of January 21

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-Discussion of Global Learning common reading “The Case for Contamination” Participate in specific e-discussions initiated by the Professor on this article.

#### **-Chapter II Mythology** THE NATURE OF MYTHS Worldview

Stories of the Supernatural

Myths

The Nature of Oral Texts

Genesis

UNDERSTANDING MYTHS Approaches to Analysis of Myths

Searching for Myth Origins in the Nineteenth Century

Fieldwork and Functional Analysis

Structural Analysis

Psychoanalytic Symbols in Myth

Common Themes in Myths Origin Myths Apocalyptic Myths Trickster Myths Hero Myths

CONCLUSION

-Required Readings:

•GL reading

•Pages 29-55 of *The Anthropology of Religion, Magic, and Witchcraft*.

•Douglas, Mary 1979 “Taboo.” In Richard Cavendish, ed. *Man, Myth, and Magic*. Pages 72-76.

•Daugherty, Mary Lee 1976 “Serpent-Handling as Sacrament.” *Theology Today* 33:3. October. Pages 77-82.

-Watch Film “Off the Verandah”

**-Quiz 2 Available for 60 minutes, one attempt, from Thursday January 24 at 4:00PM through Sunday January 27 at midnight.**

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## MODULE 3: WHAT IS A SYMBOL?

### Week of January 28

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#### **-Chapter III Religious Symbols**

WHAT IS A SYMBOL?

Religious Symbols

The Swastika

The Pentagram

Christian Symbols

SACRED ART

The Sarcophagus of Lord Pakal

The Meaning of Color

Yoruba Color Terminology

SACRED SPACE AND SACRED TIME The Meaning of Time

The Mayan View of Time

Rituals and Calendars in Modern World Religions

Sacred Time and Space in Australia

Totemism and the Dream Time in Australia

Murngin Totemism

THE SYMBOLISM OF MUSIC AND DANCE

The Symbolism of Music

Music in Ritual

The Symbolism of Dance

CONCLUSION

SUMMARY

BOX 3.1 RELIGIOUS TOYS AND GAMES

BOX 3.2 THE END OF TIME

-Required Readings:

•Pages 56-76 of *The Anthropology of Religion, Magic, and Witchcraft*.

•Wolf, Eric 1958 "The Virgin of Guadalupe: A Mexican National Symbol." *Journal of American Folklore*. 71:279. Pages 67-71.

**-Quiz 3 Available for 60 minutes, one attempt, from Thursday January 31 at 4:00PM through Sunday February 3 at midnight.**

## MODULE 4: RITUAL

### Week of February 4

#### -Chapter IV Ritual

THE BASICS OF RITUAL PERFORMANCE Prescriptive and Situational Rituals Periodic and Occasional Rituals

A Classification of Rituals

A SURVEY OF RITUALS Technological Rituals

Hunting and Gathering Rites of Intensification

Protective Rituals

Social Rites of Intensification Offerings and Sacrifices Human Sacrifice

Therapy Rituals and Healing

The Navaho

Anti-Therapy Rituals Salvation Rituals Revitalization Rituals

Rites of Passage

The Structure of a Rite of Passage

Coming-of-Age Rituals

Transition and Liminality

Apache Rite of Passage

U.S. Secular Rites of Passage

Alterations of the Human Body

Tattooing and Other Permanent Alterations

Genital Cutting

Pilgrimages

The Huichol Pilgrimage

RELIGIOUS OBLIGATIONS Tabu

Mana and Tabu in Polynesia

Jewish Food Laws

CONCLUSION SUMMARY

BOX 4.1 THE HAJJ

BOX 4.2 MENSTRUAL TABUS

-Required Readings:

•Pages 77-102 of *The Anthropology of Religion, Magic, and Witchcraft*.

•Turner, Victor 1964 "Betwixt and Between: The Liminal Period in *Rites de Passage*." *The Proceedings of the New American Ethnological Society*...: 87-96.

•Miner, Horace 1956 "Body Ritual Among the Nacirema." *American Anthropologist* 58: 135-138.

-Watch Film: "Guardians of the Flutes"

**-Quiz 4 Available for 60 minutes, one attempt, from Thursday February 07 at 4:00PM through Sunday February 10 at midnight.**



**MODULE 5: ALTERED STATE OF CONSCIOUSNESS****Week of February 11****Chapter V Altered State of Consciousness**

THE NATURE OF ALTERED STATES OF CONSCIOUSNESS Entering an Altered State of Consciousness

Fasting

Sacred Pain

The Biological Basis of Altered States of Consciousness

Drug Induced Altered States

The Importance of a Ritual Setting

The Role of Altered States in Religious Practice

ETHNOGRAPHIC EXAMPLES OF ALTERED STATES OF CONSCIOUSNESS

The Holiness Churches

San Healing Rituals

The Sun Dance of the Cheyenne Religious Use of Drugs in South America Rastafarians

CONCLUSION

SUMMARY

BOX 5.1 ALTERED STATES IN UPPER PALEOLITHIC ART

BOX 5.2 THE NATIVE AMERICAN CHURCH

-Required Readings:

•Pages 103-118 of *The Anthropology of Religion, Magic, and Witchcraft*.•Lewis, I.M. 2003 "Trance, Possession, Shamanism, and Sex." *Anthropology of Consciousness*, 14:1. Pages 188-195.•Kiyaani, Mike and Thomas Csordas 1997 "On the Peyote Road." *Natural History*. March: 207-209.•Furst, Peter and Michael Coe 1977 "Ritual Enemas." *Natural History*. March: 210-213.

-Watch Film: "The Peyote Road"

**-Quiz 5 Available for 60 minutes, one attempt, from Thursday February 14 at 4:00PM through Sunday February 17 at midnight.****MODULE 6: RELIGIOUS SPECIALISTS****Week of February 18****Chapter VI Religious Specialists**

SHAMANS

Defining Shamanism

Becoming a Shaman

The Shamanic Role and Rituals

Siberian Shamanism

Yakut Shamanism

Shamanism among the Akimel O'odham

Korean Shamanism

Pentecostal Healers as Shamans

Neoshamanism

PRIESTS

Zuni Priests

Okinawan Priestesses

Eastern Orthodox Priests

OTHER SPECIALISTS Healers and Diviners Prophets

CONCLUSION

SUMMARY

BOX 6.1 CLOWN DOCTORS AS SHAMANS

BOX 6.2 AFRICAN HEALERS MEET WESTERN MEDICINE

-Required Readings:

•Pages 119-135 of *The Anthropology of Religion, Magic, and Witchcraft*.

•Turner, Victor 1972 "Religious Specialists." *International Encyclopedia of the Social Sciences*. David Sills, Ed. Vol. 13: 142-149.

•Fobes Brown, Michael 1989 "Dark Side of the Shaman." *Natural History*. November: 158-161.

**-Quiz 6 Available for 60 minutes, one attempt, from Thursday February 21 at 4:00PM through Sunday February 24 at midnight.**

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## MODULE 7: MAGIC AND DIVINATION

Week of February 25

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### Chapter VII Magic and Divination

#### THE WORLD OF MAGIC

Magic and Religion Magic and Science Rules of Magic Homeopathic Magic

The Function of Magic

Why Magic Works

#### MAGIC IN SOCIETY

Magic in the Trobriand Islands

Learning Magic

Magical Ritual

Magic among the Azande

Sorcery among the Fore

Wiccan Magic

#### DIVINATION

Forms of Divination

Divination Techniques Inspirational Forms Ordeals

Fore Divination

Oracles of the Azande

Divination in Ancient Greece: The Oracle at Delphi

Astrology CONCLUSION SUMMARY

BOX 7.1 TROBRIAND ISLAND MAGIC

BOX 7.2 I-CHING: THE BOOK OF CHANGES

-Required Readings:

•Pages 136-160 of *The Anthropology of Religion, Magic, and Witchcraft*. •Malinowski, Bronislaw 1955 "Rational Mastery by Man of His Surroundings." In *Magic, Science and Religion*. New York: Doubleday: 314-319.

•Gmelch, George 1971 "Baseball Magic." *Transaction*. 8:8. 320-327.

**-Quiz 7 Available for 60 minutes, one attempt, from Thursday February 28 at 4:00PM through Sunday March 03 at midnight.**

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## MODULE 8: SOULS, GHOSTS, AND DEATH

Week of March 4

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### Chapter VIII Souls, Ghosts, and Death

#### SOULS AND ANCESTORS

Variation in the Concept of the Soul Souls, Death and the Afterlife Examples of Concepts of the Soul

Yup'ik Souls

Yanomamö Spirits and Souls

Hmong Souls

The Soul in Roman Catholicism

The Soul in Hinduism and Buddhism

Ancestors

Yoruba Ancestors

Beng Ancestors and Reincarnation  
 Tana Toraja Ancestors  
 Ancestors and the Departed in Japan  
 BODIES AND SOULS  
 Ghosts  
 Dani Ghosts Bunyoro Ghosts Japanese Ghosts  
 The Living Dead: Vampires and Zombies  
 Vampires  
 The Viking *Draugr*  
 Haitian Zombies  
 Zombies in Modern American Culture  
 DEATH RITUALS  
 Funeral Rituals  
 Disposal of the Body  
 Burial  
 The African Burial Ground  
 Secondary Burials Cremation Mummification Exposure  
 U.S. Death Rituals in the Nineteenth Century  
 U.S. Funeral Rituals Today

DAYS OF DEATH Halloween  
 Day of the Dead (*Día de los Muertos*) CONCLUSION  
 SUMMARY  
 BOX 8.1 HOW DO YOU GET TO HEAVEN?  
 BOX 8.2 DETERMINING DEATH BOX 8.3 ROADSIDE MEMORIALS

-Required Readings:

- Pages 161-188 of *The Anthropology of Religion, Magic, and Witchcraft*.
- Barber, Paul 1988 "The Real Vampire." From *Vampires, Burial, and Death* by Paul Barber. Pages 332-337.
- Brandes, Stanley 2001 "The Cremated Catholic: The End of a Deceased Guatemalan." *Body and Society*. 7:2-3. Pages 349-355.

**-FIRST SHORT ESSAY (5-10 DOUBLE-SPACED PAGES) DUE ON 03/06 BY MIDNIGHT**

**-Quiz 8 Available for 60 minutes, one attempt, from Thursday March 07 at 4:00PM through Sunday March 10 at midnight.**

## MODULE 9: GODS AND SPIRITS

Weeks of March 11 and March 18

### Chapter IX Gods and Spirits

#### SPIRITS

The Dani View of the Supernatural  
 Guardian Spirits and the Native American Vision Quest  
 Jinn  
 Spirit Possession in the Sudan  
 Christian Angels and Demons

#### GODS

Types of Gods  
 Gods and Society  
 The Gods of the Yoruba Gods of the Ifugao Goddesses  
 Ishtar (Ancient Near East)  
 Isis (Ancient Egypt) Kali (Hinduism) Mary (Roman Catholic)  
 Monotheism: Conceptions of God in Judaism, Christianity, and Islam  
 Judaism Christianity Islam

Atheism

CONCLUSION

SUMMARY

BOX 9.1 CHRISTIAN DEMONIC EXORCISM IN THE UNITED STATES

BOX 9.2 GAMES AND GODS

-Required Readings:

•Pages 189-212 of *The Anthropology of Religion, Magic, and Witchcraft*.

**-Quiz 9 Available for 60 minutes, one attempt, from Thursday March 21 at 4:00PM through Sunday March 24 at midnight.**

## MODULE 10 - WITCHCRAFT

Week of March 25

### Chapter X Witchcraft

THE CONCEPT OF WITCHCRAFT IN SMALL-SCALE SOCIETIES Witchcraft Azande

The Zande Belief in Witchcraft

A Case of Witchcraft

An Analysis of Zande Witchcraft Beliefs

Witchcraft among the Navaho

Witchcraft Reflects Human Culture

Sorcery, Witchcraft, and AIDS

EURO-AMERICAN WITCHCRAFT BELIEFS The Connection with Pagan Religions The Witchcraze in Europe

The Witchcraze in England and the United States

Functions of Euro-American Witchcraft Beliefs

Witches as Women

Modern-Day Witch Hunts

BOX 10.1 THE EVIL EYE

BOX 10.2 SATANISM

-Required Readings:

•Pages 213-229 of *The Anthropology of Religion, Magic, and Witchcraft*.

•Evans-Pritchard, E.E. 2010 "Consulting the Poison Oracle Among the Azande" In *Magic, Witchcraft and Religion*. McGraw Hill: 308-313.

•Brain, James 1989 "An Anthropological Perspective on the Witchcraze." In *The Politics of Gender in Early Modern Europe*, J. Brink, A. Coudert, and M. Horowitz, eds. Sixteenth Century Journal Publishers: 283-289.

-Watch Film: "Strange Beliefs"

**-Quiz 10 Available for 60 minutes, one attempt, from Thursday March 28 at 4:00PM through Sunday March 31 at midnight.**

## MODULE 11: THE SEARCH FOR NEW MEANING

Weeks of April 1 and April 8

### Chapter XI The Search for new Meaning

ADAPTATION AND CHANGE

Mechanisms of Culture Change

Acculturation

Syncretism Haitian Vodou History of Vodou Vodou Beliefs Santeria

REVITALIZATION MOVEMENTS

The Origins of Revitalization Movements

Types of Revitalization Movements

Cargo Cults

The Ghost Dance of 1890  
 The Church of Jesus Christ of Latter-Day Saints (Mormonism) NEO-PAGANISM AND REVIVAL  
 The Wiccan Movement  
 Wiccan Beliefs and Rituals  
 The Growing Popularity—and Persecution—of Wicca  
 NEW RELIGIOUS MOVEMENTS  
 The “Cult” Question  
 Characteristics of High Demand Religious Groups  
 Mind Control?  
 Genuinely Dangerous Religious Groups  
 Examples of New Religious Movements  
 Branch Davidians (Students of the Seven Seals)  
 Unification Church (Moonies) UFO Religions  
 Heaven’s Gate  
 Raelians  
 FUNDAMENTALISM  
 Characteristics of Fundamentalist Groups  
 Mormon Fundamentalism  
 Islamic Fundamentalism  
 CONCLUSION SUMMARY  
 BOX 11.1 THE JOHN FRUM CULT  
 BOX 11.2 RELIGIOUS VIOLENCE AND TERRORISM

-Required Readings:

- Pages 230-258 of *The Anthropology of Religion, Magic, and Witchcraft*.
- McCarthy Brown, Karen 2005 “Vodou.” In *Encyclopedia of Religion*, Second Edition, Thomson Gale Pub.: 338-344.
- Wallace, Anthony 1970 “Revitalization Movements.” In Anthony Wallace’s *Culture and Personality*, N.Y.: Random House: 360-365.
- Barkun, Michael 1993 “Reflections After Waco: Millenialists and the State.” *Christian Century*, June: 177-183.
- Juergensmeyer, Mark 2002 “Religious Terror and Global War.” In *Understanding September 11*, C. Calhoun, ed., NY: The Free Press: 435-443.

-Watch Film: “Orientalism”

**-Quiz 11 Available for 60 minutes, one attempt, from Thursday April 11 at 4:00PM through Sunday April 14 at midnight.**

## MODULE 12

**Weeks of April 15 and April 22**

**SECOND SHORT ESSAY (5-10 DOUBLE-SPACED PAGES) DUE ON 04/17 BY MIDNIGHT**

**-Students’ Submission of Term Papers on the Blackboard website associated with this course must be done by 04/21 at midnight.**