

**GENERAL INFORMATION****PROFESSOR INFORMATION**

**Instructor:** Dr. Jean Rahier  
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**Website:** [Professor's Website](#)

**COURSE DESCRIPTION AND PURPOSE**

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.

**STUDENT LEARNING OBJECTIVES**

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 ASSESSMENTS

Students are required to write a film report that will consist in answering a number of questions about the film "The Revisionaries" (see the Films folder on the Course Content page. 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 problem solving activities related to religions and religiously informed worldviews. (GLOBAL PERSPECTIVE and GLOBAL ENGAGEMENT)

## GLOBAL LEARNING STUDENT LEARNING OUTCOMES

**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)**

For more information about the Global Learning Student Learning Outcomes, please consult the FIU [Global Learning for Global Citizenship](#).

You should also watch the videos at:

- <http://goglobal.fiu.edu/About/Pages/default.aspx>
- <http://goglobal.fiu.edu/About/Pages/Learning-Outcomes.aspx>

## GLOBAL LEARNING GRADUATION HONORS

FIU's Excellence in Global Learning Graduation Medallion is awarded to students who complete at least four global learning courses, participate in a variety of global co-curricular activities, and complete a capstone consisting of one of the following: a substantial original research project and presentation on a global topic; extensive foreign language study; long-term study abroad; or, a globally-focused internship. The Peace Corps Prep certification is

conferred upon students who complete at least three global learning courses, language study, and a global problem-solving project. For more information, visit [goglobal.fiu.edu](http://goglobal.fiu.edu).

## IMPORTANT INFORMATION

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### POLICIES

Please review the [FIU's Policies](#) webpage. The policies webpage contains essential information regarding guidelines relevant to all courses at FIU, as well as additional information about acceptable netiquette for online courses.

### TECHNICAL REQUIREMENTS AND SKILLS

One of the greatest barriers to taking an online course is a lack of basic computer literacy. By computer literacy we mean being able to manage and organize computer files efficiently, and learning to use your computer's operating system and software quickly and easily. Keep in mind that this is not a computer literacy course; but students enrolled in online courses are expected to have moderate proficiency using a computer. Please go to the "[What's Required](#)" webpage to find out more information on this subject.

Please visit our [Technical Requirements](#) webpage for additional information.

### ACCESSIBILITY AND ACCOMMODATION

Please visit our [ADA Compliance](#) webpage for information about accessibility involving the tools used in this course.

For additional assistance please contact FIU's [Disability Resource Center](#).

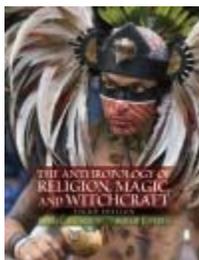
### ACADEMIC MISCONDUCT STATEMENT

Florida International University is a community dedicated to generating and imparting knowledge through excellent teaching and research, the rigorous and respectful exchange of ideas and community service. All students should respect the right of others to have an equitable opportunity to learn and honestly to demonstrate the quality of their learning. Therefore, all students are expected to adhere to a standard of academic conduct, which demonstrates respect for themselves, their fellow students, and the educational mission of the University. All students are deemed by the University to understand that if they are found responsible for academic misconduct, they will be subject to the Academic Misconduct procedures and sanctions, as outlined in the Student Handbook.

Academic Misconduct includes: **Cheating** – The unauthorized use of books, notes, aids, electronic sources; or assistance from another person with respect to examinations, course assignments, field service reports, class recitations; or the unauthorized possession of examination papers or course materials, whether originally authorized or not. **Plagiarism** – The use and appropriation of another's work without any indication of the source and the representation of such work as the student's own. Any student who fails to give credit for ideas, expressions or materials taken from another source, including internet sources, is responsible for plagiarism.

Learn more about the [academic integrity policies and procedures](#) as well as [student resources](#) that can help you prepare for a successful semester.

### TEXTBOOK



**The Anthropology of Religion, Magic, and Witchcraft**

Rebecca L. Stein, Phillip L. Stein  
Pearson, 3rd Edition, 2011  
ISBN: 0-205-71809-4  
E-text is available

You may purchase your textbook online at the [FIU Bookstore](#).

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 Canvas 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 Canvas
- **Interact** online with instructor/s and peers
- **Review** and follow the course calendar
- **Provide original answers** to assessment and assignment 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 consist of multiple choice answer questions and will cover both the contents of the required readings and the films.

## 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.
5. In your essays and term papers you must avoid quoting at all cost. You must, instead, paraphrase (use your own words). Paraphrasing should be limited as well. Again, beware of plagiarism.
6. You may not quote or make reference to Wikipedia. If you do so, points will be taken away from your assignment. You may use only and only scholarly sources, that is to say texts published in peer-reviewed scholarly journals or presses. Not everything you find on the internet has the same quality.
7. When writing your papers, you must make use of the Chicago manual of Style available on the Course Content page of this course's website. Failure to do so will result in points being taken away from your assignment

## COURSE DETAIL

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## COURSE COMMUNICATION

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

The message feature is a private, internal Canvas only communication system. Users must log on to the system to send/receive/read messages. There are no notifications in Canvas 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 will not be read.

## DISCUSSION FORUMS

30 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.**

- Discussions 1 - 7 will be available from 03/15 to 04/01
- Discussions 8 - 11 will be available from 04/02 to 04/28

## QUIZZES

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

- **11 Quizzes** (check schedule below for due dates)

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.

## ASSIGNMENTS

**End-of-Term Film Report** (check schedule below for due date)  
Information on this report can be found in Canvas.

## GRADING

Course Requirements		Points
11 Quizzes (70 points each)		770
Class e-Participation in Discussions		30
End-of-Term Firm Report		200
<b>Total</b>		<b>1000</b>

Letter	Range	Letter	Range	Letter	Range
A	Above 920	B-	800-829	F	Below 620
A-	900-919	C+	770-799		
B+	870-899	C	700-769		
B	830-869	D	620-699		

## COURSE CALENDAR

### WEEKLY SCHEDULE

Date	Tasks
	<ul style="list-style-type: none"> <li>-Students' self-presentations</li> <li>-Presentation and explanation of the course's objectives, student learning outcomes, assignments, and other details</li> <li>-Introduction to the discipline of anthropology and the study of religions</li> <li>•Watch the video "Anthropologists at Work"</li> </ul>
	<p>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</p>
<b>Module 1</b>	<p>THE STUDY OF RELIGION  Attempts at Defining Religion  The Domain of Religion</p>
week of March 5, 2018	<p>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</p>
	<ul style="list-style-type: none"> <li>-Required Readings:</li> <li>•Pages 1-28 of The Anthropology of Religion, Magic, and Witchcraft.</li> <li>•"Why We Became Religious and The Evolution of the Spirit World." In Our Kind, Marvin Harris 1989: pages 16-19.</li> <li>-Watch the short Films "The Discipline of Anthropology" AND "Doing Anthropology."</li> </ul>
	<ul style="list-style-type: none"> <li>• <b>Quiz 1 Available for 60 minutes, one attempt, from 03/15 at 12:01am through 04/01 at midnight.</b></li> </ul>
<b>Module 2</b>	Chapter II: Mythology THE NATURE OF MYTHS Worldview

week of March 12, 2018

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:

- 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 03/15 at 12:01am through 04/01 at midnight.**

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

### **Module 3**

week of March 19, 2018

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 03/15 at 12:01am through 04/01 at midnight.**

### **Module 4**

Chapter IV Ritual  
THE BASICS OF RITUAL PERFORMANCE Prescriptive and Situational Rituals Periodic and Occasional Rituals  
A Classification of Rituals

week of March 19, 2018

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 03/15 at 12:01am through 04/01 at midnight.**

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

**Module 5**

week of March 26, 2018

-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 03/15 at 12:01am through 04/01 at midnight.**

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

**Module 6**

week of March 26,  
2018

-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 03/15 at 12:01am through 04/01 at midnight.**

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

**Module 7**

week of April 2,  
2018

-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 04/02 at 12:01am through 04/28 at midnight**

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 (Dia 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.

- **Quiz 8 Available for 60 minutes, one attempt, from 04/02 at 12:01am through 04/28 at midnight.**

## **Module 9**

Chapter IX Gods and Spirits

SPIRITS

The Dani View of the Supernatural

**Module 8**  
week of April 9,  
2018

week of April 16,  
2018

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 04/02 at 12:01am through 04/28 at midnight.**

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

## Module 10

week of April 16,  
2018

-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 04/02 at 12:01am through 04/28 at midnight.**

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

### **Module 11**

week of April 23

-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: Millennialists 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 04/02 at 12:01am through 04/28 at midnight.**
- **End-of-term film report due by 04/28 at midnight.**