

# **ANT3241: Myth, Ritual, and Mysticism; Section RVBB**

**Professor Dr. Jean Rahier**

(305) 348 - 2246

Office Hours: Adobe Connect Only

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## **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.

## **Course 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.

## **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 Modules page, under "Optional Content". 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 Objectives**

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> **(Broken)**
- <http://goglobal.fiu.edu/About/Pages/Learning-Outcomes.aspx> **(Broken)**

## 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

Before starting this course, please review the following pages:

- [Policies](#)
- [Technical Requirements and Skills](#)
- [Accessibility and Accommodation](#)
- [Academic Misconduct Statement](#)

## Textbook and Course Materials

### **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.

## 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

## **Expectations of This Course**

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.

Check out the [Canvas Conversations Tutorial](#) to learn how to communicate with your instructor and peers using Announcements, Discussions, and the Inbox.

## **Discussion Forums**

Keep in mind that your discussion forum postings will likely be seen by other members of the course. Care should be taken when determining what to post.

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.**

- **11 Sets of Questions** (check schedule below for due dates)

## Quizzes

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. For quiz duration, grading criteria and feedback response time, please review the [important information about quizzes](#) page.

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)

## Assignments

For assignment availability, detailed instructions, grading criteria and feedback response time, please review the [important information about assignments](#) page.

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

## Grading

Course Requirements	Number of Items	Points for Each	Total Points Availab
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<b>Course Requirements</b>	<b>Number of Items</b>	<b>Points for Each</b>	<b>Total Points Availabl</b>
11 Quizzes	11	70	770
Class E-Participation in Discussions	1	30	30
End of Term Film Paper	1	200	200
<b>Total</b>	<b>10</b>	<b>N/A</b>	<b>1000</b>

<b>Letter</b>	<b>Range%</b>	<b>Letter</b>	<b>Range%</b>	<b>Letter</b>	<b>Range%</b>
A	Above 920	B	830 - 869	C	700 - 769
A-	900 - 919	B-	800 - 829	D	6020 - 699
B+	870 - 899	C+	770 - 799	F	Below 620

## [Course Calendar](#)

### **Discussion Forums:**

- Discussions 1 - 7 will be available from 06/18 to 07/08
- Discussions 8 - 11 will be available from 07/09 to 07/27

### **Course Calendar:**

<b>Module 1</b>
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- 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 06/18 at 12:01am through 07/08 at midnight.**

## Module 2



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:

- 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 06/18 at 12:01am through 07/08 at midnight.**

**Module 3**

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 06/18 at 12:01am through 07/08 at midnight.**

**Module 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 06/18 at 12:01am through 07/08 at midnight.**

## Module 5

### 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 06/18 at 12:01am through 07/08 at midnight.**

## Module 6

## 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 06/18 at 12:01am through 07/08 at midnight.**

## Module 7

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 07/09 at 12:01am through 07/27 at midnight**

**Module 8**

## 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 07/09 at 12:01am through 07/27**

**at midnight**



## Module 9

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 07/09 at 12:01am through 07/27 at midnight**

## Module 10

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 07/09 at 12:01am through 07/27 at midnight**

## Module 11

## 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: 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 07/09 at 12:01am through 07/27 at midnight**
- **End-of-term film report due by 07/27 at midnight.**

