

Fall 2015

ANTH 4440

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UNIVERSITY OF NEW ORLEANS

Department Anthropology

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[Office hrs: Tuesdays, 3:00-5:00; Wednesdays, 2:00-3:45pm; Thursdays, 2:00-3:45 pm; and after classes & by appointment]

RELIGION, MAGIC & WITCHCRAFT[ANTH 4440]

[Fall 2015, rm MH 320, Wednesdays, 4:00-6:45 pm]

"...Religion is the general theory of this world, its encyclopedic compendium, its logic in popular form, its spiritual point *d'honneur*, its enthusiasm, its general basis of consolation and justification. It is the fantastic realization of the being inasmuch as the human being possesses no true reality. The struggle against religion is, therefore, indirectly a struggle against that world whose spiritual aroma is religion.

Religious suffering is at the same time an expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people.

The abolition of religion as the illusory happiness of men is a demand for their real happiness. The call to abandon their illusions about their condition is a call to abandon a condition which requires illusions. The criticism of religion is, therefore, the embryonic criticism of this vale of tears of which religion is the halo."

Karl Marx (in) *Critique of Hegel's 'Philosophy of Right'* (1844)

I have spirits,
Spirits have I.
I have spirits,
Spirits have I.
I have spirits,
Spirits have I.
I, I, I.

Michael Harner ("power song" acquired among the Shuar [Jivaro])

"In primitive societies, we do not always find the worship of God or a god, nor the idea of the supernatural. Yet religion is always present in man's view of his place in the universe, in his relatedness to man and nonhuman nature, to reality and circumstances. His universe may include the divine or may itself be divine. And his patterned behavior often has a religious dimension, so that we find religion permeating daily life—agriculture and hunting, health measures, arts and crafts."

Dorothy Lee (in) *Freedom and Culture* (1959)

I use my medicines, and you employ yours; we are both doctors, and doctors are not deceivers. You give a patient medicine. Sometimes God is pleased to heal him by means of your medicine; sometimes not—he dies. When he is cured, you take the credit of what God does. I do the same. Sometimes God grants us rain, sometimes not. When he does, we take the credit of the charm. When a patient dies, you don't give up trust in your medicine, neither do I when rain fails. If you wish me to leave off my medicines, why continue your own?

An African rain doctor speaking to Dr. David Livingston, c. 1855

"Religion . . . has certain ideas at the heart of it which we call sacred or holy or whatever. What it means is, 'Here is an idea or a notion that you're not allowed to say anything bad about; you're just not. Why not?—because you're not!'"

Douglas Adams quoted (in) Richard Dawkins' *The God Delusion* (2006)

"It is not clear why the change from polytheism to monotheism should be assumed to be a self-evidently progressive improvement. But it widely is . . ."

Richard Dawkins (in) *The God Delusion* (2006)

"My god has a bigger dick than your god!"

George Carlin (in concert, timeless)

Course Description:

This course takes a cross-cultural approach to "religion," religious behavior and practices, worldview, cosmologies, and the "supernatural" in society. Rites of transition (passage), death and afterlife, ritual, religious leaders, traditional curing, religious movements, revitalization, cults, witchcraft, magic, trance, altered states of consciousness, and especially *shamanism* are critically examined. An investigation of religion is made from a cross-cultural, comparative, anthropological perspective.

Required Books*:

1. Pamela A. Moro, James E. Myers and Arthur C. Lehmann,—[2010] *Magic, Witchcraft, and Religion: An Anthropological Study of the Supernatural*. Eighth Edition. Mayfield Publishing Company. [MML]
2. Michael J. Harner—[1981] *The Way of the Shaman: A Guide to Power and Healing*. Harper & Row. [MJH]
3. Marvin Harris—[1979] *Cows, Pigs, Wars, and Witches: The Riddles of Culture*. Random House. [MH]
4. Alice Beck Kehoe—*The Ghost Dance: Ethnohistory & Revitalization*. Second Edition. Long Grove, IL: Waveland Press.

* Note: A number of articles will be on moodle/reserve.

Recommended Books:

5. Roy Rappaport—[1999] *Ritual and Religion in the Making of Humanity*. Cambridge University Press.
6. Sallie Ann Glassman—[2000] *Vodou Visions: An Encounter with Divine Mystery*. Villard.
7. Karen E. Richman—[2005] *Migration and Vodou*. Gainesville: University of Florida Press.
8. Richard Dawkins—[2006] *The God Delusion*. Boston: Houghton Mifflin Company.
9. Brian Morris—[2007] *Religion and Anthropology: A Critical Introduction*. Cambridge: Cambridge U Press.
10. William K. Powers—[1975] *Oglala Religion*. University of Nebraska Press.
11. Karen McCarthy Brown—[1994, revised 2001] *Mama Lola*. University of California.
12. Michael Harner—[2013] *Cave and Cosmos: Shamanic Encounters with Another Reality*. Berkeley, CA: North Atlantic Books.

Other recommended texts:

- Victor Turner—*The Drums of Affliction: A Study of Religious Process Among the Ndembu of Zambia*. Cornell U. (Africa)
- Victor Turner—*The Forest of Symbols: Aspects of Ndembu Ritual*. Cornell U. (Africa)
- Audrey Richards—*Chisungu: A Girl's Initiation Ceremony Among the Bemba of Zambia*. Tavistock. (Africa)
- E.E. Evans-Prichard—*Nuer Religion*. Oxford. (Africa)
- E.E. Evans-Prichard—*Witchcraft Oracles & Magic Among the Azande*. Oxford. (Africa)

- R.F. Fortune—*Sorcerers of Dobu*. Dutton. (New Guinea)
- R.F. Fortune—*Manus Religion*. U. of Nebraska. (New Guinea)
- Barbara Myerhoff—*Peyote Hunt*. Cornell U. (Mexico)
- Gregory Bateson—*Naven*. Stanford U. (New Guinea)
- Seth & Ruth Leacock—*Spirits of the Deep: A Study of an Afro-Brazilian Cult*. Anchor. (Brazil-South America)
- Robert Murphy—*Mundurucu Religion*. U. of California (South America)
- Louis Faron—*Hawks of the Sun*. (Chile)
- Clyde Kluckhohn—*Navaho Witchcraft*. Beacon. (North America)
- Raymond Firth—*Tikopia Ritual and Belief*. Beacon. (Polynesia)
- Marcel Griaule—*Conversations with Ogotemmel*. Oxford. (Africa)
- Peter Worsley—*The Trumpet Shall Sound: A Study of "Cargo" Cults in Melanesia*. Schocken. (Melanesia)
- J. Stephen Lansing—*Three Worlds of Bali*. (Indonesia); and *Priests and Programmers*. Princeton University Press.
- Janice Reid—*Sorcerers and Healing Spirits*. Australian National U. (Australia)
- Roger Keesing—*Kwaio Religion: The Living and the Dead in a Solomon Island Society*. Columbia U. (Melanesia)
- Wade Davis—*The Serpent and the Rainbow*. Warner. (Caribbean-Haiti)
- Shirley Lindenbaum—*Kuru Sorcery*. Mayfield Publishing . (New Guinea)
- Gilbert H. Herdt—*Guardians of the Flutes: Idioms of Masculinity*. Columbia University Press. (New Guinea)
- William K. Powers—*Oglala Religion*. University of Nebraska Press. (Indigenous North America)
- Father Bernabe Cobo—*Inca Religion & Customs*. University of Texas Press. (Peru-South America)
- Alan Tormaid Campbell—*To Suare with Genesis: Causal Statements and Shamanic Ideas in Wayāpí*. Iowa. (Brazil)
- James T. Houk—*Spirits, Blood, and Drums: The Orisha Religion in Trinidad*. Temple University Press ((Caribbean)
- A. Oscar Kawagley—*A Yupiaq Worldview*. Waveland. (Canada)
- Edith Turner—*The Hands Feel It*. Northern Illinois University Press.
- Morton Klass—*Ordered Universes: Approaches to the Anthropology of Religion*. Westview Press.
- Jack David Eller—*Introducing Anthropology of Religion*, Second Edition. New York: Routledge.

Course Purposes:

1. To acquaint students with the study of religion from an anthropological (cross-cultural and comparative) perspective.
2. To introduce important theoretical issues and topics presented by the study of religious phenomena from an anthropological (ethnographic, cross-cultural) perspective.
3. To discuss issues of controversy raised by religious customs and practices, and to *argue and debate* (humanistically and scientifically) through evidence, analysis and insight, the relative merit of the views and positions we favor or disavow.
4. To learn to think in "anthropological" terms and with an "anthropological perspective."

ETHNOGRAPHIC FILMS: (some, not all, will be shown)

1. *We Are Mehinaku* (58 min.) 1982.
2. *Asmat of New Guinea: A Case Study in Religion & Magic*. (28 min.) 1984.
3. *Case Study: Alejandro Mamani*. (30 min.) 1984.
4. *N/um Tchai*. (20 min.)
5. *In Her Own Time: Barbara Myerhoff* (58 min.) 1979.
6. *Magical Death*. (22 min.) 1974.
7. *Witchcraft Among the Azande*. (52 min.) 1984.
8. *The Three Worlds of Bali*. (58 min.) 1981.
9. *The Nuer* (70 min.) 1971.
10. *The Holy Ghost People*. (57 min.) 19 .
11. *Dead Birds*. (85 min.) 196 .

CLASS PARTICIPATION AND CLASS FORMAT (please read carefully!)

The format of this class is based primarily on discussion rather than lecture. Different classes are structured with different purposes in mind. The format of this class is a direct reflection of the instructor's concern with teaching students *to think anthropologically*, as opposed to just giving them additional information in class to record in their notebooks for memorization. Much time in class will be spent viewing, discussing and analyzing ethnographic films. The reading assignments are structured to provide students with the necessary background, vocabulary, and information (data) to follow and participate in classroom discussions. Even though *not all the readings will be discussed in class*, students are expected to keep up with the reading schedule and to be prepared for class. For most students, it will be advisable to outline each of the readings, and to bring these outlines to class to facilitate recall. It is not my intention in class to "summarize" the readings. Rather, we will incorporate the readings into class discussions. To avoid loss of valuable class time, students should be familiar with the readings due and ready to ask questions about anything they have not understood. Students are free to raise issues and questions in class concerning the readings, and to ask for clarifications or explanations of what they do not fully follow or understand. There are no dumb questions. Coming to class unprepared will seriously diminish the value and meaning of the class experience in this course. Students are responsible for everything covered and discussed in class, regardless of their specific attendance.

"Active" (as opposed to "passive") participation and involvement in discussion, as well as the willingness to express controversial views and opinions, to ask questions, to guess, and *to be wrong* are all important aspects of learning the material presented in this class. It is the *process of thinking*, not getting the "right" answer, that will translate into understanding.

Because of the potentially controversial nature of the material presented for consideration in this class, it can be expected that there will be little upon which everyone will agree. The instructor will go out of his way to say things to challenge, irritate and contradict students concerning their beliefs. It should be understood that this is never done to belittle or to put down the opinions and views held by others concerning religious matters. Rather, it is meant to spark debate and to foster engagement of competing ideas and interpretations. Often, the instructor will play "devil's advocate," expressing opinions he does not in fact hold. Or, he will ask for clarifications to make a student's positions clearer. Learning to argue and to defend positions and opinions, as opposed to merely asserting them, is an important part of what the format of this class is about. Disagreement with the instructor's interpretations, opinions and perspectives *is encouraged*. Passion and vigor in the presentation of controversial points of view and perspectives are welcome. Arguing and debating are the essence of what many class discussions should be about. Evaluation of students is based on what students know, share, and contribute to class, *not* on what they believe.

Students *who participate actively and add positively to discussions* (qualitatively and quantitatively), and *who risk speaking out against the tide of the opinions of others, will be rewarded*. All students are expected to participate and to speak in class. It is also expected that students will attend class, and be on time and prepared. *Active* participation will be used as a means of *raising grades* of students for the course.

WARNING! This course may be hazardous to your personal belief system, point of view, and understanding of the world and cosmos. There is, perhaps, something here to offend everyone. You should expect to be challenged and perhaps even changed by the experience.

NOTE: Please note that there may be one "optional" drumming session. There may also be one field trip to a public Vodoun ceremony. In addition, modifications of the course outline may be made throughout the semester. Students are responsible for knowing about any changes as they occur.

Course Requirements—Papers and Exams:

1. **MIDTERM:** take-home exam on Michael Harner's *The Way of the Shaman* 15%
FINAL EXAM objective, short essay & essay questions 50%
2. **BOOK COMMENTARY TAKE HOME EXAM:** Each student should prepare a book commentary focused on Alice Kehoe's *Ghost Dance*. The commentary should follow the format and style used in major journals of anthropology (e.g.: *American Ethnologist*, *American Anthropologist*, *Tipiti*). It should be 750-1000 words, standard double-spaced typewritten pages. It should **not** be summary description of the text. Rather, it should critically or analytically present an argument about a focused aspect of the text. The argument should be made explicitly in the context of the other readings in the course. The *Ghost Dance* commentary is due November 4 15%
3. **CLASS PARTICIPATION & ATTENDANCE:** see "class format" 20%

IMPORTANT NOTES:

1. **Attendance at all classes is a requirement, not an option. Students who have missed more than one class will be penalized in their final grade for the course, regardless of the reasons for the absence. If you take this course you assume the responsibility of attending it—an obligation no different from the instructors'. Nothing but legitimate medical or life emergencies should cause you to miss class during the semester.**

2. **All students are asked to take an in-class photo.**

3. **Plagiarism and Academic Honesty Policy:** It is understood that all students at all times will be familiar with and uphold the UNO's regulations and standards of academic honesty. There are no exceptions to this expectation. Students are expected to conduct themselves with integrity at all times. All students are responsible for knowing the university's standards, rules, and regulations with reference to plagiarism and any form of cheating. Students are forewarned that breaches to the code of ethics concerning cheating and plagiarism will not be tolerated by the instructor of this course, and that infractions will be punished to the fullest extent possible. Improper use of source materials, failure to attribute data or ideas to their originators, or any improper use of internet materials are all serious violations of the academic honor code. In summary, **Cheating/plagiarism—DON'T DO IT!**

All students should read the current UNO Student Handbook, for important information about the rules, regulations, requirements, responsibilities and rights that govern all classroom situations at the university. Students should be familiar with the "Academic Dishonesty Policy," from the UNO Judicial Code that appears in the UNO Student Handbook and on the UNO website. It reads (in part):

Academic Dishonesty

Academic honesty and intellectual integrity are fundamental to the process of learning and to evaluating academic performance. Maintaining such integrity is the responsibility of all members of the University. All faculty members and teaching assistants should encourage and maintain an atmosphere of academic honesty. They should explain to the students the regulations defining academic honesty and the sanctions for violating these regulations.

However, students must share the responsibility for creating and maintaining an atmosphere of honesty and integrity. Students should be aware that personally completing assigned work is essential to learning. Students who are aware that others in a course are cheating or otherwise committing academic dishonesty have a responsibility to bring the matter to the attention of the course instructor and/or academic unit head, or the Associate Dean. To promote academic integrity, students will assign the following pledge when required by the instructor: I pledge that I have completed the work I am submitting according to the principles of academic integrity as defined in the statement on Academic Dishonesty in the UNO

Judicial Code.

Academic dishonesty includes, but is not limited to, the following:

Cheating: The act of deception by which a student misrepresents mastery of information on an academic exercise. These acts can be either premeditated or not. Examples include, but not limited to, copying or allowing someone else to copy from another student, unauthorized use of a textbook or other material during an examination; inappropriate and unauthorized collaboration during an academic exercise; unauthorized use or possession of specialty prepared materials, such as notes or formula lists, during an academic exercise.

Plagiarism: The unacknowledged inclusion of someone else's actual words, ideas or data as one's own, or the paraphrasing of someone else's words, ideas or data. This means that sources of information must be appropriately cited with footnotes or quotation marks and identified, whether published or unpublished, copyrighted or uncopyrighted.

Academic Misconduct: The actual or attempted tampering or misuse of academic records or materials such as transcripts and examinations. Examples include stealing, buying, or otherwise obtaining all or part of an unadministered test or academic exercise; selling or giving away or engaging in bribery to get all or part of an unadministered academic exercise or any information about it; changing or altering a grade book, test, or other official academic records of the University; entering a building or office without authorization for the purpose of changing a grade or tampering in any way with grades or examinations.

Falsification/Fabrication: The intentional use of false information or the falsification of research, findings, personal or university documents with the intent to deceive. Examples include citing information not taken from the source indicated; listing sources in a bibliography not used in the academic exercise; inventing data or source information; submitting as one's own any academic exercise prepared totally or in part for/by another; taking a test for another student or permitting another student to take a test for oneself; submitting work previously used for credit in another course without express permission of the instructor; falsifying or misrepresenting oneself on resumes or other such documents or university related forms.

Accessory To Acts of Academic Dishonesty: The act of facilitating, supporting, or conspiring with another student to commit or attempt to commit any form of academic dishonesty.

Sanctions for students found in violation of the academic dishonesty policy range from receiving an F or zero on the assignment in question to suspension/expulsion from the university.

Students should ask questions of the instructor if they do not fully understand the policies of UNO with regard to academic dishonesty. Taking this course (and receipt of this course syllabus) becomes a contract bound by the rules of the UNO Handbook. The instructor expects all students to act as if a full honor code system were in place. As a matter of policy, the instructor will seek the maximum available penalties for any student violating the rules of the university with regard to "academic dishonesty."

4. **Any student who needs disability assistance or accommodations should make proper arrangements with the Office of Disability Services (ODS), located in the University Center.**
5. **No electronic recording instruments (audio or visual) of any kind are permitted for use during class.**
6. **No cell phones or any other electronic devices should be on during class (except electronic readers (e.g., Nooks, but only to view class assigned readings instead of paper versions).**

READING SCHEDULE: (read the assignment by the corresponding date).

Week 1: August 19

Introduction: Religion, Science, & Reality

On moodle: "Religion" (Marvin Harris)
"Anthropology Beyond the Fringe" (John R. Cole)

Week 2: August 26

The Anthropological Study of Religion

On moodle: "Religion" (Robert Murphy)

In LM&M: **Ch. 1 "The Anthropological Study of Religion"**
#1 "Religion" (Clifford Geertz)
#2 "Why We Became Religious, and The Evolution of the Spirit World" (M. Harris)
#3 "Religious Perspectives in Anthropology" (Dorothy Lee)
#4 "Anthropologists versus Missionaries" (Claude E. Stipe)

FILM: *We Are Mehinaku*

Week 3: September 2

Cultural Materialist Approaches to Religion

In Harris: "Preface" and "Introduction"
"Mother Cow"
"Pig Lovers & Pig Haters"

On moodle: Review of "We Are Mehinaku" (Jeffrey Ehrenreich)
"Science Is Sciencing" (Leslie White)
"Concept of Culture" [emics/etics & universal pattern] (Marvin Harris)
"Non-Overlapping Magisterial" (Stephen Jay Gould)

Week 4: September 9

In Harris: "Broomsticks & Sabbats"
"The Great Witch Craze"
"The Return of the Witch"

Myth, Symbolism, and Taboo

In LM&M: **Ch. 2 "Myth, Symbolism, and Taboo"**
#6 "The Study of Mythology" (Scott Leonard & Michael McClure)
#8 "Harelips and Twins: The Splitting of a Myth" (Claude Lévi-Strauss)
#9 "The Virgin of Guadalupe: A Mexican National Symbol" (Eric R. Wolf)
#10 "Taboo" (Mary Douglas)

FILM: *Asmat of New Guinea: A Case Study in Religion & Magic.*

Week 5: September 16

Shamans, Priests, and Prophets

In LM&M: **Ch. 4 "Shamans, Priests, and Prophets"**
#18 "Religious Specialists" (Victor Turner)
#19 "Shamanism" (Piers Vitebsky)

#20 "Dark Side of the Shaman" (Michael Brown)

#22 "Reflections after Waco: Millennialists and the State" (Michael Barkun)

Week6: September 23

Ritual

Ch.3 "Ritual"

#12 "Betwixt and Between: The Liminal Period in Rites de Passage" (Victor Turner)

#13 "I bow my head ... Experience Through Initiation" (Michael Atwood Mason)

#14 "Return of Wirikuta: Ritual Reversal and Symbolic ..." (Barbara Myerhoff)

#15 "Ritual Regulation of Environmental Relations ... People" (Roy Rappaport)

#16 "A Handmaid's Tale: Rhetoric ... Healing of Abortions" (Thomas J. Csordas)

#17 "Body Ritual among the Nacirema" (Horace Miner)

On moodle: "Steel Axes for Stone-Age Aboriginals" (Lauriston Sharp)

FILMS: *In Her Own Time: Barbara Myerhoff*

Week 7: September 30

The Religious Use of Drugs

In LM&M: **Ch. 5 "Altered States of Consciousness and the Religious Use of Drugs"**

#23 "Trance, Possession, Shamanism, and Sex" (I. M. Lewis)

#25 "On the Peyote Road" (Mike Kiyaani & Thomas J. Csordas)

#26 "Ritual Enemas" (Peter Furst & Michael Coe)

#27 "The Sound of Rushing Water" (Michael Harner)

#28 "The Rave: Spiritual Healing in Modern Western Subcultures" (Scott Hutson)

FILMS: *Magical Death*

Read: **Harner's *The Way of the Shaman***

Take home exam on Harner text: Due on October 7

Week 8: October 7

Witchcraft, Sorcery, and Magic

In LM&M: **Ch. 7 "Witchcraft, Sorcery, Divination, and Magic"**

#33 "An Anthropological Perspective on the Witchcraze" (James Brain)

#36 "Consulting the Poison Oracle among the Azande" (E.E. Evans-Pritchard)

#37 "Rational Mastery by Man of His Surroundings" (Bronislaw Malinowski)

#38 "Baseball Magic" (George Gmelch)

On moodle: Selected pages from *Vodou Visions* (Sallie Ann Glassman)
"Worms, Witchcraft, and Wild Incantations . . ." (Jeffrey Ehrenreich)

FILM: *Witchcraft Among the Azande* [or]
Case Study: Alejandro Mamani

Week 9: October 14

Ethnomedicine: Religion & Healing / Demons, Exorcism, Divination, and Magic

- In LM&M: **Ch. 6 "Ethnomedicine: Religion and Healing"**
#29 "Eyes of the Ngangas: Ethnomedicine and Power . . ." (Arthur Lehmann)
#30 "Swallowing Frogs: Anger and Illness in Northeast Brazil" (L.A. Rebhun)
#31 "Mothering and the Practice of "balm" in Jamaica" (William Wedenoja)
#32 "The Spirit Catches You and You Fall Down" (Anne F. Fadiman)

FILM: *Three Worlds of Bali*

Week 10: October 21

Ghosts, Souls, and Ancestors

- In LM&M: **Ch. 8 "Ghosts, Souls, and Ancestors: Power of the Dead"**
#40 "Vodou" (Karen Brown)
#42 "The Cremated Catholic: The Ends of a Deceased Guatemalan" (Stanley Brandes)

FILM: *Nuer*

Week 11: October 28

Read: Kehoe's *The Ghost Dance: Ethnohistory & Revitalization*

The *Ghost Dance* take home exam / commentary is due on November 4.

Week 12: November 4

The Search for Salvation

- In LM&M: **Ch. 9 "Old and New Religions: The Changing Religious Landscape"**
#43 "Revitalization Movements" (Anthony F. C. Wallace)
#44 "The Ghost Dance Religion" (Alice Beck Kehoe)
#45 "Cargo Cults"(Peter Worsley)
#46 "Urban Rastas in Kingston, Jamaica" (William F. Lewis)
#48 "Islamic Law: The Foundation of Muslim Practice ..." (Carolyn Fluehr-Lobban)

FILM: *Trobriand Cricket: A Case Study in Colonialism*

Week 13: November 11

The Search for Salvation (continued)

- In Harris: "Messiahs"
"The Secret of the Prince of Peace"

Week 14: November 18 (AAA convention)

Week 15: November 25 (THANKSGIVING is Nov 26)

On moodle: Selected pages from *The God Delusion* (Richard Dawkins)

Week 16: December 2

The Occult: Paths to the Unknown

In LM&M: #11 "Serpent-Handling as Sacrament" (Mary Lee Daugherty)

Ch. 10 "Religion as Global Culture"

#49 "The Veil in Their Minds and on Our Heads ..." (Homa Hoodfar)

#50 "Ritual and the Performance of Buddhist Identity ... (Penny Van Esterik)

#51 "Religious Terror and Global War" (Mark Juergensmeyer)

FILM: *The Holy Ghost People*

Week 17: December 9 (**FINAL EXAM**)

UNO REQUIRED SYLABUS ADDENDUM

Important Dates*

Last day to adjust schedule w/out fee 08/18/2015
Semester Classes Begin08/19/2015
Last day to adjust schedule w/fee,
or withdraw with 100% refund .08/25/2015
Last day to apply for December commencement 09/25/2015
Final day to drop a course or resign 10/14/2015
Mid-semester examinations 10/05-10/09/2015
Final examinations 12/07-12/11/2015
Commencement 12/18/2015

**Note: check Registrar's website for Saturday and A/B sessions, and for items not listed here:
<http://www.registrar.uno.edu>*

Fall Semester Holidays

Labor Day09/07/2015
Mid-semester break 10/15-10/16/2015
Thanksgiving 11/26-11/27/2015

Withdrawal Policy – Undergraduate only

Students are responsible for initiating action to resign from the University (withdraw from all courses) or from a course on or before dates indicated in the current Important dates calendar. Students who fail to resign by the published final date for such action will be retained on the class rolls even though they may be absent for the remainder of the semester and be graded as if they were in attendance. Failure to attend classes does not constitute a resignation. Check the dates on the Registrar's website, <http://www.registrar.uno.edu>. Please consult The Bulletin for charges associated with dropping and adding courses.

Incomplete Policy – Undergraduate only

The grade of I means *incomplete* and is given for work of passing quality but which, because of circumstances beyond the student's control, is not complete. The issuance of the grade of I is at the discretion of the faculty member teaching the course. For all graduate and undergraduate students, a grade of I becomes a grade of F if it is not converted before the deadline for adding courses for credit (as printed in the Important Dates Calendar) of the next regular semester including summer semester.

Repeat Policy

When a student is permitted to repeat a course for credit, the last grade earned shall be the one which determines course acceptability for degree credit. A student who has earned a C or better in a course may not repeat that course unless, (1) the catalog description indicates that the course may be repeated for credit, or (2) the student's Dean gives prior approval for documented extenuating circumstances.

Graduate Policies

Graduate policies often vary from undergraduate policies. To view the applicable policies for graduate students, see the Graduate Student Handbook:

<http://www.uno.edu/grad/documents/GraduateStudentHandbook2014.pdf>

Academic Dishonesty Policy

<http://www.uno.edu/student-affairs-enrollment-management/documents/academic-dishonesty-policy-rev2014.pdf>

Safety Awareness Facts and Education

Title IX makes it clear that violence and harassment based on sex and gender is a Civil Rights offense subject to the same kinds of accountability and the same kinds of support applied to

offenses against other protected categories such as race, national origin, etc. If you or someone you know has been harassed or assaulted, you can find the appropriate resources here:

<http://www.uno.edu/student-affairs-enrollment-management/>

UNO Counseling Services and UNO Cares

UNO offers care and support for students in any type of distress. Counseling Services assist students in addressing mental health concerns through assessment, short-term counseling, and career testing and counseling. Find out more at <http://www.uno.edu/counseling-services/>. First-year students often have unique concerns, and UNO Cares is designed to address those students succeed. Contact UNO Cares through <http://www.uno.edu/fye/uno-cares.aspx>.

Emergency Procedures

Sign up for emergency notifications via text and/or email at E2Campus Notification:

<http://www.uno.edu/ehso/emergency-communications/index.aspx>. All emergency and safety procedures are explained at the Emergency Health and Safety Office: <http://www.uno.edu/ehso/>.

Diversity at UNO

As the most diverse public university in the state, UNO maintains a Diversity Affairs division to support the university's efforts towards creating an environment of healthy respect, tolerance, and appreciation for the people from all walks of life, and the expression of intellectual point of view and personal lifestyle. The Office of Diversity Affairs promotes these values through a wide range of programming and activities. <http://diversity.uno.edu/index.cfm>

Learning and Support Services

Help is within reach in the form of learning support services, including tutoring in writing and math and other supplemental instruction. Visit the Learning Resource Center in LA 334, or learn more at <http://www.uno.edu/lrc/>.

Affirmative Action and Equal Opportunity

UNO is an equal opportunity employer. The Human Resource Management department has more information on UNO's compliance with federal and state regulations regarding EEOC in its Policies and Resources website: <http://www.uno.edu/human-resource-management/policies.aspx>