

## **AN 326 RELIGION AND RITUAL**

**Block 6, 2008**

**Sarah Hautzinger**

**Barnes 304, Tuesday & Thursday 2:00-3:40**

**Phone 719-389-6359**

**E-mail: [shautzinger.coloradocollege.edu](mailto:shautzinger.coloradocollege.edu)**

This course presents anthropological perspectives on religion and ritual. In order to offer a course that can complement current offerings in Religion and Anthropology programs at Colorado College, we focus especially on two concerns that are distinctly anthropological:

- 1) Phenomena and concepts considered “nonWestern,” outside the “major” world religious traditions, or otherwise “exotic.”
- 2) Problem-based issues involving religious and spiritual practices, communities and functions.

These foci do not exclude taking the full scope of this subdiscipline into account; neither do they mean we concentrate exclusively on simple-technology, nonstate or pre-industrial societies. Many of the cases we study involve reinterpreted or syncretic practices resulting from encounters between distinct peoples; inevitably, all are affected by colonialism, religious missions and crusades, globalizing economies, environmental concerns, and other features of late modernism.

The theoretical currents examined in this course represent major veins in thought about religion in the 20<sup>th</sup> Century. We begin by considering ritual and religion in relation to other concepts, like science, culture, myth and symbol. We read diverse “classical” works (that is, old – for anthropology); such authors as Claude Levi-Strauss (structuralism), Mary Douglas (symbolic), Victor Turner (social drama) and Clifford Geertz (cultural performance) offer students diverse tools for ritual analysis.

This year, for the first time, we will undertake a substantive group research project while visiting religious communities in the Crestone area of the San Luis Valley. The project “Sacred Places, Religious Practices, and the Potential Impact of Natural Gas Drilling” takes as its points of focus:

- what locating a spiritual/religious practice in the San Luis Valley means for individual community members and the traditions or practices they observe;
- what the day-to-day aspects of practicing in different traditions in this place look like; and
- how the proposed exploration and potential exploitation of subsurface mineral resources would affect individuals, their practices, and their communities.

We follow our time at the Baca campus with a comparative study of shamanism in preparation for a visit by renowned ethnobotanist Wade Davis, followed by readings about witchcraft and sorcery, and concluding with an ethnography about “ritual magic” and accompanying epistemological leaps made by magicians and witches in contemporary England (Luhman)

To delve into peoples’ religious and ritual practices entails that careful thought be given to respectfulness.

### **Required Texts:**

- Bowie, Fiona. 2006 (2<sup>nd</sup> edition). The Anthropology of Religion: An Introduction. Blackwell.
- Luhmann, T.M. 1989. Persuasions of the Witch’s Craft: Ritual Magic in Contemporary England. Cambridge: Harvard University Press.

### **Additional Readings:**

Additional articles available on AN326 PROWL site.

Course Requirements:

Course format consists of short lectures, large and small group discussions, and student-led lecture and discussion.

Scrupulous attendance is assumed. For all classes and afternoon films, your presence and participation is integral; you may find yourself “performing” in a discussion on course readings on any day and should always arrive prepared and having thought about readings. Finally, this course is not designed to permit “passing” on a no-grade track without full-time commitment.

Assessment:

Participation (attendance, contribution to in-class activity)	25%
Short writing assignments and take-home essays	25%
Crestone interview and report section write-ups	25%
Comparative topical poster presentation (see separate sheet attached)	25%

Preparation for Class Participation: To help you enter class prepared, please come with notes and prepared to discuss:

- each reading (or chapter, in the books), and something to help you remember/think about it, i.e. a) summary of subject, b) argument, writing style, c) your own critical reading, thoughts, and so on.
- a list of key, unfamiliar and/or useful terms and concepts. We will occasionally discuss these in class.
- Your “daily question”: class will often involve structured go-arounds. Each day plan to have a discussion question you would be willing to put before the class, written in your notebook.

Odds and Ends:

- The course is shaped by the logic of the material. Some days that means you are responsible for over 100 pages of reading, while others reading is notably light. Some of the background work you should do, such as that for interviews, may not be assigned, but research you undertake on your own by reading texts on webpages or in reference works. Plan to read ahead on light nights.

**Course Schedule**

**Week One**

<b>Monday</b> February 18	<b>Introduction to the course;</b> getting acquainted with one another. Discuss:      What makes a study of religion anthropological? Classical vs. Contemporary approaches “Traditional” vs. “World Historical” Religions Ritual and participant observation Film:            Ceremony
<b>Tuesday</b> February 19	<b><u>Symbols: Meaning from Arbitrary Association</u></b> Bowie, F. Ch. 2: “The Body as Symbol,” (34-57). Ortner, Sherry. “On Key Symbols.” In Lessa & Vogt, eds., (92-98). Hallpike, “Social Hair.” In Lessa & Vogt, eds., (99-105). Douglas, Mary. “Abominations of Leviticus.” In Lessa & Vogt, eds., (149-152).

	<p><b><u>Class Visitor: Amanda Udis-Kessler, 9:15-10:30</u></b>, IRB approval process for Crestone Project</p> <p><b><u>Supplementary Readings:</u></b>  Myerhoff, B. "The Deer-Maize-Peyote Symbol Complex Among the Huichol Indians of Mexico." In Lessa &amp; Vogt, eds., (105-111).  Levi-Strauss, C. "The Effectiveness of Symbols." In Lessa &amp; Vogt, eds., (318-326).</p>
<p><b>Wednesday</b> February 20</p>	<p><b><u>Ritual: The Structured Suspension</u></b>  Bowie, Ch. 6. "Ritual Theory, Rites of Passage, and Ritual Violence," 151-189.  Turner, V. "Betwixt and Between: The Liminal Period in Rites de Passage." In Madhi ed al., eds. (4-19).  Powers, Marla. 1999. "Menstruation and Reproduction: An Oglala Case." In M. Klass &amp; M. Weisgrau, eds., (85-95).</p> <p><b><u>Class Visitor: Suzi Nishida, Baca Orientation, 9:00</u></b></p> <p><b><u>Supplementary Readings</u></b>  Farrer, Claire. 1994. <u>Thunder Rides a Black Horse</u>.  Foster, S. and Little, M. 1987. "The Vision Quest: Passing from Childhood to Adulthood." In <u>Betwixt and Between</u>, L. Mahdi et al eds., (79-110).  Elliston, Deborah. 1999. "Erotic Anthropology: 'Ritualized Homosexuality' in Melanesia and Beyond." In <u>Across the Boundaries of Belief</u>. M. Klass and M. Weisgrau, eds., (133-158).</p>
<p><b>Thursday</b> February 21</p>	<p><b><u>Religion as a Cultural System?</u></b> [43 pp.]  Bowie, Ch. 1. "Theories and Controversies," 1-26  Klass, M. 1995. "At Play in the Sacred Grove," (1-7) and "The Problem with <i>Supernatural</i>," (25-33). In <u>Ordered Universes: Approaches to the Anthropology of Religion</u>.  Geertz, C. "Religion as a Cultural System." In Lessa &amp; Vogt, (78-89).  Lett, James. 1997. "Science, Religion and Anthropology." In <u>Anthropology of Religion</u>. S. Glazier, ed., (103-120).</p> <p><b><u>Supplementary Readings:</u></b>  Child, A. and I. Child. 1993. "Mystical Beings." (47-65). In <u>Religion and Magic in the Life of Traditional Peoples</u>. NJ: Prentice Hall.</p>
<p><b>Friday</b> February 22</p>	<p><b><u>Myth</u></b> [23 pp.]  Bowie, Ch. 10. 267-298. "Myth."  Lévi-Strauss, Claude. 1955. "The Structural Study of Myth." <i>Journal of American Folklore</i>, LXVII, 428-444.</p> <p><b><u>In-Class Exercise:</u></b> Price-of-entry to class is to bring one myth, taken from HRAF or any (carefully documented) source. In class we will attempt to analyze it according to the Lévi-Straussian method, looking for oppositions and mediators. We will then critique the method, weighing its strengths and weaknesses.</p> <p><b><u>Supplementary Readings:</u></b>  Klass, M. Ch. 16, "The Myth as a Good," (123-130).  Tarzia, Wade. 2000. "Myth and Folklore." In <u>Religion and Culture: An</u></p>

	<p><u>Anthropological Focus</u>. R. Scupin, ed. (49-79). Kluckhohn, C. In Lessa and Vogt, eds., (66-78).</p>
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**Week Two (Monday – Friday at the Baca Campus)**

**The Baca Project: Sacred Places, Religious Practices, and the Potential Impact of Natural Gas Drilling**

<p><b>Monday</b> February 25</p>	<p><b>Pilgrimage and Sacred Sites</b> Bowie, Ch. 9. 237-259. “Pilgrimage.” [All below in “Sacred Places” link]: “Sacred Places,” and “A History of Belief.” 36-40. “A Spiritual Community Takes Root.” 62. <i>US News and World Report (Special Issue)</i>, 143(19).From Nov.-Dec. 2007 “Government Never Sought Mineral Rights.” Jones, Finn-Olaf. (Jan. 11, 2008) “For Many a Follower, Sacred Ground in Colorado.” Whitelaw. “When Hallowed Ground is at Risk,” 70-71. Fagan, B. 1998. “The Archaeology of the Intagible.” In <i>From Black Land to Fifth Sun</i>, 1-22.</p> <p><b>Travel to Baca Campus: leave at 8:30 from behind Barnes</b></p> <p>Lunch at Desert Sage Afternoon Open House for Interviews: 1:30-4:00 Before Sundown: Hike and Visit to the Karma Thegsum Tashi Gomang Stupa Evening Film: Bloodless Valley (with Hanne Strong)</p>
<p><b>Tuesday</b> February 26</p>	<p><b>Environment and Stewardship</b> Bowie, Ch. 5. 105-133. “Religion, Culture and Environment.” Citizen’s Guide US Fish and Wildlife Service Environmental Assessment <a href="http://www.fws.gov/Alamosa/BacaNWR.html">http://www.fws.gov/Alamosa/BacaNWR.html</a></p> <p>Crestone Spiritual Alliance, Comments on USFWS-EA</p> <p>7:40 am – Shumei, Sampai and Jyorei chant Lunch at Desert Sage Afternoon Open House for Interviews: 1:30-4:00 Roundtable discussion on Environmental Issues with Ceal Smith, Lonnie Nichols, Christine Canaly and Kathryn Van Note Dinner with Roundtable guests</p>
<p><b>Wednesday</b> February 27</p>	<p><b>Seclusion and Native American Practices</b> Dillo, Zenki Christian. “Turning the Jewell: The Centrality of Seclusion.” Momaday, N. Scott. 1997. “Sacred Places” and “Revisiting Sacred Ground.” (113-123). In <i>The Man Made of Words : Essays, Stories, Passages</i>. Nabokov, P. 2006. Selections from <i>Where the Lightning Strikes</i>.</p> <p>Morning: meet with Lorain Fox Davis Lunch at Desert Sage</p>

	<p>Afternoon Open House for Interviews: 1:30-4:00  Roundtable discussion with representatives of the Crestone Spiritual Alliance:  Christian Dillo, Matthew Crowley, Cindy Pearson, Hanne Strong,  Ralph Abrahms, Bo Wiberg, Darlene Yarborough, Shauna Iansen  Dinner with Roundtable guests</p>
<p><b>Thursday</b>  February 28</p>	<p><b>Hindu and Secular Spiritual Practices</b></p> <p>Work on Interview Write-Ups and Report Sections</p> <p><b>Morning:</b>  7:00 Humanity in Unity – Temple of Consciousness  Public Meditation, Aarti, Breakfast and Sevi (service)  Lunch at Desert Sage with Aurielle Andhara and “secular spiritualists”</p>
<p><b>Friday</b>  February 29</p>	<p><b>Offerings and Leavetaking</b></p> <p>Work on Interview Write-Ups and Report Sections; executive summaries due</p> <p><b>Morning:</b>  7:00 Mountain Burnt Offering at Teshe Khorlo with Lama Norbu Gyatso.  Lunch at Desert Sage and leave for Colorado Springs</p>

**Week Three**

<p><b>Monday</b>  March 3</p>	<p><b><u>Shamans</u></b>  Bowie, F. “Shamanism,” 190-218.  Kalweit, H. 1992. Ch. 6 “The Trance of Healing and the Logic of Trance” (69-91) and Ch. 9, “Inner Eyes, Double Vision,” (112-125). In <u>Shamans, Healers and Medicine Men</u>.  Kalweit, H. 1988. Ch 1, “Geography of Death” (3-7), Ch. 2 “Life beyond Birth and Death” (8-20). In <u>Dreamtime and Inner Space: The World of the Shaman</u>. Boston: Shambala.</p> <p><b><u>Supplementary Readings:</u></b>  Klass, M. Ch. 13, “The Incorporeal Dimension.” Pp. 98-105, Ch. 18, “When Worldviews Collide,” (140-148).  Kozak, David. 2000. “Shamanisms: Past and Present.” In <u>Religion and Culture: An Anthropological Focus</u>. R. Scupin, ed.,(106-111).  Kan, Sergi. 1999. “Shamanism and Christianity: Modern-Day Tlinglit Elders Look at the Past.” In <u>Across the Boundaries of Belief</u>. M. Klass and M. Weisgrau, eds., (42-62).  Kalweit, H. 1992. Ch. 8, “The Vision Quest,” (101-112). In <u>Shamans, Healers and Medicine Men</u>.  Lowie, “The Vision Quest among North American Indians.” In Lessa &amp; Vogt, eds., (285-288).</p>
<p><b>Tuesday</b>  March 4</p>	<p><b>Visit in class by Wade Davis, followed by lunch with Wade and Student Anthropology Society</b></p> <p>Davis, W. 2001. Excerpts from <i>Light at the Edge of the World</i>.  _____. 1985. “Hallucinogenic Plants and Their Use in Traditional Societies.”</p>

<b>Wednesday</b> March 5	<b>Reading and Writing Day</b>
<b>Thursday</b> March 6	<b>Witchcraft and Sorcery</b> [26 pp.] Evans-Pritchard, E. "Witchcraft Explains Unfortunate Events." In Lessa & Vogt, eds., (362-366). Patterson, M. "Sorcery and Witchcraft," In Scupin, ed., (122-144).
<b>Friday</b> March 7	<b>Witchcraft as Religion</b> [83 pp.] Luhrman, T.M. <u>Persuasions of the Witch's Craft</u> . Everyone Reads- Part I, (3-86).

#### Week Four

<b>Monday</b> March 10	<b>Witchcraft as Religion, Cont'd.</b> Luhrman, T.M. <u>Persuasions of the Witch's Craft</u> . Jigsaw readings for Parts II, III and IV. As Read: (115-121); (232-263); (267-273) Bs Read: (122-143); (175-179; 221-231); (274-282) Cs Read: (144-160); (203-220); (282-290) Ds Read: (161-172); (180-202); (290-303) Everyone Reads- Part V, (307-356).  <b><u>Supplementary Readings:</u></b> Kalweit, H. 1992. Ch. 14: "May Your Spirit be Crazy like Bursting Cliffs." In <u>Shamans, Healers and Medicine Men</u> , (177-192). Brown, Michael. 1997. "Thinking about Magic." In <u>Anthropology of Religion: A Handbook</u> . S. Glazier, ed., (121-136). Bacigalupo, Ana Mariella. 2007. <u>Shamans of the Foye Tree Gender, Power, and Healing among Chilean Mapuche</u> . Austin: University of Texas Press.
<b>Tuesday</b> March 11	<b>*** Workday on Posters***</b> <b>(Unless Course Visitor Moonhawk/Gary Butler is able to join us)</b>
<b>Wednesday</b> March 12	<b>*** Poster Sessions***</b>  <b><u>Supplementary Readings on Religion and Social Change/ Epistemology II</u></b> Johnson, Benton. 1999. "On Founders and Followers: Some Factors in the Development of New Religious Movements." In <u>Across the Boundaries of Belief</u> . M. Klass and M. Weisgrau, eds., (367-380). Klass, M. Ch. 17, "Wondrous Portals," (131-139). Kalweit, H. "Transtherapeutic Philosophy." Shapiro, Judith. 1999. From Tupā to the Land Without Evil." In <u>Across the Boundaries of Belief</u> . M. Klass and M. Weisgrau, eds., (22-41). Giay, B. and J. Godschalk. 1999. "Cargoism in Irian Jaya Today." In <u>Across the Boundaries of Belief</u> . M. Klass and M. Weisgrau, eds., (329-346).

