

A Buddhist monk, seen from behind, is performing a ritual on a paved surface. He is wearing a traditional maroon robe and has his hands raised in a prayer gesture. A ceremonial object, possibly a ritual wheel or a small shrine, is visible on the ground near his hands. The background is a light-colored, textured pavement.

**The University of Auckland  
Anthropology**

**Anthro250**

**WORLDVIEW & RELIGION**

**2019**



Welcome! This course covers some of the key topics in the field of religion. It is cross-cultural and historical in scope, ranging from the colonial era to late-20th century “secular religion”, from the indigenous religions of small-scale societies to world religions, such as Christianity. By the end of the course, you should:

- Understand religion and worldviews as social and cultural phenomena
- Recognize relationships between religious phenomena and wider social structures and issues
- Broadly understand a range of anthropological perspectives and theories
- Be able to place religious topics in comparative perspective

It is possible that some course components may change because of unanticipated problems. If so, we'll

advise as early as possible.

### **Class Times:**

Mon. 11.00 am – 1.00 pm  
Thurs: 12 md – 1.00 pm

### **Convenor:**

Dr Christine Dureau  
HSB 852  
Ph.: 88409  
e-mail: [cm.dureau@auckland.ac.nz](mailto:cm.dureau@auckland.ac.nz)

### **Tutor:**

Mr Brodie Quinn  
HSB 942  
e-mail: [bqui016@aucklanduni.ac.nz](mailto:bqui016@aucklanduni.ac.nz)

### **Office Hours:**

Mon. 2.00 – 3.00 pm  
Thurs. 12 md – 1,00 pm  
(On annual leave and unavailable 24<sup>th</sup> – 27<sup>th</sup> April)

### **Office Hour:**

Thurs, 2.00 – 3.00 pm

Brodie has strictly limited hours and you should not expect attention outside those hours, so please be patient in awaiting responses to your messages.

For minor matters (*not* including assignment extensions), feel free to speak to Christine immediately following the lecture or tutorial. Otherwise, please respect these hours or email for an appointment, including the course number in your subject line, so we can be sure to catch your message.

**Voicemails and emails** will be answered before or during the office hours following receipt. We will make one attempt to return voicemails. In emailing, we use **your university**

**email** address, which is an official mode of communication. You should check your email regularly and ensure that you have set up an auto-forward if you prefer not to use your university account.

## Important Dates

See below re extensions and late work penalties

**Irrespective of circumstances, ALL COURSEWORK MUST BE SUBMITTED BY 10.00 AM MONDAY 17<sup>TH</sup> JUNE.** If you cannot complete your coursework and have not already

reached a mark of 50% or more, you may be eligible for a late deletion

[https://uoa.custhelp.com/app/answers/detail/a\\_id/1464](https://uoa.custhelp.com/app/answers/detail/a_id/1464) or aegrotat

[uoa.custhelp.com/app/answers/detail/a\\_id/2716/p/212;213/kw/Aegrotat and compassionate consideration for exams](https://uoa.custhelp.com/app/answers/detail/a_id/2716/p/212;213/kw/Aegrotat%20and%20compassionate%20consideration%20for%20exams): Let us know if we can help.

See the Assignment Sheet for Details of All of the Following:

### Weekly 4.00 pm Thursday      Optional Summaries

From Week 2, you can earn up to 1 additional mark/week by submitting a 300-word synopsis of one reading by 4 pm on the Wednesday of the week for which that reading is set. These summaries will not be graded, but we will check that they are good-faith efforts. Turnitin will not accept submissions after the weekly deadline.

**11<sup>th</sup> April 4.00 pm (Thurs)      Topic Description (30%)**

**9<sup>th</sup> May 4.00 pm (Thurs)      Summary/Review (40%)**

**30<sup>th</sup> May 1.00 pm (Thurs)      Take-Home Test Distributed**

**6<sup>th</sup> June 4.00 pm (Thurs)      Take-Home Test Due**

**NB: NO EXTENSIONS, 1 MARK/HOUR LATE PENALTY**

### An Invitation:

This subject is far broader than a single course can encompass. I welcome suggestions for topics, themes or case studies. If possible, I will address your ideas during the course; otherwise, future students will benefit from your input, as you are benefiting from previous students' ideas.

This year, the course has been completely revised, so I particularly welcome your ideas.

### A Caution:

I take a culturally and religiously relativist position. The focus is on *anthropological* understanding of social, cultural and political phenomenon, not on essential beliefs or ir/religious truth. Some find this enjoyable, others find it threatening or upsetting. If you have difficulties or object to my approach or the coverage, there are a number of things you can do:

- Talk to me: I will try to help.
- Approach the class representative if you prefer to remain anonymous to me.
- Confer with the Anthropology undergraduate advisor, Prof. Peter Sheppard: [p.sheppard@auckland.ac.nz](mailto:p.sheppard@auckland.ac.nz)
- Contact our counselling service, which provides general and urgent counselling sessions: (09) 923-7681 ([www.auckland.ac.nz/en/on-campus/student-support/personal-support/student-health-counselling/counselling-services.html](http://www.auckland.ac.nz/en/on-campus/student-support/personal-support/student-health-counselling/counselling-services.html))

- Un-enrol before the end of week two.

## Disabilities, Other Issues

Please let me know early in the course of any difficulties you may have or assistance I may reasonably render. I'm happy to help.

Information about Disabilities Services can be found here:

<https://www.auckland.ac.nz/en/on-campus/student-support/personal-support/students-with-disabilities.html>. They can be contacted in the clocktower building (Basement Level, Room 036) or via: [disability@auckland.ac.nz](mailto:disability@auckland.ac.nz) or (09) 373-7599 Ext. 82936.

## COURSE STRUCTURE AND COMPONENTS

The **workload commitment** for a 15-pt course is approximately 10 hours/week throughout the semester, including classes and study break. You should therefore be dedicating about seven hours/week to reading, preparing for assignments and revising your notes. This course is predicated on this workload and designed to allow you to work in-depth by linking coursework, lectures and readings/videos.

**Lectures** introduce you to major course themes, anthropological issues and socio-cultural illustrations. You must attend lectures if you are to do well (recordings are a poor substitute). Questions, thoughts, requests for clarification, etc., are welcome.

Lectures are of variable content—films, workshops, reading seminars and straight lectures.

**If the lecture theatre allows**, lectures will be recorded and available on Canvas within a couple of days. You may not make your own recordings and downloaded lectures are to be deleted at the end of semester. I strongly recommend against trying to memorize lectures: the point is to *understand* them, not to be able to recapitulate every statement made. Recordings will be deleted by 3<sup>rd</sup> June.

**Tutorials and workshops** complement lectures, developing depth of perspective, working on tough issues and providing new material. They also enhance group-work skills, an important vocational skill. This course is co-taught with Anthro319. You share lectures and some readings, but your tutorials are separate. Tutorials for Anthro319 are Thurs. 11.00 am – 12 md in the same room. If you cannot make your own tutorial, you are welcome to attend and participate in them, but note that content will differ.

**Reading is important.** It reinforces lectures, provides a wider understanding than you can get from lectures alone and demonstrates anthropological modes of thought and expression.

You should **read the set readings**, which are not onerous.

**Recommended readings** are listed for each lecture topic. If you read one or two of these/week, you will find yourself getting far more out of this course and doing much better on assignments.

Finally, **AV materials** can be a fantastic way of learning. In addition to those shown in classes, consider watching some or all of the recommended videos.

## Course Readings/Videos

1. **Required and recommend readings** are available through Canvas. There can be a few issues with these—please let me know if links disappear or the library is late in scanning hard copy materials. See individual cases for availability of videos.
2. **The textbook** for this course is:  
 Eller, Jack David, 2014. *Introducing Anthropology of Religion*. 2<sup>nd</sup> ed. NY: Routledge.

This provides a valuable overview of anthropological issues and approaches as well as providing helpful foundational material for your assignments. A copy has been ordered for the library and the bookshop is ordering some copies.

## Canvas Resources

These have been, or will be, uploaded

- **Lecture recordings, if available, and PPTs** will generally be uploaded within a week of the lecture. Feel free to remind me. I am sorry that I cannot provide PPTs in advance of classes this year. There are many new lectures and older ones will have to be edited in view of the course revamp. I'll almost certainly be working on them right up to the last minute, but will email you on Canvas any week that I finish earlier.
- By End of Week 1: Course coversheet. (Assignments lacking the coversheet copied and pasted in the front of the assignment will be penalized one mark.)
- By End of Week 1: Assignment Sheet. You must download and follow this.
- By End of Week 1: Weekly summary template. You must use this if you are completing the optional summaries.
- Before 1<sup>st</sup> Assignment: Anthropology Essay Writing Guide
- How to Read.
- Summaries and Reviews (How to...)
- How Not To Plagiarize.
- University of Auckland Guidelines on Conduct of Coursework.
- Supplementary Materials. (Others may follow):

### Week 1:

Bell, Defining Religion (4 mins)

Alpers, Daniel & Karen Armstrong, 2005. *A History of God*

This has anthropological weaknesses. However, it is informative and a model of ecumenicalism. Given how little most people know about the monotheisms (including many who belong to one of them), this is highly recommended on the grounds of:

- Relevant background information for a fair portion of the lectures
- It's overall quality (and it's very interesting)
- The importance of getting outside what you think you know.

Week X: *Holy Ghost People*, 1967. (An amazing film, despite its age.)

Week X: Dawkins, Richard, *Militant Atheism*, 2002, TED

Week X: Religion & the Rwandan Genocide, 2012. ABC Podcast



# LECTURE, TUTORIAL & READING SCHEDULE

**Note: Keywords are in reference to lectures, tutorials and readings**

## Week 1: Issues of Definition

**Keywords:** Religion, Concepts, Supernatural, Political Religion, Ojibwa, Pilgrimage.

### No Tutorials This Week

#### Required Readings/Videos:

Eller, Chapter One, Studying Religion Anthropologically: Definitions and Theories, pp. 1 – 26.

Abélès, Mark, 1988. Modern Political Ritual: Ethnography of an Inauguration and a Pilgrimage by President Mitterrand. *Current Anthropology* 29(3): 391 – 404.

#### Recommended Readings/Videos:

Barnes, L. Philip. 2005. Was the Northern Ireland Conflict Religious? *Journal of Contemporary Religion* 20 (1):55 – 69.

## Week 2: The Anthropologist as (Non-)Believer & Researcher

**Keywords:** Favret-Saada, Bocage, Witchcraft, Fieldwork, Reflexivity

### Tutorial – An Anthropologist's Fieldwork

#### Required Readings/Videos:

No textbook chapter this week

Spadola, Emilio, 2011. Forgive Me Friend: Mohammed & Ibrahim. *Anthropological Quarterly* 84(3): 737 – 56.

#### Recommended Readings/Videos:

Brown, Karen McCarthy, 2002. Writing about “the Other” Revisited. In James V. Spickard, J. Shawn Landres & Meredith B. McGuire, eds, *Personal Knowledge and Beyond: Reshaping the Ethnography of Religion*. NY: New York University Press, pp.127 – 33.

## Week 3: Belief

**Keywords:** Belief, Sorcery, Stoller, Spirits, etc.

### Tutorial: TBA

#### Required Readings

Eller, Chapter 2, Religious Belief: Entities and Concepts, pp.27 – 49

Glazier, Stephen D., 2008. Demanding Deities and Reluctant Devotees: Belief and Unbelief in the Trinidadian Orissa Movement. *Social Analysis* 52(1):19 – 38.

## Recommended Reading

O'Neill, Kevin Lewis, 2012. Pastor Harold Caballeros Believes in Demons: Belief and Believing in the Study of Religion. *History of Religions* 51(4):299 – 316.

## Week 4: Symbolic Anthropologies

**Keywords:** Structuralism, Lévi –Strauss, Turner, Ndembu, Geertz, Ortner, Key Symbols, Virgin Mary, Olympics

**Tutorial: TBA**

### Required Readings/Videos:

Eller, Chapter 3, Religious Symbols and Specialists, pp.50 – 66, 75  
Chapter 4, Religious Language, pp. 76 – 85.

Abufarha, Nasser, 2008. Land of Symbols: Cactus, Poppies, Orange and Olive Trees in Palestine. *Identities* 15: 343-68.

### Recommended Readings/Videos:

Munson, J., Henry. 1986. Geertz on Religion: The Theory and the Practice. *Religion* 16, 19 – 32.

## Week 5: Ritualizing Life

**Keywords:** Rites of Passage, Maasai, Pilgrimage, Huichol, van Gennep, Hertz, Meyerhoff

**Tutorial: Another Example of Pilgrimage**

### Required Readings/Videos:

Eller, Chapt. 5, Religious Action: Ritual, pp.101 – 24.

Coleman, Simon, 2002. Do You Believe in Pilgrimage? *Communitas*, Contestation and Beyond. *Anthropological Theory* 2(3): 355 – 68.

### Recommended Readings/Videos:

Bonnemère, P., 2009. Making Parents: First-Birth Ritual among the Ankave-Anga of Papua New Guinea. *Australian Religion Studies Review*, 22(2): 214 – 36..

Walker, Lucy, Steven Cantor & Daniel Kern, 2002. *Devil's Playground*. NY: Wellspring, 77 mins.

The library holds DVD versions, but it is unavailable for streaming via our web pages. You can find versions available online, e.g.,

<https://www.youtube.com/watch?v=3xlKFkoB9Bg>. Note, that I have not checked their copyright status, so be sure that you do so before downloading.

## Week 6: Questions of Function

**Keywords:** Ideology, Conscience Collective, Opium of the Masses, Durkheim, Marx, Turner, Rites of Passage, Witchcraft, Inequality, Social Order

**Tutorial: *Conscience Collective***

### Required Readings/Videos:

Eller, Chapter 6, Religion, Morality and Social Order, pp.125 – 49.

Lipuma, Edward & Thomas A. Koelble, 2011. Rituals of Solidarity in the New South Africa. *Studies in Ethnicity and Nationalism* 11(1): 1 – 24.

### Recommended Readings/Videos:

Bulukbāshī, ‘Alī, André Singer, Brian Moser & John Sheppard, 1973. *The Dervishes of Kurdistan*. 52 mins.

Video: available via streaming:

<http://search.alexanderstreet.com.ezproxy.auckland.ac.nz/view/work/2193670>.

Cohen, Abner, 1980. Drama and Politics in the Development of a London Carnival *Man* 15 (1): 65 – 87.

## Week 7: Socializing Religion

**Keywords:** Socialization/Enculturation, Fundamentalism, Children, Emotion, Belief, Embodiment

**Tutorial:** Representation, Belief, Truth

### Required Readings/Videos:

No readings from textbook this week.

Naumescu, Vlad, 2012. Learning the “Science of Feelings”: Religious Training in Eastern Christian Monasticism. *Ethnos* 227 – 51.

### Recommended Readings/Videos:

Haynes, Naomi, 2017. Learning to Pray the Pentecostal Way: Language and Personhood on the Zambian Copperbelt. *Religion* 47(1): 35 – 50.

Luhrmann, T. M., 2007. How Do You Learn to Know That it is God Who Speaks? In David Berliner & Ramón Sarró, eds, *Learning Religion: Anthropological Approaches*. NY: Berghahn, pp.83 – 102.

## Week 8: Remaking the World

**Keywords:** Utopianism, Charisma, Revitalization, NRMs, Power, Resistance, Colonization, Routinization, Oneida Community, Ghost Dance, Native American Church (Peyote Religion)

**Tutorial:** TBA

### Required Readings/Videos:

Eller, Chapter 7, Religious Change and New Religious Movements, pp. 150 – 75.

Prophet, Erin, 2016. Charisma and Authority in New Religious Movements. In James R. Lewis & Inga Tollefsen, eds, *The Oxford Handbook of New Religious Movements* Vol. II. Oxford Handbooks Online. Oxford: Oxford University Press, 16 pp.



### Recommended Readings/Videos:

- Dawson, 2012. Charismatic Leadership in Millennial Movements. In Catherine Wessinger, ed., *The Oxford Handbook of Millennialism*. Oxford Handbooks Online. Oxford: Oxford University Press, 21pp.
- Kracht, Benjamin, 2018. Conclusion: Indigenized Christianity and Spirituality. In *Religious Revitalization among the Kiowas: The Ghost Dance, Peyote and Christianity*. University of Nebraska Press, pp.221 – 58.

## Week 9: World Religions: Power, Meaning and Conversion

**Keywords:** Colonialism, Violence, Conversion, Syncretism/Vernacularization, Virgin of Guadalupe, World Religion

### Tutorial: A Colonial Symbol in the Present

### Required Readings/Videos:

Note: This week, the majority of your readings and videos are focused on Christianity and Islam but the kinds of processes and outcomes (entanglements in meaning, cultural translation, power, relationships to state societies, syncretism, etc.) they describe are also true for other world religions, such as Buddhism, Judaism, etc.: when religions move cross-culturally, they always change and are changed by their new locales.

- Eller, Chapter 8, Translocal Religion: Islam & Christianity, pp.176 – 201.
- Eller, Chapter 9, Vernacular Religion, pp. 202 – 207 (NB: no need to read entire chapter).
- Gooren, Henri, 2014. Anthropology of Religious Conversion. In Lewis R. Rambo & Charles E. Farhadian, eds, *The Oxford Handbook of Religious Conversion*. Oxford Handbooks Online. Oxford: Oxford University Press, 38 pp.
- Wolf, Eric R., 1958. The Virgin of Guadalupe. *The Journal of American Folklore* 71: 34 – 39.

### Recommended Readings/Videos:

- Derks, Sanne and Meike Heessels, 2011. Battered Women Venerating a Vicious Virgin: Reconsidering *Marianismo* at a Bolivian Pilgrimage Shrine. *Culture and Religion* 12(3): 303 – 16.

## Week 10: Religious Violence

**Keywords:** Violence, State, Gender, Family, Fundamentalism, IRA, Religious Politics

### Tutorial: Discussion *The Women of Hezbollah*

### Required Readings/Videos

- Eller, Chapt. 10, Religious Violence, pp.228 – 53.

### Recommended Readings/Videos

- Etienne, B. 2007. Islam and Violence. *History and Anthropology* 18: 237 – 48.

## **Week 11 Religion in Uncertain Times: Fundamentalisms, Relativisms, Creativities, Sociality**

**Keywords:** Fundamentalism, Co-Existence, Pilgrimage, Transcending Conflict

### **Tutorial: Managing Take-Home Tests**

#### **Required Readings/Videos:**

Eller, Chapt. 12, Religious Fundamentalism, pp. 279 – 304.

Beeman, William O., 2002. Fighting the Good Fight: Fundamentalism and Religious Revival. In Jeremy MacClancy, ed. *Exotic No More: Anthropology on the Front Lines*. Chicago: University of Chicago Press, 129 – 44.

#### **Recommended Readings/Videos:**

Williams, Roger Ross (dir.), 2014. *God Loves Uganda*. NY: First Run Features  
The library holds DVD versions, which you can play in the library, but it is unavailable for streaming via our web pages. There are various streaming versions available online. Note, though, that I have not checked their copyright status, so be sure that you do so before downloading.

Albera, Dionigi, 2008. “Why Are You Mixing what Cannot be Mixed?”: Shared Devotions in the Monotheisms. *History and Anthropology* 19(1):37 – 59.

Kubai, Anne, 2007. Walking a Tightrope: Christians and Muslims in Post-Genocide Rwanda. *Islam and Christian-Muslim Relations* 18 (2): 219 – 35.

## **Week 12: No Lecture This Year (Public Holiday)**

**No Tutorial: But we will be available in our offices**