

ANTHRO 3W03

Fall 2018

THE ANTHROPOLOGY OF MONSTERS AND SUPERNATURAL BEINGS

RM. KTH B103

Wednesdays 19:00-22:00

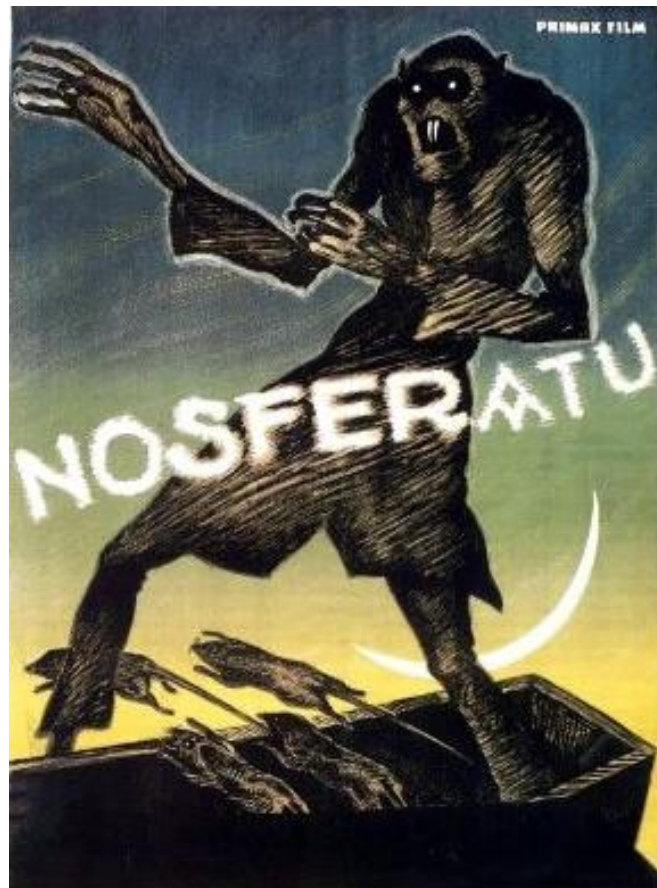
Instructor: Dorian Jurić
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Office: CNH 502 (or 502)
Office Hours: Wed. 17:50-18:50
(or by appointment)

COURSE DESCRIPTION

This course offers a broad introduction and critical overview of anthropological and folkloric approaches to the study of monsters and supernatural beings. Discussion centers around oral traditions, ritual practices, and the role that the supernatural serves in societies and individual lives. Readings for the course focus on methodological and theoretical approaches to studying the role of supernatural beings in various societies, as well as survey studies on the beings themselves. Emphasis is placed on cultural anthropological and folkloristic analysis of traditions and belief, but the class will also explore how the other sub-fields of anthropology contribute to an understanding of supernatural beings. This course is conducted as a survey course with daily student-led discussion.

LEARNING OUTCOMES

In this course stress is placed primarily on learning **skills** and secondarily on learning **facts**. This course is structured such that students are forced to work on their reading, writing and analytical skills through the entirety of the semester. The term paper in this course is a long-term project that walks students through the steps required to produce quality research documents. Upon completion of the course, students will have a competent understanding of a number of supernatural beings that inhabit the cultural world of various groups, as well as the ways in which these beings are studied in the fields of anthropology and folklore. More importantly, students will have demonstrated improvement in their research, analysis and presentation skills, as well as improving their writing and ability to bring a research project to completion.



REQUIREMENTS

This is a survey course. There will be no lectures, but rather the course will involve structured discussion led by students and moderated by the professor. This means that reading assignments **MUST** be completed before the date scheduled for class discussion and students must come to class prepared to discuss the readings in depth. All students are required to complete a mid-term and a final examination as well as a final term paper in multiple stages. There are no lecture slides for this course and none will be posted online, this means that regular attendance and interaction in class are critical for a competent engagement with the reading coursework and examinations.

CLASSROOM ETIQUETTE

Students *must* observe classroom etiquette. You are requested **not** to chat (verbally or electronically), **not** to email, text, twitter or use other social networking sites, and **not** to eat during class although beverages are permitted. Students are requested **not** to bring cell phones, pagers, audio recorders or any other intrusive electronic gadgetry into the classroom. If you have special needs for such items, please discuss them with me.

- ✓ Please **turn off** all cell phones, PDAs and other electronic gadgets while in the classroom.
- ✓ Audio recording lectures **must** be cleared with me.
- ✓ Do not miss class; if you are a bit late, just come in quietly.
- ✓ If you have to leave early, please advise me beforehand and leave quietly.

In class lectures and discussion sections **LAPTOPS are strongly discouraged**. If you need or strongly prefer a laptop for taking notes or accessing readings in class for any reason, please come talk with me, and I am happy to make that work. I'll just ask you to commit to using the laptop only for class-related work. Students using laptops for other purposes will be asked to turn their laptops off for the remainder of the course.

COURSEWORK AND DUE DATES

In-Class Discussion: 30%

This grade will be based upon students' quality engagement in class discussion.

Term Paper Bibliography: 5%

Students will submit a bibliography of sources that they will be using for their term paper on Sept. 26th.

Term Paper and Peer Review: 10%

Students will be required to write an 8-12-page paper (appx. 2,000-3,000 words, double-spaced) on a supernatural being using concepts and terminology from the course. This paper is submitted to a peer reviewer in class on Oct. 17th.

Students will then peer review the paper of one of their classmates and return their review to the author on Oct. 24th. Grades here are based upon the reviewer's comments and aid.

Term Paper Initial Submission: 15%

Students will submit their edited work (including peer review suggestions) to the professor on Halloween, Oct. 31st.

Term Paper Final Submission: 30%

Students will submit their final re-worked copy of their term paper (including professor review suggestions) on Nov. 21st.

Mid-Term Exam: 5%

There will be a small mid-term exam on Oct. 24th to test students' comprehension of the readings and lectures. The exam will take the form of short paragraph responses.

Final Exam: 5%

A short final exam will be held in class on Dec. 5th which will be composed mostly of multiple choice and short answer questions.

*** **IMPORTANT** *** Students will be responsible for submitting both a digital copy and a paper copy of their assignments. DIGITAL COPIES will be submitted through Avenue to Learn before midnight, while PAPER COPIES will be handed into the instructor at the start of class on the day that the assignment is due. All LATE SUBMISSIONS will be penalized 10% per day late for a maximum of 4 days. Late submissions will not be accepted after 4 days have passed.



COURSE TEXTS/READINGS

The readings for this class will be comprised of book chapters and academic articles. Most sources will be uploaded as links in Avenue to Learn, all others will be included in a course packet available in the campus book store. Students are responsible for coming to class each week having read the course materials in advance and ready to engage in class discussion. Some skills for navigating weekly readings will be discussed in our first class.

CLASS SCHEDULE

September 5: **COURSE AND CLASS INTRODUCTION** (no reading required)

September 12: **INTRODUCTION TO THE STUDY OF SUPERNATURAL BEINGS**

Reading: 1. Lauri Honko – Memorates and the Study of Folk Belief
 2. Luka Šešo – What is Real in Believing in Supernatural Beings?
 1&2. Peter Dendle – Cryptozoology in the Medieval and Modern Worlds

September 19: **GHOSTS, SPIRITS AND LIFE AFTER DEATH**

Reading: 1. Ülo Valk – Ghostly Possession and Real Estate
 2. Daniel Wojcik – Spirits, Apparitions & Traditions of Supernatural Photography

September 26: **MASALAI AND SUPERNATURAL BEINGS IN COLONIAL ENCOUNTERS**

Bibliography is Due

Reading: 1. Andrew Lattas – Sorcery and Colonialism
 2. Shirley Lindenbaum – Fore Narratives Through Time

October 3: **ZOMBIES: SOUL WITHOUT BODY OR BODY WITHOUT SOUL?**

Reading: 1&2. Gino del Guercio – The Secrets of Haiti's Living Dead
 1&2. Hans Ackermann & Jeanine Gauthier – The Ways and Nature of the Zombi

MIDTERM RECESS

October 8-14

October 17: **WITCHES AND SUPERNATURAL BEINGS AS SOCIAL CONTROL**

Term Paper First Drafts is Due to Peer Reviewers

Reading: 1&2. E.E. Evans Pritchard – Witchcraft, Oracles and Magic Chpts I & II

October 24: **WITCHES ON TRIAL**

Mid-Term Exam

Peer Review is Due

Reading: 1. Carlo Ginzburg – The Night Battles Chpt. I
 2. Natasha Bahkt and Jordan Palmer – Modern Law, Modern Hammers

October 31: **VAMPIRES; OR BEING BITTEN BY DEAD UNCLE BORIS**

Term Paper is Due for Submission

Reading: 1&2. Jan L. Perkowski – The Darkling Chpt. V

November 7: **DIGGING UP VAMPIRES**

- Reading: 1&2. Paul Barber – Vampires, Burial and Death Chpts. I, III, and XII
1&2. Leszek Gardela and Kamil Kajkowski – Vampires, Criminals or Slaves?

November 14: **SASQUATCH, WILD MEN, AND WINDIGO**

- Reading: 1&2. Gregory Forth – Disappearing Wildmen
1. John Colarusso – Ethnographic Information on a Wild Man of the Caucasus
1. Robin Ridington – Monsters and the Anthropologist's Reality
2. Roderick Sprague – Carved Stone Heads
2. Richard Preston – The Witiko

November 21: **JINN, ZAR: SPIRIT POSSESSION CONTINUES**

Term Paper is Due for Final Submission

- Reading: 1. Janice Boddy – Spirits and Selves in Northern Sudan
2. Celia Rothenberg – Spirits of Palestine Chpt. V

November 28: **ELVES, DWARVES AND LITTLE OR HIDDEN PEOPLE**

- Reading: 1&2. Jacqueline Simpson – On the Ambiguity of Elves
1&2. Andy Letcher – The Scouring of the Shire
1&2. Ronald James – Knockers, Knackers and Ghosts

December 5: **CLASS CONCLUSION: WHY DO WE BELIEVE?**

Final Exam

- Reading: 1&2. Patrick Dane – Why Slenderman Works
1&2. Marc Fitch – Paranormal Nation Chpt. XVI

READING LIST

Selected Course Pack Readings From

Barber, Paul. 1988. *Vampires, Burial, and Death: Folklore and Reality*. New Haven and London: Yale University Press.

Fitch, Marc E. 2013. Why Does the United States need Ghosts, UFOs, and Bigfoot? In *Paranormal Nation: Why America needs Ghosts, UFOs and Bigfoot*. Santa Barbara: Praeger.

Forth, Gregory. 2011. Disappearing Wildmen: Capture, Extirpation, and Extinction as Regular Components of Representation of Putative Hairy Hominoids. In *The Anthropology of Extinction: Essays on Culture and Species Death*. Genese Marie Sodikoff, ed. Bloomington: Indiana University Press.

Ginzburg, Carlo. 1983 [1966]. *The Night Battles: Witchcraft & Agrarian Cults in the Sixteenth & Seventeenth Centuries*. John and Anne Tedeschi, trans. Baltimore, MD: The John Hopkins University Press.

Perkowski, Jan L. 1989. *The Darkling: A Treatise on Slavic Vampirism*. Bloomington: Slavica Publishers.

Rothenberg, Celia E. 2004. *Spirits of Palestine: Gender, Society, and Stories of the Jinn*. New York, Toronto, Oxford: Lexington Books.

Articles and Chapters available on Avenue to Learn

Ackermann, Hans W. and Jeanine Gauthier. 1991. The Ways and Nature of the Zombi. *The Journal of American Folklore* 104(414): 466-494.

Bahkt, Natasha and Jordan Palmer. 2015. Modern Law, Modern Hammers: Canada's Witchcraft Provision as an Image of Persecution. *Windsor Review of Legal and Social Issues* 36: 123-146.

Boddy, Janice. 1998. Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance. *American Ethnologist* 15(1): 4-27.

Colarusso, John. 1980. Ethnographic Information on a Wild Man of the Caucasus. In *Manlike Monsters on Trial: Early Records and Modern Evidence*. Marjorie M. Halpin and Michael M. Ames, eds. Pp. 255-264. Vancouver and London: University of British Columbia.

Dane, Patrick. 2012. *Why Slenderman Works: The Internet Meme that Proves our Need to Believe*. Electronic documents, <http://whatculture.com/history/why-slenderman-works-the-internet-meme-that-proves-our-need-to-believe>.

Dendle, Peter. 2006. Cryptozoology in the Medieval and Modern Worlds. *Folklore* 117(2): 190-206.

Evans Pritchard, Edward Evan. 1976. *Witchcraft, Oracles, and Magic among the Azande*. Oxford: Clarendon Press.

Del Guercio, Gino. 1986. The Secret of Haiti's Living Dead. *Harvard Magazine*, January-February: 31-37.

Gardela, Leszek and Kamil Kajkowski. 2013. Vampires, criminals or slaves? Reinterpreting 'deviant burials' in early medieval Poland. *World Archaeology* 45(5): 780-796.

Honko, Lauri. 1964. Memorates and the Study of Folk Belief. *Journal of the Folklore Institute* 1 (1/2): 5-19.

James, Ronald M. 1992. Knockers, Knackers and Ghosts: Immigrant Folklore in Western Mines. *Western Folklore* 51(2): 153-177.

Lattas, Andrew. 1993. Sorcery and Colonialism: Illness, Dreams and Death as Political Languages in West New Britain. *Man, New Series* 28(1): 51-77.

Letcher, Andy. 2001. The Scouring of the Shire: Fairies, Trolls and Pixies in Eco-Protest Culture. *Folklore* 112(2): 147-161.

Lindenbaum, Shirley. 2002. Fore Narratives through Time: How a Bush Spirit became a Robber, Was Sent to Jail, Emerged as the Symbol of Eastern Highlands Province, and Never Left Home. *Current Anthropology* 43(S4) Special Issue Repertoires of Timekeeping in Anthropology: S63-S73.

Preston, Richard J. 1980. The Witiko: Algonkian Knowledge and Whiteman Knowledge. In *Manlike Monsters on Trial: Early Records and Modern Evidence*. Marjorie M. Halpin and Michael M. Ames, eds. Pp. 111-131. Vancouver and London: University of British Columbia.

Ridington, Robin. 1980. Monsters and the Anthropologist's Reality. In *Manlike Monsters on Trial: Early Records and Modern Evidence*. Marjorie M. Halpin and Michael M. Ames, eds. Pp. 172-186. Vancouver and London: University of British Columbia.

Simpson, Jacqueline. 2011. On the Ambiguity of Elves. *Folklore* 122(1): 76-83.

Sprague, Roderick. 1980. Carved Stone Heads of the Columbia River and the Sasquatch. In *Manlike Monsters on Trial: Early Records and Modern Evidence*. Marjorie M. Halpin and Michael M. Ames, eds. Pp. 229-234. Vancouver and London: University of British Columbia.

Šešo, Luka. 2011. What is "Real" in Believing in Supernatural Beings? The Informant's Cut. *Studia Mythologica Slavica* 14:113-124.

Valk, Ülo. 2006. Ghostly Possession and Real Estate: The Dead in Contemporary Estonian Folklore. *The Journal of Folklore Research* 43(1): 31-51.

Wojcik, Daniel. 2009. Spirits, Apparitions and Traditions of Supernatural Photography. *Visual Resources* 25(1): 109-136.

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check their McMaster email and course websites weekly during the term and to note any changes.

USE OF COMPUTERS: Computer use in the classroom is intended to facilitate learning in that particular lecture or tutorial. At the discretion of the instructor, students using a computer for any other purpose may be required to turn the computer off for the remainder of the lecture or tutorial.

ACADEMIC DISHONESTY

Academic dishonesty consists of misrepresentation by deception or by other fraudulent means and can result in serious consequences, e.g., the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university. It is your responsibility to understand what constitutes academic dishonesty. For information on the various kinds of academic dishonesty please refer to the Academic Integrity Policy, Appendix 3, www.mcmaster.ca/senate/academic/ac_integrity.htm

The following illustrates only three forms of academic dishonesty:

1. Plagiarism, e.g., the submission of work that is not one's own for which other credit has been obtained. (Insert specific course information, e.g., style guide)
2. Improper collaboration in group work. (Insert specific course information)
3. Copying or using unauthorized aids in tests and examinations.

LATE POLICY

Extensions for course assignments will only be granted under conditions of medical, family, or other extraordinary circumstances. All other late assignments will be penalized at a rate of 10% per day. Late assignments will not be accepted after 4 days beyond the original deadline without appropriate documentation from the Office of the Associate Dean of Social Sciences. It is recommended that students retain a copy of all assignment materials that they submit.

GRADE RE-WEIGHTING POLICY - Grades will ***not*** be reweighted, i.e. if an exam is missed, then a make-up exam has to be taken, the grade will not be added to the next requirement.

MCMASTER STUDENT ABSENCE FORM (MSAF) POLICY

In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar "Requests for Relief for Missed Academic Term Work". Please note these regulations have changed beginning Spring/Summer 2015.

If you have any questions about the MSAF, please contact your Associate Dean's office.
http://academiccalendars.romcmaster.ca/content.php?catoid=11&navoid=1698#Requests_for_Relief_for_Missed_Academic_Term_Work

ACADEMIC SKILLS COUNSELING and SERVICES FOR STUDENTS WITH DISABILITIES are available through the Student Accessibility Services (SAS)

Tel: 905-525-9140 x28652 Email: sas@mcmaster.ca Website: <http://sas.mcmaster.ca>

FACULTY OF SOCIAL SCIENCES E-MAIL COMMUNICATION POLICY

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

Email Forwarding in MUGSI:

<http://www.mcmaster.ca/uts/support/email/emailforward.html>

*Forwarding will take effect 24-hours after students complete the process at the above link

When sending the instructor an email put **ANTH 3W03** in the subject line of your email. Please sign it with your full name and student number. A final note on communication etiquette: when writing the instructor an email, please conform it to the standard greeting in letter-writing practices, i.e. "Dear Prof. Jurić."

SUBMISSION OF WRITTEN WORK

All written work (essays) will be submitted in electronic copy through the Dropbox function on the course's ATL website; hard copies may also be required. Ungraded work will **not be accepted** or date stamped by the administrative staff in the Department of Anthropology. All written work (essays) are subject to evaluation for originality. This course uses an evaluation service provided by Turnitin.com, which **students may opt out of**; in this case, Grammarly.com will be used. If you would like to opt out of evaluation by Turnitin.com, please let the instructor know before October 1.

ACADEMIC ACCOMMODATION FOR RELIGIOUS, INDIGENOUS OR SPIRITUAL OBSERVANCES (RISO)

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the RISO policy. Students requiring a RISO accommodation should submit their request to their Faculty Office normally within 10 working days of the beginning of term in which they anticipate a need for accommodation or to the Registrar's Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

AODA

If you require this information in an alternate/accessible format, please contact Marcia Furtado at 905-525-9140 extension 24423 or email furtam1@mcmaster.ca