

COURSE OUTLINE

(1) GENERAL

SCHOOL	SOCIAL SCIENCES		
ACADEMIC UNIT	SOCIOLOGY		
LEVEL OF STUDIES	UNDERGRADUATE		
COURSE CODE	AN0K285	SEMESTER	
COURSE TITLE	Anthropology of Religion		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>		WEEKLY TEACHING HOURS	CREDITS
		3	5
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	Specialised general knowledge		
PREREQUISITE COURSES:	None		
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	Greek		
IS THE COURSE OFFERED TO ERASMUS STUDENTS	Yes, with bibliography in English		
COURSE WEBSITE (URL)	Please check out the module in the course catalogue of the division (https://elearn.uoc.gr)		

(2) LEARNING OUTCOMES

Learning outcomes <i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i> <i>Consult Appendix A</i> <ul style="list-style-type: none"> • Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area • Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B • Guidelines for writing Learning Outcomes
<ul style="list-style-type: none"> - The first objective is to address the root question “Why is there any religion as opposed to no religion?” In other words, why do cultures construct the domain of the sacred? Anthropological theory offers several penetrating answers and we will examine several theoretical paradigms. The goal is to discover the powers and limitations inherent in each major theory of human religiosity. - The second objective is to explore religious diversity through innovative ethnographies. We will use anthropology as a double way of knowing religions: as observers, and as if “from within”. The central issues are, “how do ways of sacred action embody unique powers and meanings?” “In what sense can we ever know other people's religious lives?” “How does religion create, uphold, or subvert social order?”

General Competences

Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?

Search for, analysis and synthesis of data and information, with the use of the necessary technology

Adapting to new situations

Decision-making

Working independently

Team work

Working in an international environment

Working in an interdisciplinary environment

Production of new research ideas

Project planning and management

Respect for difference and multiculturalism

Respect for the natural environment

Showing social, professional and ethical responsibility and sensitivity to gender issues

Criticism and self-criticism

Production of free, creative and inductive thinking

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Others...

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- Criticism and self-criticism
- Working independently
- Production of free, creative and inductive thinking
- Working in an interdisciplinary environment
- Search for, analysis and synthesis of data and information, with the use of the necessary technology
- Respect for difference and multiculturalism

(3) SYLLABUS

- 1 – Introduction to the course
- 2 – What is Religion?
- 3 – Anthropological Study of Religion
- 4 – Myths and Symbols
- 5 – Rituals and Religious Specialists
- 6 – Shamanism
- 7 – Altered States of Consciousness
- 8 – The Supernatural
- 9 – Magic, Witchcraft and Sorcery
- 10 – Women and Religion
- 11 – Religion, Violence and Peace/ Secularism
- 12 – New Religious Movements
- 13 – Globalization and Religious Appropriations

(4) TEACHING and LEARNING METHODS - EVALUATION

DELIVERY <i>Face-to-face, Distance learning, etc.</i>	Face to face	
USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i>	Use of the eLearn platform, PowerPoint and video delivery in classroom. Communication through eLearn and email.	
TEACHING METHODS <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i> <i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i>	Activity	Semester workload
	Lectures	39
	Independent Study	83
	Final Exam	3
STUDENT PERFORMANCE EVALUATION <i>Description of the evaluation procedure</i> <i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i> <i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i>	Course total 125	
	<p>Students will be evaluated based on:</p> <ul style="list-style-type: none"> - Final exam (in Greek) <p>or</p> <ul style="list-style-type: none"> - Final paper (in English for Erasmus students who do not write in Greek). 	

(5) ATTACHED BIBLIOGRAPHY

<p>- <i>Suggested bibliography:</i></p> <p>Bell, Catherine M. 1997. Ritual: Perspectives and Dimensions. New York: Oxford University Press.</p> <p>Boddy, Janice Patricia. 1989. Wombs and Alien Spirits: Women, Men, and the Zār Cult in Northern Sudan. University of Wisconsin Press.</p> <p>Danforth, Loring M. 1989. Firewalking and Religious Healing: The Anastenaria of Greece and the American Firewalking Movement. Princeton, N.J.: Princeton University Press.</p> <p>Douglas, Mary. 1973. Natural Symbols: Explorations in Cosmology. New York: Vintage Books.</p> <p>———. 2002. Purity and Danger: An Analysis of Concept of Pollution and Taboo. Psychology Press.</p> <p>Eliade, Mircea. 1989. Shamanism: Archaic Techniques of Ecstasy. London: Arkana.</p> <p>Evans-Pritchard, E.E. 1976. Witchcraft, Oracles, and Magic among the Azande. Oxford: Clarendon.</p>

- Geertz, Clifford. 1973. *The Interpretation of Cultures: Selected Essays*. Harper Colophon Books. New York: Basic Books.
- Lévi-Strauss, Claude. 1994. *The raw and the cooked: introduction to a science of mythology*. London: Pimlico.
- Malinowski, Bronislaw. 1992. *Magic, Science and Religion: And Other Essays*. Long Grove, Illinois: Waveland press.
- McCarthy Brown, Karen. 1991. *Mama Lola: A Vodou Priestess in Brooklyn*. Berkeley: University of California Press.
- Morris, Brian. 2003. *Anthropological Studies of Religion: An Introductory Text*. Cambridge: Cambridge University Press.
- . 2006. *Religion and Anthropology: A Critical Introduction*. Cambridge University Press.
- Stoller, Paul, and Cheryl Olkes. 1987. In *Sorcery's Shadow: A Memoir of Apprenticeship among the Songhay of Niger*. Chicago: University of Chicago Press.
- Tambiah, Stanley Jeyaraja. 1990. *Magic, Science and Religion and the Scope of Rationality*. Cambridge: Cambridge University Press.
- Turner, Edith L. B. 1992. *Experiencing Ritual: A New Interpretation of African Healing*. Philadelphia: University of Pennsylvania Press.
- Turner, Victor Witter. 1969. *The Ritual Process: Structure and Anti-Structure*. The Lewis Henry Morgan Lectures. Chicago: Aldine Pub. Co.
- Van Gennep, Arnold. 1960. *Rites of Passage*. Chicago: University of Chicago Press.
- Znamenski, Andrei A. 2007. *The Beauty of the Primitive: Shamanism and Western Imagination*. Oxford, New York: Oxford University Press.

- *Related academic journals:*

[Religions](#)