

Spring 2016
The Ecology of Religion

ANG 6241 (21H1)

Lecturer: Dr. Augusto Oyuela-Caycedo

Lecture sessions: Tuesday 9:35 am – 12:35 pm Place: Tur 2341
Office: T: B131 Phone: 392-2253
Office hours: T 1–3 pm and by appointment. Email: caycedo@ufl.edu

In this course we will study that relationship of ecology and religion from the perspective of anthropology. This course is about the study of the theoretical structure of religion from shamanism (called the religion of nature) to institutionalized religions. The course is divided in three parts: First, shamanism and animistic societies, second, priestly or theocratic societies and the last section is on religion in imperial societies and its variability in terms of its practice and meaning in relation to the environment. The origins of shamanism is a concern of this course and we will attempt to understand what this means in relation to the environment. We will study the shaman as a religious practitioner and why shamans exist and in what context they are found in the past and the present. We will explore as well the significance of the shaman in relation to the development of religious movements and institutionalize religions.

Priestly societies have the characteristics that correspond to political organizations of agriculturalist peoples or food producers. This creates a new set of problems in relation to the domestication of space (territorial control of the landscape and cultivated space) as well as time (seasonality of food production). These relationships are different from the kinds of relations between humans and the environment observed in shamanistic societies.

The last part examine how such processes of imposing new models that appear to be secular, hide “cosmological” models about nature, which are deeply rooted in religious belief systems and nationalistic ideologies that also “naturalize” human beings place in nature. This process of global conservationism affects the daily lives of hunters, gatherers, food producers, and peoples with different cosmologies around the globe. This process creates a new set of problems in relation to space (territorial control of landscapes and cultivated spaces) in terms of who will benefit from their use. These relationships differ from the relationships between humans and the environment observed in shamanistic societies or priestly societies.

Course Objectives:

- 1) To understand the main theoretical and conceptual approaches to the study of ecology of religion by looking at shamanism, priestly societies from an archaeological and anthropological perspective.
- 2) To understand the significance of shamanism, theocracies in theocracies in explaining the evolution of religion and the patterns of environmental appropriation of space and continuity through time.
- 3) To obtain a general comparative understanding of religious practices and the environment.

- 4) To understand the relationship between material culture in shamanisms and priestly societies and what this means in terms of the societies themselves.
- 5) To understand the relationship between religion and ecology in the context of human social evolution.
- 6) To understand the relationship between the diverse forms of religions and political power in the past, through archaeology, as well as in the present.
- 7) To give an anthropological perspective on the understanding of religion, ecology and society in the anthropocene.

Textbooks:

Atran, Scott. 2002. *In gods we trust: the evolutionary landscape of religion*. Oxford: Oxford University Press.

Znamenski, Andrei A. 2007. *The beauty of the primitive: shamanism and the Western imagination*. Oxford: Oxford University Press.

Behrend, Heike. 2000. *Alice Lakwena and the Holy Spirits: war in Northern Uganda, 1985-97*. James Currey.

Ramírez, Susan E. 2005. *To feed and be fed: the cosmological bases of authority and identity in the Andes*. Stanford, Calif: Stanford University Press.

Weber, Max. 1958. *The Protestant ethic and the spirit of capitalism*. New York: Scribner.

Reynolds, Vernon and R. E. S. Tanner. 1995. *The social ecology of religion*. New York: Oxford University Press.

EVALUATION: A final paper (20%), the short paper reviews class (30%) presentation of the paper (10%) and class participation (40%).

GRADE SYSTEM:

A= 90-100 %

B= 80-89

C= 70-79

D= 60-69

F= Below 59

Assignments: You are expected to do the following:

- 1) Read the assigned material BEFORE coming to class. Many students have difficulty understanding the lectures because they do not familiarize themselves with the material prior to class. Do NOT be one of these students.
- 2) Participate actively in the discussion of the articles.

- 3) Produce a very original paper, with clear objectives and ideas.

Disclaimer: Some adjustments may be made in the schedule and class requirements during the course of the semester. All changes will be announced.

ATTENDANCE is required. Final grades will be reduced one grade level for two unjustified absences. Students who are unable to come to class on a regular basis due to special circumstances should see the instructor at the beginning of the term to discuss such circumstances. Finally, please avoid at all costs coming in or walking out of the classroom in the middle of lectures. This is most rude and disruptive.

Week 1. January 5. Presentation of the Class

Week 2. January 12. Shamanism and animism: a religion of nature

Readings:

Hamayon, Roberte. 1994. Shamanism: a Religion of Nature. In *Circumpolar Religion and Ecology, an Anthropology of the North*. Edited by Takashi Irimoto and Takako Yamada, pp. 109-123. University of Tokyo Press

Descola, Philip. 1996. Constructing natures: symbolic ecology and social practice. In *Nature and society: anthropological perspectives* (eds) P. Descola & G. Pálsson, 82-102. London: Routledge

Viveiros de Castro 1998. Cosmological deixis and Amerindian perspectivism. *Journal of the Royal Anthropological Institute* (N.S.) 4, 469-88.

Oyuela-Caycedo, Augusto. 2006. The Ecology of a Masked Dance: Negotiating at the Frontier of Identity in the Northwest Amazonia. *Baessler Archiv* (2004) 52: 54-74.

Pitarch, Pedro. 2011. The Two Maya Bodies: An Elementary Model of Tzeltal Personhood. *Ethnos*, DOI:10.1080/00141844.2011.590217

Week 3. January 19. Shamanism in history and Today.

Readings:

Znamenski, Andrei A. 2007. *The beauty of the primitive: shamanism and the Western imagination*. Oxford: Oxford University Press.

Week 4. January 26. The Archaeology of Shamanism

Readings

Price Neils. 2001. *The archaeology of shamanism*. Routledge. (chapter 2, 3,5,6).

Winkelman, Michael 2002. Shamanism and Cognitive Evolution. *Cambridge Archaeological Journal* 12(1):71-101

Helvenston, Patricia A and P. G. Bahn. 2003. Testing the “Three Stages of Trance” Model. *Cambridge Archaeological Journal* 13(2):213-224

Clottes, Jean. 2004. Hallucinations in caves, and other articles of discussion. *Cambridge Archaeological Journal* 14(1):81-100

PART II

Week 5. February 2. The Evolutionary landscape of religion

Reading:

Atran, Scott. 2002. *In gods we trust: the evolutionary landscape of religion*. Oxford: Oxford University Press.

First review on the ecology of shamanism. 10 pages.

Week 6. February 9. Theoretical background on theocratic religions.

Readings:

Weber, Max. *The sociology of religion*. Chapter 1. The rise of religions and chapter 2: Gods, Magicians, and Priests.

Durkheim, Emile. [1915]. *The Elementary Forms of the Religious Life*. Chapter 1. Definition of Religious Phenomena and of Religion.

Otto, Rudolph. [1923] (1923). *The Idea of the Holy*. Pp.5-24, 60-71. Oxford University Press.

Rappaport, Roy A. 1971. The Sacred in Human Evolution. *Annual Review of Ecology and Systematics* 2:23-44.

Rappaport, Roy. 1999. The Idea of the Sacred. In *Ritual and Religion in the Making of Humanity*, pp.277-304.

Week 7. February 16. Theoretical background on theocratic religions.

Readings:

Godelier, Maurice. 1998. The sacred. In *The Enigma of the Gift*. Chicago University Press.

Godelier, Maurice. 1998. Substitute objects for humans and for gods. In *The Enigma of the Gift*. Pp.108-170. University of Chicago.

Weber, Max. The prophet. In *The Sociology of Religion*, pp.46-79. Beacon Press.

Assmann, Jan. 2008. *Of God and Gods: Egypt, Israel and the Rise of Monotheism*. The University of Wisconsin Press. Ch. 1 Understanding Polytheism.

Hugh-Jones, Stephen. 1996. Shamans, Prophets, Priests and Pastors. In *Shamanism, History, and the State*, edited by Nicholas Thomas and Caroline Humphrey, pp.32-75. University of Michigan Press, Ann Arbor.

Gaeber, David. 2011. The divine kingship of the Shilluk On violence, utopia, and the human condition, or, elements for an archaeology of sovereignty. *HAU: Journal of Ethnographic Theory* 1 (1): 1–62

Week 8. February 23. The role of the prophets and spirit possession

Readings:

Behrend, Heike. 2000. *Alice Lakwena and the Holy Spirits: war in Northern Uganda, 1985-97*. James Currey, Oxford.

Week 9. Feb. 27- Mar.6. Spring break

Week 10. March 8. The formation of pilgrimage. temples and landscape.

Readings:

Turner, V. and E. Turner. 1978. Introduction: Pilgrimage as a Liminoid Phenomenon. In *Image and Pilgrimage in Christian Culture*. Pp.1-39. Columbia University Press.

Oyuela-Caycedo, Augusto.1998. Ideology, Temples, and Priests: Change and continuity in House Societies in the Sierra Nevada de Santa Marta. In *Recent Advances in the Archaeology of the Northern Andes*. Edited by A. Oyuela-Caycedo and Scott Raymond. The Institute of Archaeology, University of California, Los Angeles

Oyuela-Caycedo, Augusto. 2001 The Rise of Religious Routinization. The Study of Changes from Shaman to Priestly Elite. In *Mortuary Practices and Ritual Associations: Shamanic Elements in Prehistoric Funerary Context in South America*. Edited by John E. Staller and Elizabeth J. Currie, pp. 1-18, Archaeopress Publishers of British Archaeological Reports, Oxford, England.

Oyuela-Caycedo, Augusto and Manuela Fischer. 2007. Ritual Paraphernalia and the Foundation of Religious Temples: The Case of the Tairona-Kágaba/Kogi, Sierra Nevada de Santa Marta, Colombia. *Baessler-Archiv* 54 (2006):145-162.

Beck, Robin A. and James A. Brown. 2012. Political Economy and the Routinization of Religious Movements: A View from the Eastern Woodlands. *Archeological papers of the American Anthropological Association*, Vol. 21, Issue 1, pp. 72–88.

Optional

Haas, Jonathan and Alvaro Ruiz. 2005. Power and the Emergence of Complex Polities in the Peruvian Preceramic. *Archaeological Papers of the American Anthropological Association*, Vol. 14, pp. 37–52.

Rick, John W. The Evolution of Authority and Power at Chavin de Huantar, Peru. The Evolution of Authority and Power at Chavín de Huántar, Peru. *Archaeological Papers of the American Anthropological Association*, Vol. 14, pp. 37–52.

Week 11. March 15. Imperial cosmologies

Reading:

Ramírez, Susan E. 2005. *To feed and be fed: the cosmological bases of authority and identity in the Andes*. Stanford, Calif: Stanford University Press.

Second paper review on the ecology of priestly societies. 10 pages.

Part III, Social, Imperial, and other religious ecologies today

Week 12. March 22. The Social Ecology of Religion:

Reading:

Reynolds, Vernon and R. E. S. Tanner. 1995. *The social ecology of religion*. New York: Oxford University Press.

Week 13. March 29. Building a theoretical base of an ecology of religion and modern imperial societies.

Reading:

Weber, Max. *The Protestant ethic and the spirit of Capitalism*. Any edition, but I recommend the one that was translated by Talcott Parson

Week 14. April 5. Ecology of Religion in Imperial societies.

Readings on German Imperialism:

Radkau, Joachim. (2005). Germany as a focus of European “Particularities” in Environmental History. In *Germany’s Nature, Cultural Landscapes and Environmental History*, edited by T. Lekan and T. Zeller. Pp. 17-32. Rutgers University Press.

Imort, Michael. (2005). A Sylvan People, Whilelmine Forestry and the Forest as a Symbol of Germandom. In *Germany's Nature, Cultural Landscapes and Environmental History*, edited by T. Lekan and T. Zeller. Pp. 55-80. Rutgers University Press.

Sunseri, Thaddeus. (2005). Forestry and the German Imperial Imagination. Conflicts over Forest Use in German East Africa. In *Germany's Nature, Cultural Landscapes and Environmental History*, edited by T. Lekan and T. Zeller. Pp. 81-107. Rutgers University Press.

Readings on American imperialism:

Lewis, Michael. 2007. American Wilderness: A New History. Oxford University Press. Chapters 1, 2, 3.

Week 15. April 12. Global Religion Ecology

Reaings:

Deepak Lal. 1995. Eco-Fundamentalism. *International Affairs* 71(3)515-528.

Chapin, Mac. (2004). *A challenge to Conservationist*. World Watch November/December.

Gísli Pálsson. 2009. Biosocial Relations of Production. *Comparative Studies in Society and History*. 51(2):288–313.

Botero, Carlos A. Beth Gardner, Kathryn R. Kirby, Joseph Bulbulia, Michael C. Gavin, and Russell D. Gray. 2014. The ecology of religious beliefs. *PNAS*, November 25, 111(47): 16784-16789.

Purdy, Jedediah 2015. *After Nature*. Harvard University Press. Ch 5-7.

Week 16. APRIL 19: Third Review and Power Point Presentation.

FINAL PAPER DUE MAY 5