



V-SAK 22/26: Endringer i pensum for SOSANT1400 – Antropologi og religion

Saken legges frem for Programrådet:

- ☒ Til behandling
- ☐ Til orientering
- ☐ Til diskusjon
- ☐ Til uttalelse

Forslagsstillere: Emneansvarlige Nefissa Naguib og Axel Rudi

Vedtaksforslag: Programrådet godkjenner pensumendringene i SOSANT1400.

Forslag

I tråd med kommentarene fra forrige semesters undervisere, foreslår de emneansvarlige å ta ut følgende 377 sider av pensum:

- Favret-Saada, J. (1980). *Deadly words: witchcraft in the Bocage*. Cambridge University Press.
De emneansvarlige bemerker at den er lite lest, og det foreslås å heller beholde introduksjonen «There must be a subject», (28 s.), siden den gir et godt utgangspunkt for diskusjon av forskerrollen i religionsantropologi. (273 s. – 28 s. = 245).
- Luhrmann, T. M. (2012). A Hyperreal God and Modern Belief: Toward an Anthropological Theory of Mind. *Current anthropology*, 53(4), 371–395. <https://doi.org/10.1086/666529>



- Ramzy, C. M. (2017). Singing Heaven on Earth: Coptic Counterpublics and Popular Song at Egyptian Mulid Festivals. *International journal of Middle East studies*, 49(3), 375–394.
<https://doi.org/10.1017/S0020743817000290>

Denne foreslås fjernet fordi det allerede er en del om Egypt i pensum.

- Rudnycky, D. (2009). Spiritual Economies: Islam and Neoliberalism in Contemporary Indonesia. *Cultural anthropology*, 24(1), 104-141. <https://doi.org/10.1111/j.1548-1360.2009.00028.x>
- Hartikainen, E. I. (2019). Candomblé and the Academic's Tools: Religious Expertise and the Binds of Recognition in Brazil. *American anthropologist*, 121(4), 815–829.
<https://doi.org/10.1111/aman.13272>
- Graeber, D. (2015). Radical alterity is just another way of saying reality A reply to Eduardo Viveiros de Castro. *HAU journal of ethnographic theory*, 5(2), 1–41.
<https://doi.org/10.14318/hau5.2.003>

De emneansvarlige foreslår å legge til følgende 373 sider:

- Noha Fikry (2023) Caring (Enough) to Kill: On Making Meat and Eating Well in Rural Egypt, *Anthropology Now*, 15:1, 14-25, (11 s.)
- Taneja, A (2015). Sainly Animals: The Shifting Moral and Ecological Landscapes of North India. *Comparative Studies of South Asia, Africa and the Middle East*, 35:2, pp. 204-221 (17 s.)



- Siamdost, N. (2017). *Soundtrack of the Revolution: The politics of Music in Iran*. California: Stanford University Press. S.
- Bush, A. 2020. *Between Muslims: Religious Difference in Iraqi Kurdistan*. California: Stanford University Press. (201. S.)
- Evans-Pritchard, E. 1956. Chapter 5: The Problem of Symbols. I *Nuer Religion*, p. 123-144. Oxford: Clarendon Press. (21 s.)
- Kapferer, B. (2004). Ritual Dynamics and Virtual Practice: Beyond Representation and Meaning. *Social Analysis*, 48(2), 33–54. <https://doi.org/10.3167/015597704782352591>
- Abdul Khabeer, Su'ad. 2016. *Muslim Cool: Race, Religion, and Hip Hop in the United States*. NY: NYU Press (introduction, kap.1, 4) <https://muse.jhu.edu/article/927701>, (102 s.)

Dette blir 373 sider, med forbehold om noen ekstra sider fra Siamdost. De emneansvarlige legger til at mange av disse tekstene er lettere å lese enn de som var på pensum før, så de tror at arbeidsmengden vil være tilsvarende.

Begrunnelse for endringene v/ emneansvarlige

The reason for these changes is to 1) expand the current regional-historical focus of the course (particularly with Taneja's article and EP's classic), 2) connect the course to ongoing political-religious struggles (particularly with Siamdost's book), and 3) connect the course materials with our respective regional expertise (Bush's book, as well as Fikry's article). We also want to highlight where our suggested books intersect with the themes of the lectures by highlighting chapters, but would like to encourage students to read the books according to their own structure, to avoid making them jump back and forth.



Komplett pensumliste med endringer

- Abdul Khabeer, Su'ad. 2016. Muslim Cool: Race, Religion, and Hip Hop in the United States. NY: NYU Press (introduction, kap.1,4) <https://muse.jhu.edu/article/927701>, (102 s.)
- Ammerman, N. T. (2013). Spiritual But Not Religious? Beyond Binary Choices in the Study of Religion. *Journal for the scientific study of religion*, 52(2), 258–278.
<https://doi.org/10.1111/jssr.12024>
- Argyrou, V. (2003). Reflexive modernization' and other mythical realities. *Anthropological theory*, 3(1), 27–41. <https://doi.org/10.1177/1463499603003001750>
- Asad, T. (1983). Anthropological Conceptions of Religion: Reflections on Geertz. *Man (London)*, 18(2), 237–259. <https://doi.org/10.2307/2801433>
- Bielo, J. S. (2015). *Anthropology of religion: the basics*. Routledge.
- Bratrud, T. (2022). *Fire on the island: fear, hope and a Christian revival in Vanuatu: Bd. v.13*. Berghahn Books.
- Bush, A. 2020. *Between Muslims: Religious Difference in Iraqi Kurdistan*. California: Stanford University Press. (201. S.)
- Csordas, T. J. (2019). Specter, Phantom, Demon. *Ethos (Berkeley, Calif.)*, 47(4), 519–529.
<https://doi.org/10.1111/etho.12253>
- Dein, S. (2002). The Power of Words: Healing Narratives among Lubavitcher Hasidim. *Medical Anthropology Quarterly*, 16(1), pp. 41–63. <https://doi.org/10.1525/maq.2002.16.1.41>



- Engelke, M. (2015). The coffin question: death and materiality in humanist funerals. *Material religion*, 11(1), 26–48. <https://doi.org/10.2752/205393215X14259900061553>
- Eriksen, A. (2021). The Human Version 2.0: AI, Humanoids, and Immortality. *Social analysis*, 65(1), 70–88. <https://doi.org/10.3167/sa.2020.650104>
- Evans-Pritchard, E. 1956. Chapter 5: The Problem of Symbols. I *Nuer Religion*, p. 123-144. Oxford: Clarendon Press. (21 s.)
- Farman, A. (2013). Speculative matter: secular bodies, minds, and persons. *Cultural anthropology*, 28(4), pp. 737–759. <https://doi.org/10.1111/cuan.12035>
- Favret-Saada, J. (1980). There Must Be a Subject. I *Deadly words: witchcraft in the Bocage*. Cambridge University Press. (28 s.)
- Fikry, N. (2023) Caring (Enough) to Kill: On Making Meat and Eating Well in Rural Egypt. *Anthropology Now*, 15(1), 14-25, (11 s.)
- Glisson, J. (2025). Embodying God: ritual, value, and secular-sacred entanglements in Norwegian folk high school education. *The Journal of the Royal Anthropological Institute*, 31(1), 301–319. <https://doi.org/10.1111/1467-9655.14248>
- Høgblad, T. (2020). Velkommen hjem. *Norsk antropologisk tidsskrift*, 31, 63–75. <https://doi.org/10.18261/issn.1504-2898-2020-01-02-06>
- Kapferer, B. (2004). Ritual Dynamics and Virtual Practice: Beyond Representation and Meaning. *Social Analysis*, 48(2), 33–54. <https://doi.org/10.3167/015597704782352591>
- Kolshus, T. S. (2016). *Mana on the move: Why empirical anchorage trumps theoretical drift*. Australian National University Press.
- Mahmood, S. (2001). Rehearsed Spontaneity and the Conventionality of Ritual: Disciplines of Ṣalat. *American ethnologist*, 28(4), pp. 827–853. <https://doi.org/10.1525/ae.2001.28.4.827>
- Naguib, N. (2010). For the Love of God: Care-giving in the Middle East. *Social Sciences and Missions*, 23(1), pp. 124–145. <https://doi.org/10.1163/187489410X488549>



Robbins, J. (2007). Continuity Thinking and the Problem of Christian Culture: Belief, Time, and the Anthropology of Christianity. *Current anthropology*, 48(1), 5–38.

<https://doi.org/10.1086/508690>

Sen, M., & Nielsen, K. B. (2022). Gods in the public sphere: political deification in South Asia.

Religion (London. 1971), 52(4), 497–512. <https://doi.org/10.1080/0048721X.2022.2094780>

Siamdost, N. (2017). *Soundtrack of the Revolution: The politics of Music in Iran*. California: Stanford University Press. S.

Taneja, A (2015). Sainly Animals: The Shifting Moral and Ecological Landscapes of North India.

Comparative Studies of South Asia, Africa and the Middle East, 35(2), pp. 204-221 (17 s.)

Tomlinson, M. (2023). Adventures in “belief”: Hearing an old concept in a new key. *American anthropologist*, 125(2), 322–333. <https://doi.org/10.1111/aman.13836>

Anbefalt tillegglitteratur (ikke pensum)

Durkheim, E. (1995). Definition of religious phenomena and of religion. I É. Durkheim (), *The elementary forms of religious life* (s. LXXIII, 464 s.). Free Press.

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Kapferer, B. (2004). Ritual Dynamics and Virtual Practice: Beyond Representation and Meaning.

Social analysis, 48(2), 33–54. <https://doi.org/10.3167/015597704782352591>

Symbols in Ndembu Ritual. (1967). I Victor W. Turner, *The forest of symbols: aspects of Ndembu ritual* (s. 19–47). Cornell University Press.

The Spirit of Capitalism. (1930). I Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (s. 13–50). Routledge. <https://doi.org/10.4324/9780203995808>

Douglas, M. (1984). *Purity and danger: an analysis of the concepts of pollution and taboo*. Ark Paperbacks.



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Sahlins, M. (2022). *The new science of the enchanted universe: an anthropology of most of humanity*. Princeton University Press.