

Syllabus: Religion Medicine and Healing (REL 3098/ANT), Spring 2024

Class Time: Asynchronous online

PROF. ERIN PROPHET

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Office Hours: M, W 4:15-5:15 pm or by appointment, Anderson Hall 130 or online

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While the more fluid complementary paradigms...appear weak in methodological rigor and not conducive to empirical testing, their categories do represent active categories of relationships and have produced many positive practical results....

Because of its distrust of qualitative interpretations...biomedicine accords no legitimacy to values. Hence the practitioner of biomedicine must struggle to practice competent biomedicine, while at the same time searching for some extra-biomedical means to authorize an empathic response to the patient's and family's moral needs...to receive a meaningful interpretation of what is at stake for them in their local world.

—Arthur Kleinman¹

Role in Curriculum

Course Catalog Description: Non-conventional healers and healing practices in religious traditions around the globe. Attributes: General Education: Humanities, International; Satisfies 2000 Words of Writing Requirement.

Prerequisite

Achieving sophomore status.

¹ Kleinman, Arthur. "What is Specific to Western Medicine?" In Companion Encyclopedia of the History of Medicine, Vol. 1, Ed. W.F. Bynum and R. Porter, pp. 15-23. Routledge. 1993.

Humanities Credit

This course meets the requirements for the University of Florida's Humanities credit. Humanities courses provide instruction in the history, key themes, principles, terminology, and theory or methodologies used within a humanities discipline or the humanities in general. Students will learn to identify and to analyze the key elements, biases and influences that shape thought. These courses emphasize clear and effective analysis and approach issues and problems from multiple perspectives. A minimum grade of C is required for general education credit.

Course Objectives

- Students will understand and learn to effectively communicate the diversity of cultural meanings and experiential aspects of sickness and healing in different cultures throughout the world, including cross-cultural representations of pain and sickness; the notion of 'soul-loss'; and sicknesses due to spiritual imbalance in human-environmental relations.
- Students will be exposed to an anthropological approach to the performative aspects of healing in which specialists are seen to embody a "life-force" that is transmitted through their cures.
- Students will learn how diverse cultural traditions have developed ways of healing that incorporate herbal knowledge into their spiritualities.
- Students will be able to evaluate the role and effectiveness of a broad range of methods, theories, perspectives, and frameworks relating to humanistic and religious approaches to healing as a spiritual process consisting of distinct phases, dietary restrictions, and preventive modes of protection against illness.
- In an interdisciplinary approach, students will review how the socio-political contexts in which non-conventional healers work affects their ability to practice and the abilities of patients to access their expertise. They will learn to evaluate the relationship between these healers and dominant structures of scientific expertise, the state, corporations.
- Students will learn to approach concrete problems, including the histories of non-Western medical traditions grounded in religious and philosophical systems (e.g., Ayurveda, early Judaism) from the perspective of interdisciplinary knowledge, systems thinking, and broad stakeholder engagement.
- Among the non-Western and indigenous healing modalities explored will be included traditional knowledge stressing the importance to health of the preservation of balance in human-environmental relations as well as the preservation of the special knowledge that traditional healers possess and its protection through international legal mechanisms.
- Students will learn to effectively and logically communicate their own perspectives and views of various philosophical, religious and moral positions in writing through papers, blog posts and a recorded oral presentation.

Course Expectations

Our Responsibilities: To present a solid review of the subject matter. The Instructor and Teaching Assistant(s) are committed to helping you understand the material. If you have any questions regarding course materials, policies, grading, and technical problems, do not hesitate to

contact one of us. You are encouraged to ask questions through the course web page Discussion tab.

Your Responsibilities: To keep up with lectures, readings, films, and submitting assignments BEFORE the due date. This is an online course, and it is easy to fall behind, therefore you are encouraged to keep up with the “Lecture and Assignments Schedule” provided in the Course Materials tab. You are expected to submit your assignments in the appropriate place. DO NOT send us any assignment through personal emails nor leave a hard copy at our offices.

Assignments and Grading

Assignment	Points per Assignment	Percentage Weight
10 Blog posts	10	10%
4 Quizzes	30	10%
2 Reflection Papers	100	40%
Midterm Exam	100 points	15%
Final Exam	150 points	20%
Oral Presentation	30 points	5%

Blog Posts

For 10 of the 12 modules, students are required to complete a blog post of between 250 to 400 words, and add a comment of at least 50 words on the post of another student. Students will be divided into blog post discussion groups of 10 to 12 students. The blog posts are worth 10% of the grade.

Quizzes

There will be a total of four (4) multiple choice participation quiz assignments. The quizzes are designed to evaluate the student's capacities for critical thinking and identification of content. To take the quiz, go to the Assignments tab on the date indicated on the course schedule. Quizzes open at 12:00 am and close at midnight of the same day. Do not attempt to take a quiz at 11:50 pm because the due date is at midnight and the assignment will close at that time. The quizzes will cover the material from the readings, lectures, lecture notes, and films. The quizzes are worth 10% of the grade.

Midterm and Final Exam

Both the midterm and final are designed to assess the student's capacity for identifying, distinguishing, and critically evaluating the material presented in each half of the course. The midterm exam will consist of a combination of question types: defining key terms, multiple choice, and short essays. The essays require the students to distinguish key concepts and features in each tradition and to compare among the traditions. The material to be covered by the midterm includes everything from Day 1 of the course until mid-semester. The Final exam will be structured similarly to the Midterm and will be cumulative. The midterm exam is worth 15% of the grade and the final exam is worth 20% of the grade.

Reflection Papers:

The Reflection Papers assess the student's capacity for understanding content, for critical thinking and communication of ideas. There are two “Reflection Papers” required for the course. Students choose any two (2) of the topics listed in the “possible Reflection Paper Questions” found in the Assignments tab. Students should submit their papers by the due date. Feedback on

the Reflection Papers will be provided as written comments as soon after submission as feasible.

Papers should answer prompt questions in a clear, succinct, and original way. Students will reflect on the ways in which indigenous and traditional medicine differs from Western biomedicine. Students will highlight issues such as conceptualization of body, illnesses, health, pain, healing, as well as their religious and philosophical foundations. Students can also reflect on the social and political contexts in which the different traditions are situated. Students may choose which medical tradition they will write about. The reflection papers are designed to provide ample space for critical thinking and integration of ideas. Each paper should be 4 pages (1,000 words) in length, typed, saved as .doc, or .docx, using 12-size Times New Roman font in a double-spaced format and submitted online via Turnitin. The papers will be graded on a 100-point scale and each paper is worth 20% of the grade.

Oral Presentation

Each student will record a 3-5 minute video presentation in which they share and summarize their reflection papers. The oral presentation is pass/fail. Students will provide peer review on the oral presentations completed by the students in their discussion group.

Extra Credit Essay

The wealth of material available on all topics related to the Modules makes it impossible to cover all of the interesting questions that are currently of great relevance to this course. Thus, for students interested in researching and writing a short essay on selected topics, extra credit points can be garnered (10 total) to add to your exam grade at the end of the semester. These essays require the student to reflect on key questions in the relations between Western and non-Western medicine. The essays will be assessed for content, for critical thinking, and for communication. The topics for the extra credit essays are available altogether under the Assignments tab where you can also submit your papers. Papers should be 500 words in length and in Word .doc or .docx format. Extra credit essays will be evaluated according to the same rubric as the reflection papers. Feedback on the essays will be provided as written comments before the end of the term.

Writing Assignments

Writing Rule Requirement

This course confers 2,000 words towards the writing requirement (WR), which ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning. While helping students meet the broad learning outcomes of content, communication, and critical thinking, the instructor will evaluate and provide feedback on students' written assignments with respect to grammar, punctuation, clarity, coherence, and organization. Course grades have two components. The papers are graded with both a numerical points grade and a Satisfactory (S) or Unsatisfactory (N) grade. Students who receive an unsatisfactory on a paper will have one additional opportunity to revise and resubmit. *To receive writing requirement credit, a student must receive a grade of C or higher and a satisfactory completion of the writing component of the course.*

The [University Writing Studio](#) can provide assistance with writing or rewriting of papers:
Style guide: The recommended style guide is the American Psychological Association (APA) 7th

edition. Students may use another style with instructor approval. Writing resources will be provided during the course.

The following book is recommended for students looking to improve their style in terms of punctuation as well as word usage and flow: *The Elements of Style* by William Strunk and Elwyn B. White. A PDF of this book, along with other writing resources, is provided in the Writing Resources folder on Canvas. Students are encouraged to learn appropriate use of citation managers. See the citation management guide from UF Libraries: <http://guides.uflib.ufl.edu/citationsoftware>

Papers will be graded based on the following rubric:

Writing Assessment Rubric

	SATISFACTORY (Y)	UNSATISFACTORY (N)
CONTENT	Papers exhibit at least some evidence of ideas that respond to the topic with complexity, critically evaluating and synthesizing sources, and provide at least an adequate discussion with basic understanding of sources.	Papers either include a central idea(s) that is unclear or off- topic or provide only minimal or inadequate discussion of ideas. Papers may also lack sufficient or appropriate sources.
ORGANIZATION AND COHERENCE	Documents and paragraphs exhibit at least some identifiable structure for topics, including a clear thesis statement but may require readers to work to follow progression of ideas.	Documents and paragraphs lack clearly identifiable organization, may lack any coherent sense of logic in associating and organizing ideas, and may also lack transitions and coherence to guide the reader.
ARGUMENT AND SUPPORT	Documents use persuasive and confident presentation of ideas, strongly supported with evidence. At the weak end of the Satisfactory range, documents may provide only generalized discussion of ideas or may provide adequate discussion but rely on weak support for arguments.	Documents make only weak generalizations, providing little or no support, as in summaries or narratives that fail to provide critical analysis.
STYLE	Documents use a writing style with word choice appropriate to the context, genre, and discipline. Sentences should display complexity and logical sentence structure. At a minimum, documents will display a less precise use of vocabulary and an uneven use of sentence structure or a writing style that occasionally veers away from word choice or tone appropriate to the context, genre, and discipline.	Documents rely on word usage that is inappropriate for the context, genre, or discipline. Sentences may be overly long or short with awkward construction. Documents may also use words incorrectly.

MECHANICS	Papers will feature correct or error-free presentation of ideas. At the weak end of the Satisfactory range, papers may contain some spelling, punctuation, or grammatical errors that remain unobtrusive so they do not muddy the paper's argument or points.	Papers contain so many mechanical or grammatical errors that they impede the reader's understanding or severely undermine the writer's credibility.
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Grading Policies

The course grading rubric is as follows:

- A 94 to 100; A- <94 to 90; B+ <90 to 87; B <87 to 84; B- <84 to 80
- C+ <80 to 77; C <77 to 74; C- <74 to 70; D+ <70 to 67; D <67 to 64
- D- <64 to 61; E <61 to 0

Grade points are assigned according to the [UF grading policy](#).

Please Note: We do not adjust grades on an individual basis. However, if you are having problems with the course material or health related problems, please contact the lead instructor as soon as possible. Incompletes are strongly discouraged and will be given only when students who have finished most of the assignments satisfactorily cannot complete the final requirements due to unforeseen events. If this is the case, students must arrange for the incomplete before the end of the semester.

Course Policies

Attendance and Participation

As this is an online course, attendance is not monitored. Participation is gauged by engagement with the course materials, discussions and assignments online. Please let the professor or TA know about any planned excused absences (for religious holidays, athletic events, or other reasons) as soon as possible. For unplanned absences (due to illness or emergency), which prevent you from keeping up with assignments, please let us know as soon as possible and provide paper or electronic documentation (e.g., doctor's note) if possible.

Student Recordings of Class Lectures

Students are allowed to record video or audio of class lectures. However, the purposes for which these recordings may be used are strictly controlled. The only allowable purposes are (1) for personal educational use, (2) in connection with a complaint to the university, or (3) as evidence in, or in preparation for, a criminal or civil proceeding. All other purposes are prohibited. Specifically, students may not publish recorded lectures without the written consent of the instructor. A "class lecture" is an educational presentation intended to inform or teach enrolled students about a particular subject, including any instructor-led discussions that form part of the presentation, and delivered by any instructor hired or appointed by the University, or by a guest instructor, as part of a University of Florida course. A class lecture does not include lab sessions, student presentations, clinical presentations such as patient history, academic exercises involving solely student participation, assessments (quizzes, tests, exams), field trips, private conversations between students in the class or between a student and the faculty or guest lecturer during a class

session. Publication without permission of the instructor is prohibited. To “publish” means to share, transmit, circulate, distribute, or provide access to a recording, regardless of format or medium, to another person (or persons), including but not limited to another student within the same class section. Additionally, a recording, or transcript of a recording, is considered published if it is posted on or uploaded to, in whole or in part, any media platform, including but not limited to social media, book, magazine, newspaper, leaflet, or third party note/tutoring services. A student who publishes a recording without written consent may be subject to a civil cause of action instituted by a person injured by the publication and/or discipline under UF Regulation 4.040 Student Honor Code and Student Conduct Code.

Disability Policy

Any student with a documented disability seeking academic adjustments or accommodations (including those involving the use of technology) is requested to contact the instructor during the first two weeks of class. All such discussions will remain as confidential as possible. Students with disabilities requesting accommodations should first register with the Disability Resource Center by providing appropriate documentation. Once registered, students will receive an accommodation letter which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester. The Disability Resource Center may be contacted here: 352-392-8565; www.dso.ufl.edu/drc/

Communication with Instructor

Please enable Canvas to forward all course announcements and instructor communications to your email so that you stay informed. You may also email me directly but communication through Canvas is preferred.

Returned Assignments

Assignments will generally be graded no later than one week after they were due.

Late or Missing Assignments

Late assignments will be penalized and may not receive credit.

Academic Honesty and the Honor Code

Students are expected to uphold the highest standards of academic honesty and integrity. Students caught plagiarizing or cheating may fail the course. In addition, they will be reported to the appropriate university authorities. Cheating consists in seeking help from any other person while taking a test or quiz. Plagiarism does not consist only in copying verbatim someone else's material and presenting it as if it were yours. It also includes taking ideas (even paraphrased!) from an author or website without citation. Downloading material from the Internet or a generative AI site like ChatGPT and presenting it as if it were yours is a form of cheating and will also be subject to the same action. See the [policy website](#) for more information.

Canvas Reading Assignment Pages are Authoritative

Course reading assignments may be modified. The syllabus posted at the beginning of class may be updated. The course assignments and weighting will remain as they are in the original syllabus, though due dates may be adjusted. Students should set up their Canvas account so that they receive instructor Canvas announcements directly in their email.

Course Evaluations

Students are expected to provide feedback on the quality of instruction in this course by

completing online evaluations during the available interval. Summary results of these assessments will be available to students. Evaluations are completed at the [Gator Evals site](#).

Course Content Module Summary

Module 1: Concepts

Module 2: Shamanisms

Module 3: Mayan Healing

Module 4: East Asian Religions and Medicine

Module 5: Ayurvedic Medicine & Hinduism

Module 6: Tibetan Buddhism

Module 7: Healing in Judaism

Module 8: Christianity and Healing

Module 9: Healing in Islam

Module 10: Naturopathy and Herbal Medicine

Module 11: Nature Religions and Healing the Planet

Module 12: Traditional Healing Knowledge and Intellectual Property Rights

Explanation of Modules:

The course begins (Module 1) with a discussion of theoretical and empirical questions that connect Medicine and Healing Traditions with Religion. Western biomedicine is a specific approach to curing illnesses that in general privileges standardized, evidence-based treatment validated through biological research, with treatment administered via formally trained doctors, nurses, and other such licensed practitioners. By contrast, non-Western and local traditions derive their effectiveness in restoring health from a set of spiritual or religious beliefs, a group of specialists who have obtained their knowledge and power through religious experiences, and practices that directly engage spiritual beliefs with bodily processes and the environment. Effectiveness is, of course, a culturally bound term that refers to the qualitative changes that occur in a person or community's health and well-being through the restoration of a sense of order, balance and harmony.

Module 2 presents a selection from the vast array of shamanic healing practices developed in indigenous Amazonia and Asia. Spirit-based traditions often represent healing, performatively, as a cosmic quest or struggle against harmful and intrusive spirit forces. These performances are in themselves highly structured events, musical and poetic, the goal of which is to return the sick person's soul, or part of it, to the body, thereby restoring health and balance. Shamanism has developed within the political- economic context of colonialism, dealing as it can with the sicknesses produced by its impact. Shamanism has become a commodity in the global market, compromising the authenticity of spiritual experiences sought by persons seeking treatment.

Modules 3 – 6 present an historical panorama of several of the best-known, non- Western healing traditions where there were and often still are, open connections between religious belief and medicinal practice. These are cultures with highly developed medical systems that are still intimately tied to the sacred, to ecology, and above all, to notions of a divine 'life-force' or 'vital

principle', and 'balance' that must be maintained between one's inner self and external environment.

Modules 3 and 4 present traditional Mayan and Chinese Medicine, while Module 6 focusses on the ancient "Four Tantras" traditions of Buddhism. The Ayurvedic Tradition of Medicine associated with Hinduism is presented in Module 5. Both it and Buddhism teach that disease is the result of excess, and that the "Middle Way" is the path to maintaining good health. In the four traditions, the extensive knowledge of natural elements and their properties, the combinations of minerals and plants in complex remedies, has been inherited from a "classic" past. In the context of the contemporary world, each tradition has a variable relation with the secular state and Western biomedicine

Modules 7 – 9 explore the history of healing beliefs and practices in the so-called Abrahamic traditions (Judaism, Christianity, and Islam) from Biblical times to the present. "Holistic healing" in contemporary Judaism presents an important critique of modern patient-doctor relation that have become bereft of qualitative human experiences. In Charismatic Catholicism, healing is predicated on the patient's experience of engagement with performances by specialists. In the Sufi healing tradition called qawwali, musical performance is combined with healing and devotion to the saints, along with the 'unseen power' that restores harmony and balance.

Module 10 centers around Naturopathic Medicine. The use of herbal remedies and other natural procedures was a predominant form of treating illness in the US until the 1920s and '30s, when Western Biomedicine assumed a claim over the field. Afterwards, there was a campaign to purge any lingering 'ancient knowledge', 'folk knowledge', and spirituality, from the politically and economically dominant, biomedicine-technology model. Since then, the biomedical model has demonstrated its strengths and weaknesses. There seems to be a growing tendency today towards an "Integrative" Medicine that does not close its doors to 'alternative', 'non-conventional' forms of medicine, but rather, adopts a cautious approach of inclusion.

In much scholarly writing, it has been demonstrated that the contemporary "disconnect with nature" has resulted in numerous modern-day sicknesses (e.g., stress, anxiety, depression). Western societies have produced massive alterations of the natural environment and this, predictably, has had major health consequences for societies impacted by these changes.

Module 11 explores how the concepts of the 'healing powers of nature' and the 'natural order' have been discussed in the recent history of Western thought. Various contemporary forms of therapy have been developed that seek to re-connect communities with their natural surroundings. Indigenous peoples' recovery of their traditional territories has provided healing both the physical territory itself and its aboriginal caretakers.

Finally, Module 12 explores the international recognition of the rights of indigenous and traditional peoples to keep their medicinal knowledge intact. This stands in stark contrast with its actual rapid disappearance, highlighting the importance of legal measures to ensure the recovery and/or re-vitalization of traditional knowledge and practice.

Schedule of Topics and Assignments

All readings are provided on Canvas or available free of charge on the internet. Note: "RMH" refers to the Religion, Medicine and Healing anthology edited by Dr. Wright published by Kendall Hunt and available as a PDF on Canvas. Items without RMH pagination are available as individual files in Canvas.

Module Number and Week	Topic	Readings	Films	Assignments
Module 1- Concepts Week 1 January 8	Syllabus and Student Learning Goals, Welcome from instructor	Course syllabus, introduction to anthology		Familiarize yourself with the course layout and assignments
Module 1- Concepts (cont.)	Key terms, definitions, theoretical perspectives and methodologies	Lecture notes 1.1 (RMH 31-39) Kleinman (1997), What is Specific to Western Medicine? (RMH 42-52) "A Note on Early Greek Medicine and Religion" (RMH 40) "Mythology of Asklepius" (RMH 41)		
Module 1- Concepts (cont.)	Medical science and traditional healing: what is pain?	Jackson (2011), "Pain and Bodies" (RMH 53-77) Dein (2019) "God Cured My Cancer"	"A Natural Way - Traditional Medicine and Natural Ways of Healing" (Dir. Braley, 2011).	Due Jan. 14, blog post 1 on module 1
Module 2- Shamanisms (Weeks 2-4) Week 2 Jan. 15	2.1. Northwest Amazonian Shamans	Lecture notes "Religious Specialists" and "Shamanic Traditions of the World" (RMH 78-89); Wright (2013), "The Making of a Jaguar Shaman" (RMH 90-113)		
Module 2- Shamanisms (cont.) Week 2	2.2. Amazonian ayahuasca shamans and churches	Langdon (2014) "The Symbolic Efficacy of Rituals" (RMH 114-139) Taylor (2013) "La Medicina: Ritual and Healing with Ayahuasca" (RMH 142-156)	"Vine of the Soul"	Due Jan. 21, blog post 2 on Amazonian shamans

Module Number and Week	Topic	Readings	Films	Assignments
		Optional: Fotiou (2010) “One Heart” Review comparative table, “Mestizo Shamans, Ayahuasca Churches, Traditional Shamanisms/Herbalists” (RMH 159-160)		
Module 2- Shamanisms Week 3 Jan. 22	2.3. Bon Shamanism of Nepal and Tibet	Lecture Notes (RMH 161-174) Desjarlais (1996), “Presence”; Peters (2000), “The Man Chinni Exorcism Rite” (RMH 175-196) Optional Reading: Reynolds “Ancient Tibetan Bonpo Shamanism”; Xiong, “Hmong Shamanism”;	“Fate of the Lhapa”; & “Between Two Worlds: the Hmong Shaman in America”	
Module 2- Shamanisms Week 4 Jan. 29	2.4 Healing through Musical Performance	Lecture Notes: “Healing through Performance” (RMH 197-205) Marina Roseman (1988), “The Performance of Healing among Senoi Temiar” [of Malaysia] Lecture notes: “Neo-Shamanism and Core Shamanism” (RMH 206-214) Townsend, “Core Shamanism and Neo-Shamanism” (RMH 215-233)		Quiz 1 on Module 2, Feb. 2-4 Blog Post 3 due Feb. 4
Module 3- Mayan Healing Week 5 Feb. 5	3. Mayan Healing	Lecture notes, “Traditional Mayan Healing” (RMH 235-244) Garcia et al. (1999), Chapter 1, Paul & Paul “The Maya Midwife as Sacred Specialist” Walsh, “Birth Attendant Practice in Guatemala”; Saqui, “Maya Herbal Medicine”; “Wind in the Blood: Mayan Healing and Chinese Medicine” (RMH 261-295);	“Ix Chel Farms”; “Sastun” “Midwifery in the Mayan Tradition” Blog Post 3 on Mayan Healing due Feb. Feb. 12	Blog Post 4 on Mayan Healing due Feb. 11
Module 4- East Asian	4. The Principle of	Lecture notes, “East Asian Religions and Medicine” (RMH	Watch videos: “The Mystery of Chi” with Bill	Blog Post 5 on East Asian Religions due

Module Number and Week	Topic	Readings	Films	Assignments
Religions and Medicine Week 6 Feb. 12	<i>Qi</i> and Healing	246-260) Barnes, “Multiple meanings of Chinese Healing in the United States”; Kirkland, “Taoism and Healing”;	Moyers; “Traditional Chinese Medicine” “Religion and Medicine in E. Asian Traditions”	Feb. 16 Reflection Paper 1 Due Feb. 18
Module 5- Ayurvedic Medicine and Hinduism Week 7 Feb. 19	5. Ayurvedic Medicine and Healing	Lecture notes, “Ayurvedic Medicine & Hinduism” (RMH 296-316) Wujastyk, (1993) “Indian Medicine?” (RMH 317-347); Narayanan (2006) “Shanti” Lee (2013) “Modern Practice of Ayurveda and Its Globalization” (RMH 349-364)	Watch film: “Ayurveda: The Art of Being” (or similar film TBA)	Quiz 2 Feb. 23-Feb. 25 Blog Post 6 on Ayurveda due Feb. 25
Module 6- Tibetan Buddhism Week 8 Feb. 26	6. Tibetan Buddhism	“Selections from Rinpoche, Tibetan Medicine” (RMH 367-370) Salick et al. (2006) “Tibetan Medicine Plurality” (RMH 380-391); Samuels (1993) Chapter 1, “Civilized Shamans” Janes (1995) “The Transformations of Tibetan Medicine” Arya, “Introduction to Tibetan Medicine”	Watch: Neshar ,”Essentials of Tibetan Medical system”; Plurality in Tibetan Medicine Videos: "Tibetan Buddhist Medical traditions"; Optional: “The Knowledge of Healing” (1997), recommended, available on Amazon.	Midterm Exam Friday, March 1- Sunday, March 3 Blog Post 7 on Tibetan Medicine due March 8
Module 7- Healing in Judaism Week 9 March 4	7. Healing Tradition in Judaism	Lecture Notes (RMH 393) Cutter, “Talking to Physicians about Talking about God” Andiman, “A Physician's Response to the Midrashic Invitation” Isaacs, “The Obligation to Heal”	Video: “Holistic Healing from the Jewish Perspective”	Blog Post 8 on Jewish Healing Traditions due March 15
March 9-16	Spring Break			
Module 8- Christianity	8. Healing in	Lecture Notes “Healing in Christianity” (RMH 394-402)	“Personal Healing Testimonial from a Charismatic Healing	Blog Post 9 on Healing in Christianity due

Module Number and Week	Topic	Readings	Films	Assignments
and Healing Week 10 March 18	Christianity	Ferngren and Amundsen (2005) "Healing and Medicine in the History of Christianity" Espinosa (2005) "God Made a Miracle in My Life" Polk et. al. (2005) "Miraculous Migrants to the City of Angels"	retreat" "Spirit Doctors"	March 24
Module 9- Healing in Islam Week 11 March 25	9. Islamic Sufi Qawalli Tradition	Lecture notes (RMH 403-417) Sachedina (2012) "Islam" Newell (2007) "Unseen Power" (RMH 418-436); Rozario (2009) "Allah is the Scientist of the Scientists"	Video: Pir Vilayat Inayat Khan, track 1 "Essentials of Healing".	Quiz 3 Mar. 29-Mar. 31 on Monotheistic Healing Traditions Blog Post 10 on healing in Islam due March 31
Module 10- Naturopathy and Herbal Medicine Week 12 April 1	10. Naturopathy and Herbal Medicine Alternative Medicines and Therapies	Lecture notes (RMH 437-465) Smith & Logan, "Naturopathy" Cody (2015) "The History of Naturopathic Medicine" Levin (2008) "Esoteric Healing Traditions" Barry (2005) "The Role of Evidence in Alternative Medicine"	Videos: "Days of Healing" "Numen. The Nature of Plants"; "Native American Healing in the 21st Century"	
Module 11- Nature Religions and Healing the Planet Week 13 April 8	11. Traditions of Nature Religions	Albanese (2005) "Nature Religion in the United States" (RMH 467-481); Fisher (2005) "Ecopsychology" (RMH 482-487); DePater (2005) "Ecotherapy and Ecotopia" (RMH 489-493); Lum (2003) "Kaho'olawe and the Makahiki Ceremony"	Videos: "Kaho'olawe" (3 videos); "Healing Totem Journey;" LaDuke, "Protecting Medicine"	
Module 12- Traditional Healing Knowledge and Intellectual Property Rights	12. Indigenous Knowledge & Property Rights	Lecture Notes and resources (RMH 501-545) On Balinese Healing Tradition Reading TBA Hay (2009) "Anxiety, Remembering and Agency"; Woodward (1985) "Healing and	Video: "Javanese herbal medicines" "Balinese Balian"	Quiz 4 Apr. 19-Apr. 21

Module Number and Week	Topic	Readings	Films	Assignments
Week 14 April 15		Morality”		
Week 15 April 22 Module 13: Bibliographies and Audio- Visual Resources	Course Conclu sion and Study Days	Browse RMH 546-600 to identify areas for future study	Final Exam Monday, April 29 through Wednesday, May 1	Oral presentations due by April 24 Peer feedback on oral presentations due by April 27 Optional extra credit essays due before April 26

Readings

Students are responsible for all materials and related information posted on the course website. The required E-textbook for the course, titled *Religion, Medicine, and Healing – Contemporary Perspectives* (Kendall Hunt, 2014) contains most of the reading material for the course. Other reading assignments are uploaded to the Modules pages of the course website.

Complete bibliographic references for all readings identified on the syllabus will be provided in an updated version of the syllabus later in the semester.

Recommended for Further Study (complete citations to come)

Geoffrey Samuels, *Civilized Shamans: Buddhism in Tibetan Societies*

John Myrdhin Reynolds, “Ancient Tibetan Bonpo Shamanism”

Academic Resources

Films and Documentaries

We will watch short excerpts from a number of films and documentaries in class. See Canvas for a list of other films of interest.

Websites

ACADEMIC ORGANIZATIONS AND INITIATIVES INVOLVED IN TRADITIONAL HEALING

[International Society for the Study of Religion, Nature and Culture](#)

[Forum on Religion and Ecology at Yale University](#)

[Journal for the Study of Religion, Nature and Culture](#)

Additional resources, such as links to podcasts, music, slideshows, video, music, and websites, will be made available during the course. Students are encouraged to send the instructor their own ideas for resources.

Campus Resources

Health and Wellness

U Matter, We Care: If you or someone you know is in distress, please contact umatter@ufl.edu, 352-392-1575, or visit umatter.ufl.edu/ to refer or report a concern and a team member will reach out to the student in distress.

Counseling and Wellness Center: Visit <https://counseling.ufl.edu> or call 352-392-1575 for information on crisis services as well as non-crisis services.

Student Health Care Center: Call 352-392-1161 for 24/7 information to help you find the care you need, or visit <https://shcc.ufl.edu>

University Police Department: Visit <https://police.ufl.edu/> or call 352-392-1111 (or 9-1-1 for emergencies).

UF Health Shands Emergency Room / Trauma Center: For immediate medical care call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, FL 32608;

<https://ufhealth.org/emergency-room-trauma-center>.

Academic Resources

E-learning technical support: Contact the UF Computing Help Desk at 352-392-4357 or via e-mail at helpdesk@ufl.edu.

Career Connections Center: Reitz Union Suite 1300, 352-392-1601. Career assistance and counseling services career.ufl.edu/.

[Library Support](#): various ways to receive assistance with respect to using the libraries or finding resources.

[Teaching Center](#): Broward Hall, 352-392-2010 or to make an appointment 352-392-6420. General study skills and tutoring.

[Writing Studio](#): 2215 Turlington Hall, 352-846-1138. Help brainstorming, formatting, and writing papers.