

## 课程详述

### COURSE SPECIFICATION

以下课程信息可能根据实际授课需要或在课程检讨之后产生变动。如对课程有任何疑问，请联系授课教师。

The course information as follows may be subject to change, either during the session because of unforeseen circumstances, or following review of the course at the end of the session. Queries about the course should be directed to the course instructor.

1.	<b>课程名称 Course Title</b>	医学人类学 Medical Anthropology
2.	<b>授课院系 Originating Department</b>	社会科学中心 Center for Social Sciences
3.	<b>课程编号 Course Code</b>	SS154
4.	<b>课程学分 Credit Value</b>	2
5.	<b>课程类别 Course Type</b>	通识选修课程 General Education (GE) Elective Courses
6.	<b>授课学期 Semester</b>	春季 Spring
7.	<b>授课语言 Teaching Language</b>	英文 English
8.	<b>授课教师、所属学系、联系方式 (如属团队授课, 请列明其他授课教师) Instructor(s), Affiliation &amp; Contact (For team teaching, please list all instructors)</b>	Dr. Giulio Ongaro 青年会士 Junior Fellow 南方科技大学人文社会科学荣誉学会 Society of Fellows in the Liberal Arts, SUSTech e-mail: ongaro@mail.sustech.edu.cn
9.	<b>实验员/助教、所属学系、联系方式 Tutor/TA(s), Contact</b>	无 NA
10.	<b>选课人数限额(可不填) Maximum Enrolment (Optional)</b>	

11. 授课方式 Delivery Method	讲授 Lectures	习题/辅导/讨论 Tutorials	实验/实习 Lab/Practical	其它(请具体注明) Other (Please specify)	总学时 Total
学时数 Credit Hours	32				32
12. 先修课程、其它学习要求 Pre-requisites or Other Academic Requirements	无 NA				
13. 后续课程、其它学习规划 Courses for which this course is a pre-requisite	无 NA				
14. 其它要求修读本课程的学系 Cross-listing Dept.	无 NA				

### 教学大纲及教学日历 SYLLABUS

#### 15. 教学目标 Course Objectives

The modern development of clinical science, surgeries and pharmaceuticals has made biomedicine so pervasive that it is hard to imagine a world without it. This course will offer a unique window into healing traditions around the globe that fall outside the orbit of modern medicine – contexts in which medicine also involves folk beliefs and ritual practices. Drawing from a wide range of case studies, we will look at healing traditions in different times and places, at the effectiveness of their treatments, and at the philosophies that grounds them. We will also engage with anthropological discussions on the subject. Significantly, these have moved away from the simplistic view of ritual healing as an outdated practice, recognizing it instead as a significant dimension of the treatment of illness that is still alive today.

Tripartite in structure, the course begins by examining the scientific evidence and theories on the power of therapeutic rituals (otherwise called the ‘placebo effect’). We will look at what neuroscience, psychology and medical anthropology tell us about the effects of symbols and meanings on illness.

Equipped with this knowledge, the second part of the course embarks on a grand tour of healing traditions around the globe. From Amazonia and Siberia to Laos and ancient Greece, it investigates the phenomena of shamanism, spirit possession, humoral medicine, and psychedelic medicine, reflecting on their potential efficacy and examining the social contexts in which these practices are embedded.

The course ends by delving into anthropological theory. With detours into parapsychology and classic ethnographies of folk medicine, we will look at how medical anthropologists have tried to make sense of ‘apparently irrational beliefs’ in the history of the discipline. By appreciating the dazzling variety of ways in which humanity has fought against illness, the course aims to illustrate healing traditions in a refined comparative perspective, and to unravel the complex relationship between folk medicine and biomedical thinking.

#### 16. 预达学习成果 Learning Outcomes

Upon completion of this course, students are expected to:

- Acquire comprehensive knowledge about the scientific and anthropological literature on folk medicine and the efficacy of therapeutic rituals.
- Acquire comprehensive knowledge of the main forms of healing traditions and medical philosophies around the world, and to place these traditions in comparative perspective.
- Interpret and contextualize the medical philosophies of these traditions in light anthropological theories of healing efficacy, and vice versa.
- Situate discussion on healing within current debates in medical anthropology, particularly as they pertain to the relationship between folk and modern medical thinking.

#### 17. 课程内容及教学日历 (如授课语言以英文为主, 则课程内容介绍可以用英文; 如团队教学或模块教学, 教学日历须注明主讲人) Course Contents (in Parts/Chapters/Sections/Weeks. Please notify name of instructor for course section(s), if this is a team teaching or module course.)

#### Weekly Schedule

**Note: All readings and course materials will be available on Blackboard**

Week	Topic	Readings
<b>Part I</b> <b>The problem of ritual efficacy</b>		
Week 1	<p><b>Course introduction</b> Overview of the main themes of the course, including an account of the Enlightenment approach to folk medicine. Enlightenment philosophers and anthropologists considered pre-modern medicine as an outmoded practice premised on theoretical mistakes. This line of thinking had a lasting influence in Western thought, including medical thought. The proven efficacy of healing rituals, however, poses an important challenge to this view.</p>	<p>Harrington, A. (2009) Chapter 1 'The power of suggestion' in <i>The Cure Within: A History of Mind-Body Medicine</i></p> <p>Tambiah, S. (1990) Chapter 1-2 <i>Magic, Science, Religion and the Scope of Rationality</i></p>
Week 2	<p><b>The strange science of the 'placebo effect'</b> Findings from neuroscience, psychology and clinical trials reveal that the effects of therapeutic rituals – also called 'placebo effects' – can be clinically powerful. This week we look in detail at scientific studies on the 'placebo effect' and on its evil twin, the 'nocebo effect'.</p>	<p>Frisaldi E., Shaibani A., and Benedetti, F. (2020) 'Understanding the mechanisms of placebo and nocebo effects' <i>Swiss Medical Weekly</i></p> <p>Cannon, W. (1942) 'Voodoo death' <i>American Anthropologist</i>, 84.1.1982. 5-18</p>
Week 3	<p><b>Ritual efficacy from an anthropological perspective</b> Concluding our account of the science of 'placebo effects', we examine the main anthropological theories that have tried to accommodate this phenomenon. We also explore the reasons why the phenomenon remains anomalous to the biomedical worldview. We reflect on the idea that by dismissing the power of healing ritual, the biomedical model avoids considering important psychosocial effects on health. This leaves biomedicine with a conceptual blind spot. Over the following weeks, we look at the ways in which other non-biomedical healing traditions fill this void.</p>	<p>Moerman, D. (2013) 'Against 'placebo'. The case for changing out language, and for the Meaning Response' in Colloca et al (eds) <i>Placebo and Pain: from bench to bedside</i>.</p> <p>Kaptchuk, T. (2011). Placebo studies and ritual theory: a comparative analysis of Navajo, acupuncture and biomedical healing. <i>Philosophical Transactions of the Royal Society B: Biological Sciences</i>. 366: 1849-1858.</p>
<b>Part II</b> <b>A global overview of healing traditions</b>		
Week 4	<p><b>Case study – the Akha of highland Laos</b> Where I (Giulio Ongaro) will present fieldwork findings among the Akha people of highland Laos, a group of non-literate swidden farmers who maintain a robust healing tradition, based on animal sacrifice and shamanism. This account will illustrate a radically different medical system and serve as a starting point for the following six weeks, which are all dedicated to the anthropological diversity of medical philosophies.</p>	<p>Young, A. 1976. Internalizing and externalizing medical belief systems: An Ethiopian example. <i>Social Science &amp; Medicine</i> 10, 147–156.</p>
Week 5	<p><b>Shamanism</b> Romanian scholar Mircea Eliade once described shamanism as humanity's original religion.</p>	<p>Eliade, M. (1964). 'Introduction' <i>Shamanism, Archaic Techniques of Ecstasy</i>.</p> <p>Lévi-Strauss, C. (1963). The Effectiveness o</p>

	<p>Though this view has been challenged, his classic volume “Shamanism: archaic techniques of ecstasy” remains the reference book of choice for the study of shamanic traditions. Starting from this book, we consider a few classic ethnographies on shamanism in Siberia and Amazonia. Finally, we take a close look at the possible efficacy of shamanic rites and at the cultural contexts in which these take place.</p>	<p>Symbols. In <i>Structural Anthropology</i>, 181–201.</p>
Week 6	<p><b>Spirit possession</b> If in shamanism it is the shaman who travels to the spirits, in spirit possession it the spirits who descend onto the person. We will watch a Jean Rouch ethnographic film ‘Les Maîtres Fous’ about spirit possession rites in Niger. The film will help us frame spirit possession as a deeply socio-political phenomenon, as well as a therapeutic one. We will also look at how medical conditions like psychosis are experienced differently in different cultural contexts, such as where it is spirits who are thought to infiltrate people’s minds.</p>	<p>Lewis, I. (1966). Spirit Possession and Deprivation Cults. <i>Man</i> 1:307-25</p> <p>Last, M. (1991) Spirit possession as therapy. Bori among non-Muslims in Nigeria. In: I.M. Lewis, Al-Safia, &amp; S. Hurreiz (Eds.), <i>Women’s medicine. The Zar-Bori cult in Africa and beyond</i></p>
Week 7	<p><b>Humoral medicine</b> In the Hippocratic text ‘The Sacred Disease’, the author famously abandons supernatural explanations of epilepsy in favor of naturalistic ones. This is often viewed as a turning point in the history of medicine, which sparked the development of humoral medicine. We’ll consider the theoretical groundings and claims of efficacy of humoral medicine (particularly Galenic medicine). We’ll also compare it with eastern naturalistic counterparts such as Unani medicine, Traditional Chinese Medicine, and Ayurveda.</p>	<p>Hippocrates (around 400 BC) ‘The sacred disease’</p>
Week 8	<p><b>The control of epidemics</b> As the recent covid-19 epidemic reminded us, the advent of contagious disease can spark a wide variety of public health responses. A brief look at history shows that many of these responses were ritualistic in character but could also display striking parallels with modern hygienic practices. Where and how do folk thinking and medical thinking differ in the control of epidemics?</p>	<p>Curtis V ‘A Natural history of hygiene’ <i>Canadian journal of infectious diseases and medical microbiology</i></p>
Week 9	<p><b>Ancient surgeries and drugs</b> A brief overview of what surgery was like before the development of pathophysiology and anesthesia. And a brief overview of how the discovery of drugs was like before the development of biomedicine and clinical trials. As we find out, both the practice of surgery and the search for pharmaceuticals were never solely a technical matter, but were strongly affected by culture, spirituality, and ecology.</p>	<p>Sydney Greenfield (2008) Introduction of <i>Spirits with Scalpels: the cultural biology of religious healing in Brazil</i>.</p> <p>Weckerle, C. Timbul, V. and Blumenshine P. (2010) Medicinal, Stimulant and Ritual Plant Use: an Ethnobotany of Caffeine-Containing Plants in Hsu and Harris (eds.) <i>Plants, Health and Healing: On the interface of ethnobotany and medical anthropology</i>.</p>
Week 10	<p><b>Psychedelic medicine</b> Here we analyze a number of healing traditions in the Americas that use hallucinogens for therapeutic purposes (e.g. ayahuasca, peyote cactus, hallucinogenic mushrooms, etc.). Recently, scientists have begun investigating the</p>	<p>Calabrese, J. (2013). <i>A Different Medicine: Postcolonial Healing in the Native American Church</i>. [especially the Preface and Chapter 1]</p> <p>Dupuis D. et al (2022) ‘Culture, context,</p>

	effects empirically, suggesting that modern psychiatry might benefit from introducing psychedelics into clinical practice. Indigenous healers, however, insist that the effects of these medicines can only be properly appreciated in the right cultural and ritual context. Focusing specifically on the Peyote ceremony among native Americans, we will examine some of these claims.	and ethics in the therapeutic use of hallucinogens: psychedelics as active super-placebos?' in <i>Transcultural Psychiatry</i>
<b>Part III</b> <b>Anthropology and 'apparently irrational beliefs'</b>		
Week 11	<b>Case study – The Azande of South Sudan</b> When British anthropologist Evans-Pritchard went to conduct fieldwork among the Azande of South Sudan in the 1920s and 30s, he returned with an unprecedented amount of material on folk practices – witchcraft, oracles, sorcery – whose counterintuitiveness sparked decades of heated debate in anthropology. We begin the final part of this course with an in-depth reading of his material.	Evans-Pritchard E. E.. (1937) <i>Witchcraft, oracles and magic among the Azande</i> . Oxford University Press. [Chapters 1-4. especially section 'Witchcraft explains unfortunate events']
Week 12	<b>The 'rationality debate'</b> Largely based on Evans-Pritchard's Zande material, a number of anthropologists and philosophers engaged in what came to be known as the 'rationality debate'. How is it possible for a society to entertain beliefs in witchcraft? How do we make sense of these folk practices? How do these practices stand in relation to science? We will consider a few positions within this debate and how they evolved in recent years.	Wilson, R. (1970) 'A Sociologist's Introduction' in Wilson, R. (ed.) <i>Rationality</i>  Horton, R. (1970) 'African traditional thought and Western science' in Wilson (ed.) <i>Rationality</i>
Week 13	<b>Ventures into the paranormal</b> Despite divergent views, scholars engaged in the 'rationality debate' all agreed on one thing: witchcraft does not really exist. What if this very assumption was open to doubt? A small group of renegade psychologists and anthropologists have taken up this question, attempting to study, and potentially prove, paranormal forces. With a cautious look at the evidence, we will consider some of their claims and whether these could ultimately be explained by way of 'placebo effects'.	Hunter J. (2012) Chapter 1 'Anthropology and the Paranormal' in Hunter (ed) <i>Paranthropology: anthropological approaches to the paranormal</i> .
Week 14	<b>Charisma and politics in medicine</b> German physician Rudolf Virchow once said that "medicine is a social science and politics nothing but medicine on a grand scale". Anthropologists have had much to add to this statement. This week we examine the evident parallels between political persuasion and ritual efficacy, which suggest that ritual action might be more pervasive in modern society than we tend to assume.	Lévi-Strauss (1963). The sorcerer and his magic. In <i>Structural Anthropology</i> , 161–180. New York: Anchor Books.  Green, M. C., & Brock, T. C. (2000). The role of transportation in persuasiveness of public narratives. <i>Journal of Personality and Social Psychology</i> , 79(5), 701-721.
Week 15	<b>Biomedicine in cross-cultural perspective</b> We review the main themes approached in the course in order to situate modern medicine in a	[To be confirmed ]

	broad cross-cultural perspective. What are the defining differences between biomedicine and other medical traditions that employ ritual practices? To what extent are medical systems affected by the social systems in which they are embedded? How has modern medicine's rejection of ritual healing affected the holistic treatment of illness? We will examine some of these questions against the backdrop of the current crisis of mental health in the Western world.	
Week 16	Summing up	

18. 教材及其它参考资料 Textbook and Supplementary Readings

All course materials will be available on Blackboard.
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课程评估 ASSESSMENT

19. 评估形式 Type of Assessment	评估时间 Time	占考试总成绩百分比 % of final score	违纪处罚 Penalty	备注 Notes
出勤 Attendance		15		
课堂表现 Class Performance		15		Participation in class discussion
小测验 Quiz				
课程项目 Projects				
平时作业 Assignments		20		Mid-term essay  Short essay (max 800 words) to be submitted on week 8 aligned with one of the topics discussed at class.
期中考试 Mid-Term Test				
期末考试 Final Exam				
期末报告 Final Presentation		50		Final essay  Students will submit at least one essay during the term, answering to one of the proposed questions (possible essay topics will be announced at most classes). Each essay will contain no less than 2000 words and no more than 4000 words (English). Students can submit more than one essay, in which case only the essay that has gained the highest grade will be considered.
其它 (可根据需要改写以上评估方式) Others (The above may be modified as necessary)				

20. 记分方式 **GRADING SYSTEM**

- A. 十三级等级制 **Letter Grading**  
 B. 二级记分制 (通过/不通过) **Pass/Fail Grading**

课程审批 **REVIEW AND APPROVAL**

21. 本课程设置已经过以下责任人/委员会审议通过  
**This Course has been approved by the following person or committee of authority**