HH2090 Interdisciplinary History I:
History of the Supernatural
Nanyang Technological University

Semester 2, AY2023/24

A. Course Details

Academic units: 3
Meeting time: To be announced
Venue: To be announced
Instructor: Mr. **Soh** Chuah Meng Esmond
Email: esmond.soh@ntu.edu.sg
Office hours: By appointment

Course Description

Miracles, ghosts, demons, witches, and aliens—these are part of our everyday experience, whether through firsthand accounts of encounters or stories passed on by friends or acquaintances. How do we make sense of these ideas, personalities, and beliefs in both the past and present? This interdisciplinary study explores how historians have shifted their focus toward such phenomena over an extended period and seeks to introduce students to a variety of approaches and perspectives toward the following questions: Over time, how have definitions and reinterpretations of "supernatural" and "paranormal" concepts evolved? How do these concepts intersect with various aspects of human history, including religion, philosophy, governance, environmental changes, and health? How did historical actors approach the task of reconciling their perspectives on the supernatural and paranormal with their personal beliefs within the context of their communities? Why do notions of the supernatural and paranormal persist in contemporary times, and how have they undergone restructuring and recontextualization? By the course's end, students will be acquainted with key figures, historiography, and methodologies from various specialist schools of history, encompassing science, religion and gender, as well as related fields such as folklore studies, sociology, and cultural anthropology.

A. Course Aims

By the end of this course, students will be able to:

- **Analyze and investigate** accounts of the supernatural and paranormal from historical perspectives.
- **Compare and contrast** different approaches to supernatural and paranormal phenomena by folklorists, sociologists, anthropologists and historians.
- **Interpret** the influence of various cultural factors upon the historical dynamics and contours of what constituted the "supernatural" and "paranormal" in history.
- **Demonstrate** your own analysis of controversial questions related to accounts of the supernatural and paranormal in human history.
- **Report** your view and analysis of problems in interdisciplinary history.

B. General Expectations

You are expected to complete all assigned pre-class readings and activities, attend all seminar classes punctually and take all scheduled assignments by due dates. You are expected to take responsibility to follow up with course notes, assignments and course related announcements for seminar sessions you have missed. You are expected to participate in all seminar discussions and activities.

Absenteeism

Any absence from class without a valid reason will have a direct impact on your overall course grade. It is of utmost importance that you adhere to the following guidelines regarding valid reasons for your absence.

Valid reasons for missing a class session are limited to the following:
1. Falling ill: In case of illness, a medical certificate must be provided as supporting documentation.
2. Participation in approved activities organized by NTU: An excuse letter from the relevant bodies must be submitted to validate your absence.

In the event that you are unable to attend a lecture, it is mandatory that you notify the course instructor via email prior to the commencement of the class. Failure to do so may result in the absence being considered unexcused. Absences from class due to any other reasons must be supported by official documentation, such as a time chit or a signed communication bearing the letterhead of the organization(s) with which you are associated. **However, it is essential to note that the acceptance or rejection of these documents solely lies within the discretion of the instructor.**

Academic Integrity

Good academic work depends on honesty and ethical behaviour. The quality of your work as a student relies on adhering to the principles of academic integrity and to the NTU Honour Code, a set of values shared by the whole university community. Truth, Trust and Justice are at the core of NTU's shared values.

As a student, it is important that you recognize your responsibilities in understanding and applying the principles of academic integrity in all the work you do at NTU. Not knowing what is involved in maintaining academic integrity does not excuse academic dishonesty. You need to actively equip yourself with strategies to avoid all forms of academic dishonesty, including plagiarism, academic fraud, collusion and cheating. If you are uncertain of the definitions of any of these terms, you should go to the academic integrity website for more information. Consult me if you need any clarification about the requirements of academic integrity in the course.

Citations and Reference Style

All citations are to be rendered in footnotes and accompanied with a complete bibliography rendered in the Chicago 16th or 17th Manual of Style. All submitted assignments should be typed in single-space, Times New Roman font, size 12, and the margins justified (inclusive of

footnotes, which should be in Times New Roman font, size 10). **Your overall essay's grade will suffer in the face of deviation from these guidelines and/or sloppy citations.** Familiarise yourself with the difference between a footnote citation and bibliographic entry.

Policy on Late Submissions

For each day for which an assignment is late, the total grade will be dropped by one. For example, an assignment worthy of an A+ that is late by a day will only be given an A grade, while one that is late by two days will be graded out of A- and so on. On a case by case basis, in the face of a medical emergency or extenuating circumstances, deadlines may be extended if students request for them **via email**. Extensions that are requested via Telegram or WhatsApp will be ignored and deemed void.

Generative Artificial Intelligence Policy (GAI) For This Class

The assistance may be employed in the development of the assignment/project submission only in the following ways indicated, provided all the conditions and requirements set herein and all the rules of proper academic integrity have been honestly observed. This applies for the **Final Essay (45%)** assignment component of this module.

You are **ONLY** allowed to use GAI for Syntax and Grammar Refinement in Language for your assignment submissions in this class.

The final write-up's substance must originate from the student's independent effort. Students are required to maintain a digital record illustrating the utilization of the GAI assistant. This record should be a Word document containing the student's draft prior to employing GAI for language refinement. The content in this document must be entirely the student's own original work, except for any other permissions granted herein for GAI assistance.

A. Submission of Digital Paper Trail

A dedicated section within the NTULearn assignment platform will be opened, where students are required to submit the provided paper trail under their own name. This submission should occur approximately alongside the assignment submission.

B. Non-compliance with Paper Trail Requirements

Students must be aware that failure to submit this paper trail fully and promptly might lead to the presumption of improper intention or purpose in connection with any relevant academic integrity proceedings related to the assignment submission. Deliberate failure to comply could even be considered an independent academic integrity violation.

C. Declaration and Acknowledgement of GAI Use

All students are obligated to sign and submit a declaration, as detailed in Appendix 1 of the syllabi, along with the assignment/project write-up. Appendix 2 provides detailed instructions on what you are expected to prepare and upload for the Digital Paper Trail.

C. Assessment

1. Class Participation (10%)

Before class, students will post a question on the theme of the class based on their readings in NTULearn. This question must reflect their comparison and contrast of the different readings that are assigned that week. Students are also expected to participate actively in class discussions and contribute to the article presentations of their peers (see below). Disruptive behaviour, such as constant tardiness, cyber-slacking or non-course-related conversations during lectures or class discussion, will adversely affect your participation score. Although I welcome a variety of informed opinions of controversial topics in class, I have **no tolerance for ad hominem remarks or personal attacks** and will not hesitate to refer the transgression to the department for further disciplinary action if necessary.

2. Presentation (20%)

This presentation requires you to role-play as an academic who contributed to the historiography of supernatural in a specific theme (i.e., week) of your choice. You will choose a journal article (or book) ahead of time, read it, and develop a critical discussion which revolves around it within 15 minutes. By drawing on your knowledge of the researcher's background, research interests and accessibility (or inaccessibility) to certain sources, you will attempt to convince the entire class – who will also participate in the role-play as the periodical's (or academic press's) editorial board – to publish your research. This is not only an exercise in historiographic review and critique, but also sheds light on the practical limitations encountered by scholars during their research. This includes having access to specific archives and having sufficient depth and breadth of their discussion to match the publisher's scope with their manuscript's wordcount.

You should select your pieces ahead of time and discuss their feasibility with me, either from the **Further Reading** section of each week or from your own research. Either arrangement is fine, so long as you keep to the time limit and keep me posted in advance of your choice.
A thorough rubric will be released during the start of the semester. For starters, the following guidelines should suffice:
- Do **not** read from slides, from a script, or your phones. **Your grade will be compromised if you do otherwise.** This is supposed to be an impassioned pitch, and you are expected to prepare for your presentation ahead of time. Convene with the LCC Communications Cube if you need help preparing for your presentations.
- Each presentation should **not** spend more than 5-6 minutes on its content summary. As part of the discussion, I expect you to connect the themes and concepts that you have perused with similar ideas that you have gleaned during the week's readings.
- The rest of the presentation should be devoted to unpacking the author's background in-relation to the article's development, as well as the choice of sources consulted, the historiographic significance of the publication, and consequently, *why* **the publisher should accept the manuscript, i.e., the "so what" factor of the study**.
- Remarkable presentations will demonstrate a degree of self-reflexivity i.e., the limitations of the author's study, and how the authors could have expanded upon their scope by drawing on novel methodologies and other (or newer) publications. I have offered a variety of studies from different time periods – from the 1970s up until the present. Exercise your historical acumen when preparing for your presentation.

- Since the entire class is supposed to act as the journal's editorial board, I expect everyone to pay full attention to the speakers. Note-taking during this time is only limited to pen and paper. **I will not hesitate to penalize individuals in their class participation grade if they are caught cyber-slacking or doing things unrelated to the class during the presentations of others**.

3. Minor Essay (25%)

Answer **one** of the following questions in a 1500-word essay:

Either:
1. Select a historical account of a supernatural or paranormal event (before 1970s). With the help of relevant secondary sources, critically analyze the tropes, themes and social truths that are embedded within these narratives. Your choice of phenomena should be reproduced in the appendix of your essay (this does not count towards the word limit.)

Or:
2. Visit any museum within or without Singapore. Drawing on your knowledge of the history of the supernatural, critically analyze how supernatural phenomena have been represented, misrepresented, under-represented or ignored in the institution's narrative.

I strongly advise students to plan ahead for this exercise by reading beyond the required reading located in the syllabus on epistemology, ontology, public history, and knowledge production. I expect footnote citations and a complete bibliography to be appended to your discussion. The potential and possibilities for this assignment are endless. For example, students may choose to question the linear narratives of progress in the Science Centre, or discuss how notions of everyday religiosity and *ganying* ("action-response") are downplayed in displays of the East Asian scholars exhibit in the Asian Civilisations Museum. I welcome photographs and inserts that you have taken during your fieldwork in this assignment, but they must be captioned, cited, and discussed in relevance to the topic. After all, this is an academic exercise in interpreting, contextualizing, and analyzing the problems, possibilities, and limitations of public history, not a field report or a magazine. For an ideal example of a labelled and annotated photograph insert, see this article.

Prior to the deadline, the essay must be uploaded onto Turnitin.

This assignment's deadline will be made known at a later date.

4. Major Essay (45%)

With the help of relevant primary and secondary sources, students are required to write a 2500-word essay on any topic related to the history of the supernatural. This assignment aims to showcase your ability to conduct thorough research and present a coherent argument. It is essential to utilize the Chicago Manual of Style for citations and references, ensuring accuracy and adherence to academic standards. Prior to the deadline, the completed essay must be uploaded onto Turnitin. The specific deadline for this assignment will be communicated at a later date.

I strongly advise students to consult me in-person or via Zoom in preparation for this assignment. **By week 4, everyone must submit a proposal describing their topic of study**

to the instructor and gain his approval via email. The proposal will constitute a component of the participation grade. The grading rubric for this assignment will be made available by the second week of class.

<mark>**This assignment's deadline will be made known at a later date.**</mark>

D. Course Outline

1. Introduction

Primary Source Activity – Bring the oldest Singapore $1 coin that you can find to class

2. Definitions, Theoretical Frameworks and Approaches

Required Readings:
- Dennis Waskul and Marc Eaton, introduction to *The Supernatural in Society, Culture, and History* (Philadelphia, PA: Temple University Press, 2018), 1-17.
- Andrea Kitta, review of *The Supernatural in Society, Culture, and History* ed. by Dennis Waskul and Marc Eaton, *Journal of American Folklore* 133:529 (2020): 367-370.
- Luise White, "Cars Out of Place: Vampires, Technology, and Labor in East and Central Africa," *Representations* 43 (1993): 27–50.
- Eire, Carlos M. N. *They Flew: A History of the Impossibl*e. Yale University Press, 2023, selections.

Supplementary readings:
- Carlo Ginzburg, *Threads and Traces: True False Fictive*, trans. A. Tedeschi and J. Tedeschi. (Berkeley and Los Angeles: University of California Press, 2012), selections.
- S. N. Eisenstadt, "Multiple Modernities," *Daedalus* 129:1 (2000): 1–29.

3. The Supernatural and its Relationship with Religion - Part 1

Required Readings:
- Stanley J. Tambiah, Magic, *Science and Religion and the Scope of Rationality* (Cambridge: Cambridge University Press, 1990), selections.
- Robert W. Scribner, "The Reformation, Popular Magic, and the 'Disenchantment of the World,'" *The Journal of Interdisciplinary History* 23:3 (1993): 475–94.
- Fernando Vidal, "Miracles, Science, and Testimony in Post-Tridentine Saint-Making," *Science in Context* 20:3 (2007): 481–508.
- Wan Sze-kar, "Where Have All the Ghosts Gone? Evolution of a Concept in Biblical Literature," in *Rethinking Ghosts in World Religions*, ed. Poo Mu-Chou (Leiden: Brill, 2009), 47-76.

Supplementary readings:
- Ann Blair, "Science and Religion," in *The Cambridge History of Christianity Volume 6*, ed. R. Po-chia Hsia (Cambridge: Cambridge University Press, 2007), 425-453.

- Michael J. Puett, *To Become a God: Cosmology, Sacrifice, and Self-Divinization in Early China* (Cambridge, Massachusetts: Harvard University Asia Center, 2002), selections.

Further Readings:
- Lorraine Daston and Katherine Park, *Wonders and the Order of Nature,* 1150-1750 (New York: MIT Press/Zone Books, 1998).
- Peter Dear, "Miracles, Experiments, and the Ordinary Course of Nature," *Isis* 81:4 (1990): 663–683.
- Stephen Brogan, *The Royal Touch in Early Modern England: Politics, Medicine and Sin* (Suffolk: Boydell & Brewer, 2015).
- Robert Bartlett, *Why Can the Dead Do Such Great Things*? (New Jersey: Princeton University Press, 2013).
- Carlo Ginzburg, *The Night Battles: Witchcraft and Agrarian Cults in the Sixteenth and Seventeenth Centuries*, trans. John and Anne Tedeschi [Routledge, 2012 (1984)].
- Josef W. Meri, *The Cult of Saints among Muslims and Jews in Medieval Syria* (Oxford: Oxford University Press, 2002).

4. The Supernatural and its Relationship with Religion - Part 2

Required Readings:
- Valerie Hansen, *Changing Gods in Medieval China,* 1127-1276 (New Jersey: Princeton University Press, 1990), selections.
- Poo Mu-Chou, "The Culture Of Ghosts In The Six Dynasties Period (C. 220–589 C.E.)," in *Rethinking Ghosts in World Religions*, ed. Poo Mu-Chou (Leiden: Brill, 2009), 237-267.
- Justin Thomas McDaniel, *The Lovelorn Ghost and the Magical Monk: Practicing Buddhism in Modern Thailand* (New York: Columbia University Press, 2011), introduction.

Further Readings:
- Hu Baozhu, *Believing in Ghosts and Spirits: The Concept of Gui in Ancient China* (Routledge, 2020).
- Phyllis Granoff, "The Ambiguity of Miracles: Buddhist Understandings of Supernatural Power," *East and West* 46:1/2 (1996): 79–96.
- Thomas Nathan Patton, *The Buddha's Wizards: Magic, Protection, and Healing in Burmese Buddhism* (New York: Columbia University Press, 2018)
- Robert Ford Campany – pick any of his monographs.
- Stephen F. Teiser, *The Ghost Festival in Medieval China* (New Jersey: Princeton University Press, 1988).

5. Environmental Change, Animals and Cryptids

Required Readings:
- Vance, Lash Keith. "The Otherness of the Familiar: Witchcraft, Land Use Policies, and Husbandry Manuals in Early Modern England." *Humanities Bulletin* 5:2 (2022): 142-159.

- Peter Dendle, "Cryptozoology in the Medieval and Modern Worlds," *Folklore* 117: 2 (2006): 190-206.
- Daniel Loxton and Donald R. Prothero, *Abominable Science!: Origins of the Yeti, Nessie, and Other Famous Cryptids* (New York: Columbia University Press, 2013), selections.

Further Readings:
- Brian Regal and Frank J. Esposito, *The Secret History of the Jersey Devil: How Quakers, Hucksters, and Benjamin Franklin Created a Monster* (Baltimore: Johns Hopkins University Press, 2018).
- Gregory Forth, "Mountain Turtles and Giant Crabs: Cosmological Implications and Supernatural Understandings of Rare Creatures on an Eastern Indonesian Island," *Anthrozoös* (2021): 1-19.
- Kang Xiaofei, *The Cult of the Fox: Power, Gender, and Popular Religion in Late Imperial and Modern China* (New York: Columbia University Press, 2006).
- Jay M. Smith, *Monsters of the Gévaudan: The Making of a Beast* (Cambridge, Massachusetts: Harvard University Press, 2011).
- Benjamin Radford and Joe Nickell, *Lake Monster Mysteries: Investigating the World's Most Elusive Creatures* (Lexington, Kentucky: University Press of Kentucky, 2006).
- Yogesh Tulsi, "An Oily Mirror: 1950s Orang Minyak Films as Singaporean Petrohorror," in *Eating Chilli Crab in the Anthropocene: Environmental Perspectives on Life in Singapore*, ed. Matthew Schneider-Mayerson (Singapore: Ethos Books, 2020), 159–181.

6. **Economic and Social Change**

Required Readings
- Anthony Reid, "Merchant Princes and Magic Mediators: Outsiders and Power in Sumatra and Beyond," *Indonesia and the Malay World* 36:105 (2008): 253-267.
- Terenjit Sevea, "Writing a History of a Saint, Writing an Islamic History of a Port City," *Nalanda-Sriwijaya Centre Working Paper* 27 (April 2018).
- Irene Stengs, *Worshipping the Great Moderniser: King Chulalongkorn, Patron Saint of the Thai Middle Class* (Singapore: NUS Press, 2009), selections.

Further Readings:
- Teren Sevea, *Miracles and Material Life: Rice, Ore, Traps and Guns in Islamic Malaya* (Cambridge: Cambridge University Press, 2020).
- Bartholomew, Robert E. "Michigan and the Great Mass Hysteria Episode of 1897." *Michigan Historical Review* 24:1 (Spring, 1998): 133-141.
- Goh Beng-Lan, "Spirit Cults and Construction Sites: Trans-Ethnic Popular Religion and Keramat Symbolism in Contemporary Malaysia," in *Engaging the Spirit World: Popular Beliefs and Practices in Modern Southeast Asia*, ed. Kirsten W. Endres and Andrea Lauser (New York: Berghahn Books, 2011), 144–62.
- Thomas Waters, "Magic and the British Middle Classes, 1750–1900," *Journal of British Studies* 54:3 (July 2015): 632–653.
- Richard von Glahn, *The Sinister Way: The Divine and the Demonic in Chinese Religious Culture* (California: University of California Press, 2003).
- Emily Ng, *A Time of Lost Gods: Mediumship, Madness, and the Ghost after Mao* (California: University of California Press, 2020).

- Michael T. Taussig, *The Devil and Commodity Fetishism in South America* [Chapel Hill: University of North Carolina Press, 2010 (1980)].
- Aviva Briefel, "Spectral Matter: The Afterlife of Clothes in the Nineteenth-Century Ghost Story," *Victorian Review* 41:1 (Spring 2015): 67-88.

7. Postcolonial Transformations

Required Readings
- Shruti Kapila, "The Enchantment of Science in India," *Isis* 101:1 (2010): 120-132.
- Danielle N. Boaz, "Obeah, Vagrancy, and the Boundaries of Religious Freedom: Analyzing the Proscription of "Pretending to Possess Supernatural Powers" in the Anglophone Caribbean," *Journal of Law and Religion* 32:3 (2017): 423-448.
- Projit Bihari Mukharji, "The Hospitality of Ghosts: Remembering Epidemics in Modern Bengal, c. 1880–1980," *Studies in History* 39:1 (2023): 29-50.

Further Readings:
- Timothy J. Stapleton, "'They No Longer Care for Their Chiefs': Another Look at the Xhosa Cattle-Killing of 1856-1857," *The International Journal of African Historical Studies* 24:2 (1991): 383–392.
- Rani-Henrik Andersson, *The Lakota Ghost Dance of 1890* (Lincoln: University of Nebraska Press, 2008).
- Marc L. Moskowitz, "Hopping Vampire Zombies: Hong Kong Cinema Brings Chinese Folklore to the Present," *The Journal of Popular Culture* 55:4 (2022): 867-885.
- Ong Aihwa, "The Production of Possession: Spirits and the Multinational Corporation in Malaysia," *American Ethnologist* 15:1 (1988): 28–42.
- Margaret J. Wiener, "Dangerous Liaisons and Other Tales from the Twilight Zone: Sex, Race, and Sorcery in Colonial Java," *Comparative Studies in Society and History* 49:3 (2007): 495-526.
- Sean F. McEnroe, "Cross-Cultural Perceptions of Technology and Magic in the Ghost Dance, Boxer Uprising, and Maji Maji Rebellion," *Comparative Studies in Society and History* (2023): 1-25.

8. Modernity, Science and the Reconfiguration of the Supernatural

Required Readings
- Matthias Schumann, "Science and Spirit-Writing: The Shanghai Lingxuehui and the Changing Fate of Spiritualism in Republican China," in *Text and Context in the Modern History of Chinese Religions*, ed. Philip Clart, David Ownby, and Wang Chien-chuan (Leiden: Brill, 2020), 126-172.
- Denis Vidal, "When the Gods Drink Milk! Empiricism and Belief in Contemporary Hinduism," *South Asia Research* 18:2 (1998): 149-171.
- Marc Eaton, "Paranormal Investigation: The Scientist and the Sensitive," in *The Supernatural in Society, Culture, and History*, ed. Dennis Waskul and Marc Eaton (Philadelphia, PA: Temple University Press, 2018), 76-94.

Further Readings:
- Michael Dylan Foster, *Pandemonium and Parade: Japanese Monsters and the Culture of Yōkai* (Berkeley and Los Angeles: University of California Press, 2009).

- David A. Palmer, *Qigong Fever: Body, Science, and Utopia in China* (New York: Columbia University Press, 2007).
- Esmond Chuah Meng Soh, "Sectarians, Smokers, and Science: The Zhenkongjiao in Malaysia and Singapore," *Asian Ethnology* 81 (2022): 23–52.
- Alexander C. T. Geppert, "Extraterrestrial Encounters: UFOs, Science and the Quest for Transcendence, 1947–1972," *History and Technology* 28:3 (2012): 335-362.
- Shane McCorristine, *Spectres of the Self: Thinking about Ghosts and Ghost-seeing in England, 1750-1920* (Cambridge: Cambridge University Press, 2010).
- Alicia Puglionesi, *Common Phantoms: An American History of Psychic Science* (Stanford University Press, 2020).
- Jen Cadwallader, "Spirit Photography Victorian Culture of Mourning," *Modern Language Studies* 37:2 (Winter 2008): 8-31.

9. Social Anxieties and Marginal Communities

Required Readings:
- Timo Duile, "Kuntilanak: Ghost Narratives and Malay Modernity in Pontianak, Indonesia," *Bijdragen tot de taal-, land-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 176:2-3 (2020): 279-303.
- Bianca Dahl, "Beyond the Blame Paradigm: Rethinking Witchcraft Gossip and Stigma around HIV-positive children in Southeastern Botswana," *African Historical Review* 44:1 (2012): 53-79.
- Kenneth Paul Tan, "Pontianaks, Ghosts and the Possessed: Female Monstrosity and National Anxiety in Singapore Cinema," *Asian Studies Review* 34:2 (2010): 151-170.

Further Readings:
- Barend Ter Haar, *Telling Stories: Witchcraft and Scapegoating in Chinese History* (Leiden: Brill, 2005).
- Lily Kong, "Mimicking Religion as Coping Strategy: The Emergence of the Bell-Curve God in Singapore," *Material Religion* 12:4 (2016): 533-535.
- Kentaro Azuma, "In Search of Aswang: A Ghost Story, Monster and Sorcerer in Philippine Society," *Kyoto Review of Southeast Asia* 12 (2012): https://kyotoreview.org/issue-12/in-search-of-aswang-a-ghost-story-monster-and-sorcerer-in-philippine-society/.
- Delaplace, Gregory. "Chinese Ghosts in Mongolia." *Inner Asia* 12, no. 1 (2010): 127-141.
- Kathryn Troy, *The Specter of the Indian: Race, Gender, and Ghosts in American Seances, 1848-1890* (New York: SUNY Press, 2017).
- Luise White, *Speaking with Vampires: Rumor and History in Colonial Africa* (California: University of California Press, 2000).
- Lisa Ann Villarreal, "'[L]à-bas, où sa race est née': Colonial Anxieties and the Fantasy of the Native Body in Maupassant's 'Le Horla'," *Nineteenth-Century French Studies* 42, no. 1/2 (Fall-Winter 2013–2014): 74–87.
- Naveeda Khan, "Of Children and Jinn: An Inquiry into an Unexpected Friendship during Uncertain Times," *Cultural Anthropology* 21:2 (May 2006): 234–264.

10. Gendered Interpretations and Transformations

Required Readings:
- Alana Piper, "Women's Work: The Professionalisation and Policing of Fortune-Telling in Australia," *Labour History* 108:1 (2015): 37-53.
- Valerie A. Kivelson, "Male Witches and Gendered Categories in Seventeenth-century Russia," *Comparative Studies in Society and History* 45:3 (2003): 606-631.
- Roger Clarke, *Ghosts: A Natural History: 500 years of Searching for Proof* (Macmillan, 2014), selections.

Further Readings:
- Elaine G. Breslaw, Tituba, *Reluctant Witch of Salem: Devilish Indians and Puritan Fantasies* (New York: NYU Press, 1995).
- Mary Jo Ignoffo, *Captive of the Labyrinth: Sarah L. Winchester, Heiress to the Rifle Fortune* (University of Missouri Press, 2010).
- Marc L. Moskowitz, *The Haunting Fetus: Abortion, Sexuality, and the Spirit World in Taiwan* (Honolulu: University of Hawaii Press, 2001).
- Judith T. Zeitlin, *The Phantom Heroine: Ghosts and Gender in Seventeenth-Century Chinese Literature* (Honolulu: University of Hawai'i Press, 2007).

11. The Role of the State and Nationalism

Required Readings:
- Kathryn Morris, "Superstition, Testimony, and the Eighteenth-Century Vampire Debates," *Preternature: Critical and Historical Studies on the Preternatural* 4:2 (2015): 181–202.
- Pema Choedon, "The Nechung Oracle and the Construction of Identity in the Tibetan Diaspora," *Asian Ethnology* 80:2 (2021): 391–412.
- S. A. Smith, "Talking Toads and Chinless Ghosts: The Politics of 'Superstitious' Rumors in the People's Republic of China, 1961–1965," *The American Historical Review* 111:2 (2006): 405–27.

Supplementary Readings:
- Nicholas Herriman, "Sorcery, Law, and State: Governing the Black Arts in Indonesia," *Australian Journal of Asian Law* 13 (2012): 1-14.
- Olga Ulturgasheva, "Ghosts of the Gulag in the Eveny World of the Dead," *The Polar Journal* 7:1 (2017): 26-45.
- Paul Barber, *Vampires, Burial, And Death: Folklore And Reality* (New Haven, Conn., and London: Yale University Press, 1988).
- Eric Kurlander, *Hitler's Monsters: A Supernatural History of the Third Reich* (New Haven: Yale University Press, 2017).
- Philip, A. Kuhn, *Soulstealers*: *The Chinese Sorcery Scare of 1768* (Harvard University Press, 1990).
- Max Oidtmann, *Forging the Golden Urn: The Qing Empire and the Politics of Reincarnation in Tibet* (New York: Columbia University Press, 2018).
- Owen Davies, *A Supernatural War: Magic, Divination, and Faith during the First World War* (Oxford: Oxford University Press, 2018).

12. Entertainment and Re-enchantment

Required Readings:
- Michael Saler, "Modernity and Enchantment: A Historiographic Review," *The American Historical Review*, 111: 3 (2006): 692–716.
- Simon Featherstone, "Spiritualism as Popular Performance in the 1930s: The Dark Theatre of Helen Duncan," *New Theatre Quarterly* 27: 2 (2011): 141-152.
- Margaret Chan, "The Sinophone Roots of Javanese Nini Towong," *Asian Ethnology* 76:1 (2017): 95-115.

Further Readings:
- J. M. Myrick, "Belief and Custom Surrounding the Ouija Board" (M.A. thesis, Memorial University of Newfoundland, 1999).
- Chao Wei-pang, "Games at the Mid-Autumn Festival in Kuangtung," *Folklore Studies* 3 (1944): 1–16.
- Janet Baldwin, "Reading Tarot: Telling Fortunes, Telling Friends, and Retelling Everyday Life," in *The Supernatural in Society, Culture, and History*, ed. Dennis Waskul and Marc Eaton (Philadelphia, PA: Temple University Press, 2018), 136-151.
- Lynn Schofield Clark, *From Angels to Aliens: Teenagers, the Media, and the Supernatural* (Oxford: Oxford University Press, 2005).
- Simone Natale, *Supernatural Entertainments: Victorian Spiritualism and the Rise of Modern Media Culture* (Penn State Press, 2016).
- Michael Kinsella, *Legend-tripping Online: Supernatural Folklore and the Search for Ong's Hat* (University Press of Mississippi, 2011).
- Graham M. Jones, "Modern Magic and the War on Miracles in French Colonial Culture," *Comparative Studies in Society and History* 52:1 (2010): 66-99.

13. Sceptics, Critics and Fictional Representations

Required Readings:
- Donald S. Sutton, "From Credulity to Scorn: Confucians Confront the Spirit Mediums in Late Imperial China," *Late Imperial China* 21:2 (2000): 1-39.
- Tsugumi Okabe, "Combating Youth Violence: The Emergence of Boy Sleuths in Japan's Lost Decade," *Mechademia: Second Arc* 11:1 (2018): 92-112.
- Joanna Timms, "Ghost-Hunters and Psychical Research in Interwar England," *History Workshop Journal* 74:1 (2012): 88-104.
- Christopher Orr, "The Secret of Scooby-Doo's Enduring Appeal," *The Atlantic*, May 2020, https://www.theatlantic.com/magazine/archive/2020/05/the-secret-of-scooby-doos-enduring-appeal/609091/.

Further Readings:
- Li Shang-jen, "Ghost, Vampire, And Scientific Naturalism: Observation And Evidence In The Supernatural Fiction Of Grant Allen, Bram Stoker And Arthur Conan Doyle," in *Rethinking Ghosts in World Religions*, ed. Poo Mu-Chou (Leiden: Brill, 2009), 183-210.

Appendix 1: Declaration on Use of GAI (Generative Artificial Intelligence) Assistance in relation to Assignment/Project (to be submitted individually even for group projects)

I, _____[Name], _____[NTU email] honestly and sincerely make the following declaration in relation to the following course submission:

Name of course: Interdisciplinary History I: History of the Supernatural
Course Code: HH2090
Instructor: Esmond Soh
Title of Assignment/Project Submission:

In relation to the foregoing, I hereby declare that, fully and properly in accordance with the Assignment/Project Instructions, I have (check where appropriate):

i. Used GAI as permitted to assist in generating key ideas only. ☐

ii. Used GAI as permitted to assist in generating a first text only. ☐
And/or

iii. Used GAI to refine syntax and grammar for correct language submission only. ✔

Or

iv. As it is not permitted: Not used GAI assistance in any way in the development or generation of this assignment or project. ☐

I also declare that I have:

a. Fully and honestly submitted the digital paper trail required under the assignment/project instructions; and that

b. Wherever GAI assistance has been employed in the submission in word or paraphrase or inclusion of a significant idea or fact suggested by the GAI assistant, I have acknowledged this by a footnote; and that,

c. Apart from the foregoing notices, the submission is wholly my own work.

Student Name & Signature: _____ Date: _____

Appendix 2: Instructions on how to maintain and submit your Digital Paper Trail for this Class

Reminders:
1. Generative AI usage is **prohibited** for brainstorming and structuring sentences in your manuscripts.
2. If you have only submitted the final manuscript without an accompanying Digital Paper Trail, the penalties mentioned in the section "Generative Artificial Intelligence Policy (GAI) For This Class," Part B, of this syllabus will apply.
3. Suspected violations of these rules will lead to referral to the History Department for potential disciplinary measures.
4. In cases of proven violation, penalties will match those of academic plagiarism—ranging from a zero grade for the assignment and course to the extreme of expulsion.

For the Digital Paper Trail:
1. Complete Appendix 1.
2. Compose your assignment manuscript in Microsoft Word, aiming for a polished piece to be submitted for the minor and major essay assignments in this class. After completion, convert it to a PDF file.
3. Merge the Appendix 1 PDF file with your original manuscript PDF file. Utilize Appendix 1 as the cover page for your submission.
4. Upload the combined PDF file to the appropriate assignment page titled "Digital Paper Trail." Save the file with the following title and format: HH2090_DPT_[Your Name]_[Assignment Name]. Do **not** submit it through a Turnitin link. Instead, submit it through something like this under "Assignments":

> 📄 **HH2090 Digital Paper Trail - Minor Essay (25%)**

For your actual manuscript (which will be assigned a grade):
1. Run your unedited assignment manuscript (in Microsoft Word) through a GAI machine of your choice. Make changes to your manuscript as and where you see fit.
2. Save and submit the file via a Turnitin link (see below) as a Microsoft Word (not PDF) document with the following title and format: HH2090_[Your Name]_[Assignment Name]:

> ↗ **HH2090 Minor Essay (25%)**
>
> Availability: Item is hidden from students. It will be available after Oct 11, 2023 11:59 PM.
> Enabled: Adaptive Release