

**HH4091 Interdisciplinary History:  
History of the Supernatural and Paranormal  
Nanyang Technological University**

Semester 1, AY2022/23

**A. Course Details**

Academic units: 4

Meeting time: To be announced

Venue: To be announced

Instructor: Mr. **Soh** Chuah Meng Esmond

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Office hours: By appointment

**Course Description**

This module examines the intellectual and social history of phenomena and activities that are considered “supernatural” or “paranormal.” It aims to shed light on the following questions: How have notions of what is “supernatural” and “paranormal” been defined and re-defined over time? How do these ideas interact with other aspects of human history, such as religion, philosophy, governance, environmental change and health? How did historical actors reconcile their views of the supernatural and the paranormal with their own beliefs vis-à-vis their broader community? Why are notions of the supernatural and paranormal still with us today, and how have they been reframed and recontextualised?

Students will also be introduced to the approaches and findings of other disciplines, such as folklore studies, sociology and cultural anthropology. This module is also suitable for students who are interested in the history of science and religion. Across thirteen weeks, a thematic approach will be adopted, where specific case studies from Africa, Europe and Asia will be used to interrogate the persistent influence of the supernatural and paranormal throughout various aspects of human history, such as migration and environmental transformations. By the end of the course, students will learn how to problematise accounts of the supernatural and paranormal in history, gain an understanding into how these concepts have always been intertwined with socio-economic change, and how actors have played different roles in reshaping the contours of “natural/supernatural” and “normal/paranormal” over time.

Since this is a level 4000 module, I have structured it with the assumption that students already have a basic grounding in historiography and historical research methods. Likewise, since this module draws heavily from the history of science, students should have ideally completed HH1004: Science and Technology in Historical Perspective. Foundational readings related to the themes for each week are available for those who have yet to do so. The reading load is pegged to approximately 90 to 100 pages worth of basic readings weekly, and students who are presenting their research on an assigned monograph or edited volume are advised to pace themselves in advance.

## 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

Absence from class without a valid reason can affect your overall course grade. Valid reasons include falling sick supported by a medical certificate and participation in NTU’s approved activities supported by an excuse letter from the relevant bodies. If you miss a lecture, you must inform the course instructor via email prior to the start of the class.

### 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 your instructor(s) if you need any clarification about the requirements of academic integrity in the course.

### Citations

All citations are to be rendered in footnotes and accompanied with a complete bibliography rendered in the Chicago 16<sup>th</sup> or 17<sup>th</sup> 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).

### 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.

## 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 case study presentations of their colleagues (see below). Disruptive behaviour, such as constant tardiness or non-course-related conversations during lectures, presentations, or class discussion, will adversely affect your participation score. In addition, 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.

In addition to the above, from the third week of semester, students who are not presenting anything in a given week have to make a historical meme that draws inspiration from the assigned readings. They have to be prepared to give a thirty second oral contextualisation of the meme in class. As this is an exercise in public history, no obscene, distasteful, vulgar or sexually suggestive meme formats are allowed.

### 2. Book Report and Presentation (20%)

Each student will select a book from the further readings that are prescribed for each week and present an academic review of the book in a 30 to 40 minute presentation. Their summary of the book's arguments **must not exceed fifteen minutes** of their report. Instead, they should focus on the book's historiographical significance in relation to the week's theme, the author's approach, other secondary sources (past and present) that speak to the field or topic, as well as the strengths and limitations of their author's methodology and choice of sources, among other possible areas of discussion. I will reward presentations which adopt a creative format when engaging with their audience.

I strongly encourage all students to skim through the books that they intend to review from the first week of class. Upon request and **up to two weeks in advance**, I allow the substitution of their chosen books with other texts. Substitutions may either be made from other books in the week's assigned reading list (provided no one else selected them) or a book of the student's own choice. However, the latter must a) have relevance to the week's themes and research questions; b) be from a reputable academic or university press; and c) be a relatively recent piece of scholarship (from the 1990s onwards). From the first week of class, students can select which books they wish to review via an online sign up sheet. As a rule of thumb, each book

can only be reviewed once in this class. On average, starting from the third week of class till week thirteen, three to four students will be presenting weekly.

### **3. Historical Case Study and Primary Source Activity (30%)**

Students will be divided into groups for this assignment, where they would facilitate an hour long discussion. They must select a phenomenon, event or personality, discuss its historical significance and connect their case study of choice to the week's themes and assigned readings. For the first fifteen to twenty minutes of their presentation, presenters will introduce the class to their case studies, before assigning suitable primary sources (translated into English) to their audience for perusal. If necessary, presenters are allowed to assign an additional two to three other secondary sources (totalling to no more than 40 pages worth of text) to the class a week before their presentation. In the last fifteen minutes of their presentation, presenters must condense the class's contribution and synthesise them with their own research and observations.

**Groups must submit a proposal describing their topic of study to the instructor at least a week before their presentation and gain his approval via email or in-person.** To do well in this assignment, presenters do not necessarily need to lead the class to a "correct" answer. Instead, they are graded based on how they have engaged with the week's readings, how coherently they have structured the session and selected their sources to encompass different ways of interpreting the same issue in history. I will reward presentations which adopt a creative format when engaging with their audience.

The frequency of these presentations will be confirmed once the class size and schedule have been finalised by the second week of semester. Ideally, each group would present once in the first half of the semester, and another time after recess week.

### **4. Essay Outline (5%)**

**Due week 6 on Turnitin – date to be decided once the timetable is finalised**

This serves as a build up to your final essay assignment (see below). Your outline should include your topic of study, a list of the research questions that you have identified, methodology, the primary sources you will be consulting, a tentative thesis and a critical literature review of the secondary research that you have consulted. The length and presentation of ideas in this essay outline is entirely up to the author's initiative and choice. I accept topic sentences with bullet points or a draft introduction which contains all of the information that is listed above. However, the outline must be written in complete sentences and cited with the Chicago Manual of Style (either the 16<sup>th</sup> or 17<sup>th</sup> edition). Feedback on this assignment would be given to the class as a whole in the seventh week of the semester.

### **5. Final Essay (35%)**

**Due week 13 on Turnitin – date to be decided once the timetable is finalised**

With the help of relevant primary and secondary sources, students are to write a 4000-5000 word essay on any topic related to the history of the supernatural or paranormal. This assignment should be cited in the Chicago Manual of Style and uploaded onto Turnitin before the deadline. The assignment's deadline will be confirmed later.

## D. Course Outline

### 1. Introduction

No readings – Read ahead

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.
- Carlo Ginzburg, *Threads and Traces: True False Fictive*, trans. A. Tedeschi and J. Tedeschi. (Berkeley and Los Angeles: University of California Press, 2012), selections.
- Luise White, “Cars Out of Place: Vampires, Technology, and Labor in East and Central Africa,” *Representations* 43 (1993): 27–50.

Supplementary readings:

- 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.
- Peter Dear, “Miracles, Experiments, and the Ordinary Course of Nature,” *Isis* 81:4 (1990): 663–683.
- 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).
- 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:

- Phyllis Granoff, "The Ambiguity of Miracles: Buddhist Understandings of Supernatural Power," *East and West* 46:1/2 (1996): 79–96.
- 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), selections.

Further Readings:

- Hu Baozhu, *Believing in Ghosts and Spirits: The Concept of Gui in Ancient China* (Routledge, 2020).
- 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 and run the title through the instructor **at least two weeks in advance**
- Stephen F. Teiser, *The Ghost Festival in Medieval China* (New Jersey: Princeton University Press, 1988).

#### **5. Environmental Change, Animals and Cryptids**

Required Readings:

- Helen Parish, "'Paltie Vermin, Cats, Mise, Toads, and Weasils': Witches, Familiars, and Human-animal Interactions in the English Witch Trials," *Religions* 10:2 (2019): <https://doi.org/10.3390/rel10020134>.
- Peter Dendle, "Cryptozoology in the Medieval and Modern Worlds," *Folklore* 117: 2 (2006): 190-206.
- 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.

- Daniel Loxton and Donald R. Prothero, *Abominable Science!: Origins of the Yeti, Nessie, and Other Famous Cryptids* (New York: Columbia University Press, 2013), selections.
- Gregory Forth, "Mountain Turtles and Giant Crabs: Cosmological Implications and Supernatural Understandings of Rare Creatures on an Eastern Indonesian Island," *Anthrozoös* (2021): 1-19.

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).
- 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).

## 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).
- 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)].

Deadline – Essay outline for final essay.

## 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.

- 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.

Further Readings:

- Christopher J. Shepherd, *Haunted Houses and Ghostly Encounters: Ethnography and Animism in East Timor, 1860–1975* (Singapore: NUS Press, 2019).
- Rani-Henrik Andersson, *The Lakota Ghost Dance of 1890* (Lincoln: University of Nebraska Press, 2008).

In addition, I will be going through the marker’s feedback for the annotated bibliographies and essay outlines. Only two book reports will be held in week 7, discounting any possible makeups due to unforeseen circumstances.

**Recess Week**

No Readings – work on your final essays.

**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.
- Alexander C. T. Geppert, “Extraterrestrial Encounters: UFOs, Science and the Quest for Transcendence, 1947–1972,” *History and Technology* 28:3 (2012): 335-362.
- 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.

Supplementary readings: TBA

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).
- 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).



## 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.
- 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/>.
- 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.
- Lily Kong, "Mimicking Religion as Coping Strategy: The Emergence of the Bell-Curve God in Singapore," *Material Religion* 12:4 (2016): 533-535.

### Further Readings:

- Barend Ter Haar, *Telling Stories: Witchcraft and Scapegoating in Chinese History* (Leiden: Brill, 2005).
- 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).

## 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.
- Ong Aihwa, "The Production of Possession: Spirits and the Multinational Corporation in Malaysia," *American Ethnologist* 15:1 (1988): 28-42.
- 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:

- Paul Barber, *Vampires, Burial, And Death: Folklore And Reality* (New Haven, Conn., and London: Yale University Press, 1988), selections.
- 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.

### Further Readings:

- 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.
- J. M. Myrick, "Belief and Custom surrounding the Ouija board" (M.A. thesis, Memorial University of Newfoundland, 1999), selections.
- Simon Featherstone, "Spiritualism as Popular Performance in the 1930s: The Dark Theatre of Helen Duncan," *New Theatre Quarterly* 27: 2 (2011): 141–152.
- 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.

### Further Readings:

- 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).

### **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.
- 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.
- 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-doo-enduring-appeal/609091/>.

**No further readings are prescribed for this week.**