

RELI 110

Myth and Ritual



Religious Studies
School of Art History, Classics and Religious Studies

Trimester 3, 2010
15 November 2010 – 19 February 2011

RELI 110

Myth and Ritual

Course Co-ordinator	Negar Partow HU 114, negar.partow@vuw.ac.nz
Tutors	tba
Lecture: when and where	Tuesday 17:30 – 20:30; KK 303
Tutorials	tba
Trimester dates	
Teaching dates:	15 November 2010 to 13 February 2011
Mid-trimester/Christmas break:	20 December 2010 to 5 January 2011

Information on withdrawals and refunds may be found at

<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Additional information

Religious Studies is in the Hunter Building. The programme administrator, Aliko Kalliabetsos, is in HU 318 (ph: 463 5299). **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Tutorial times shall be posted on the notice board in the first week of the trimester**

Office Hours

The main office is open Monday - Friday, 9:30 – 12:00 noon and 2:30 – 3:30. You can arrange to meet with Negar by appointment.

Course delivery

This course shall be taught by means of one three hour lecture per week and 7 tutorial sessions scheduled throughout the trimester.

The course learning objectives. Students passing this course should be able to:

- have developed skills for critical and analytical thinking about religions, religious traditions, and the academic study of religion;
- have developed skills for analyzing theories of religion and communicating them in their academic research and writings;
- explore the relationship between myth and rituals in the academic study of religion;
- offer various presentations and comparative methods in order to develop students' skills in research and presentation.

The course content

- introduces and provides basic information on a number of the world's major religious traditions.
- introduces students to major theoretical approaches to the myths and rituals of a number of different religious traditions.
- introduces students to the literature and scholarship of the academic study of religions.
- provides students with relevant vocabulary, analytical frameworks, and concepts to critically analyse religious materials and data.

Rationale for assessment

The assessment of this course relates directly to these objectives.

- **The tutorial assignments** are to be short (maximum 300 words or one page) written responses to the week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion, and give students a chance to test or develop fresh ideas for essay writing. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **The tutorial assignments** will encourage students to critically engage with the issues and debates found in the literature, and may spark an idea for an upcoming essay. Tutorial discussions will focus on the lectures and on the material in the Reader. Attendance at tutorials is compulsory. It is a requirement of this course that students will attend at least 5 of the 7 tutorials.
- **The essays** allow students to research a particular topic of interest. This work demonstrates the students' level of proficiency with regard to finding, understanding, and using course materials. In so doing they will develop the skills of critical reading, analysis and organizing material necessary for continued study.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with their tutors for a discussion.

Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

200 hours across the trimester. cf. Assessment Handbook 2009, s.1.2 (a)

Assessment requirements

The course is internally assessed by means of **two** essays, **seven** tutorial assignments, and one **class test** as follows:

- **Essay one, 1,000 words, worth 20% of the final grade, due 10th December 2010, 4:00 PM**
- **Essay two, 1,500 words, worth 25% of the final grade, due 10th February 2011, 4:00 PM**
- **7 tutorial assignments**, approximately **300** words or one page each. These are weekly written assignments due **at the beginning of** each tutorial, collectively worth **5%** of the final grade.
- **1 test held in class time on February 1st 2011, worth 50% of the final grade**

Required text

There is no set textbook. The **Reli 110 Course Reader** should be obtained from Vic Books at a cost of approximately \$55.00.

Mandatory course requirements

The minimum mandatory requirements for this course are the submission of 2 essays and 5 tutorial assignments, sitting the class test and attendance at 80% of tutorials.

General University Policies and Statutes

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* or go to the Academic Policy and Student Policy sections on:

<http://www.victoria.ac.nz/home/about/policy>

The AVC(Academic) website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates. This website can be accessed at:

http://www.victoria.ac.nz/home/about_victoria/avcacademic/Publications.aspx

Student Services

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at: www.victoria.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

Taping of Lectures

All students in Religious Studies courses are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the programme administrator and complete a disclaimer form which advises of copyright and other issues.

Class representatives

Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.

Student Learning Support Services

A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing, Hunter courtyard, tel: 463 5999

Supplementary Materials

A website of materials related to RELI 110 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz

Guidance in essay writing and presentation of bibliographies

Please refer to Religious Studies guidelines for essays, attached.

Evaluation

This course will be evaluated by UTDC.

Lecture Programme

Week 1 November 16th

Negar Partow Introduction to the course: Myth and Ritual in Religious and Secular Scholarship

Week 2 November 23rd

1) **Rick Weiss: African Rituals; Power and Social Structure**

2) **Negar Partow: Modern Theories on Myth and Ritual**

Week 3 November 30th

1) **Negar Partow: Myth and Ritual and the Sociological Study of Religion**

2) **Dalia Tinawi: Myth and Ritual in Orthodox Christianity**

Week 4 December 7th

1) **Tim McVicar: Myth and Ritual in Cognitive Science (1 hour)**

2) **Dan Dowling: Myth and Ritual in Civil Religion (1 hour)**

3) **Amy Searfoss: Contexts for Norse Myth and Ritual (1 hour)**

Week 5 December 14th

Negar Partow: Myth, Ritual and Atheism

Myth and Ritual in Modern Literature

Mid trimester break December 20th – January 5th 2011

Week 6 January 11th

- 1) Negar Partow: Myth and Ritual in the Making of a Revolution (Iran)

Week 7 January 18th

- 1) Joseph Bulbulia: Modes of Religiosity
- 2) Negar Partow: Myth, Ritual and Environmental Issues

Week 8 January 25th

Paul Morris: ‘Which is more important study or ritual?’ Judaism, Torah and Praxis

Week 9 February 1st

Class Test

Tutorials

- | | |
|---------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------|
| 1) Week beginning November 15th | No tutorial |
| 2) Week beginning November 22nd | African Ritual, “The Ritual Process” (Turner);
How do we explain processes; the problem of
“function” and “meaning”? |
| 3) Week beginning November 29th | Discuss the function of performing rituals in
Orthodox Christianity |
| 4) Week beginning December 6th | Essay One discussion: bring your completed
draft to tutorial (tut assignment is essay draft) |
| 5) Week beginning December 13th | Explain the relationship between
myth & ritual in modern literature . |
| 6) Week beginning January 10th | Discuss the effects of myth and ritual on the
construction of a revolution |
| 7) Week beginning January 17th | What is the cognitive explanation of the
dynamics between myth and ritual? |
| 8) Week beginning January 24th | Essay Two discussion: bring your completed
work to tutorial to share (tut assignment is
essay draft). |
| 9) Week beginning January 31st | No tutorial |

Essays

Each student is required to submit **2 essays**:

Essay 1: due Friday 10th December 2010, 4:00PM

Essay 2: due Friday 10th February 2011, 4:00PM

Essay 1 is to be **1,000 words** in length, worth **20%** of the final grade

Essay 2 is to be **1,500 words** in length, worth **25%** of the final grade

Essay topics

The essays should be a thoughtful treatment of a well-defined topic with a clear thesis, based on your own thinking and study, and also class discussions. Comparison is highly encouraged as an approach. Suggested topics and guidelines for structuring good essays will be discussed in class, including sample outlines and suggestions for themes. In addition, a full tutorial session is devoted to developing and sharing student essays in a peer-learning context.

Encyclopaedias such as *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987) in the Reference Reading Room in the library can be helpful, and each article also contains a bibliography.

Submission of essays and assignments:

Students must submit essays on Blackboard as well as a hard copy to the locked assignment box located near the programme administrator's office (HU 318). Students must date and sign the essay register when an essay is submitted. No responsibility will be taken for assignments left in the box or pushed under doors for which there is no record. Students should keep a copy of all their work until it is returned.

Penalties for late essays / assignments:

- 1 percent point per 24 hours will be deducted for late essays, up to 2 weeks from due date.
- To avoid these deductions, an extension may be sought with an explanation in writing. The reason for the extension does not need to be medical; in the event that it is, a medical certificate must be submitted.
- Requests for extensions may be made to the tutor, the course co-ordinator or the administrator.
- If an essay is handed in 2 weeks after the due date and an extension has not been sought, the matter will be referred to the course co-ordinator who will make the final decision as to whether the essay shall be accepted for assessment or not.

Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source

- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website:
<http://www.victoria.ac.nz/home/study/plagiarism.aspx>

Statement on the use of Turnitin

(For reference see s.3.1 of the 2009 Assessment Handbook.)

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. It identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism.

At the discretion of the Head of School, handwritten work may be copy typed by the School and subject to checking by Turnitin. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

How to cite books, articles and internet resources for essays in Religious Studies

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in **ALL** cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or more authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon,"
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon."
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

... as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absolom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth..." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition). Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹

¹ Random correct placed footnote.

but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

² Random incorrectly placed footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.