

RELI 110

Myth and Ritual



Religious Studies
School of Art History, Classics and Religious Studies

Trimester 3, 2012
19 November – 21 December 2012

RELI 110

Myth and Ritual

Course Co-ordinator	Michael Radich HU 216, michael.radich@vuw.ac.nz
Tutors	tba
Lecture: when and where	Wednesday and Thursday 17:30 – 19:20; KK 303
Tutorials	Please see notice board outside HU 318
Trimester dates:	19 November 2012 to 21 December 2012

Information on withdrawals and refunds may be found at
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds>

Additional information

Religious Studies is in the Hunter Building. The programme administrator, Aiki 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 Michael by appointment.

Course Prescription

This course focuses on the interplay of myths and rituals. Diverse case studies show how myth and ritual intersect to create, sustain and disrupt established religious, political and other social systems. Special emphasis will be placed on arts, music and the performance of myth and ritual in the global experience of religious traditions.

Teaching/learning summary

This course shall be taught by means of two 2-hour lectures per week and 4 two-hour tutorial sessions (one per week) throughout the teaching period of the trimester (19 November – 21 December 2012). Tutorial sign-up sheets are on the notice board outside HU 318. Students should add their name to one of these after the first lecture.

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 writing;
- 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 essays** are to be a 1000-word *review essay* and a 2000-word *research essay*. 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.
- **The quizzes** will be administered online via BlackBoard, and will comprise factual and comprehension questions on the content of the assigned readings. These quizzes give students an incentive to do the assigned reading, and reward them for doing so. Quizzes are due at 11:59 p.m. on each of the following dates: Nov 25, 28, 29, Dec 5, 6, 12, 13.
- **The in-class test** allows students to demonstrate their understanding of the material presented in the course, and rewards them for overall mastery of course content (including concepts).

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, eight quizzes**, and one **class test** as follows:

- **2 essays**
 1. **A *review essay* of 1,500 words, worth 20% of the final grade**
Due: Friday November 30 at 5 p.m.
 2. **A *research essay* of 2,000 words, worth 40% of the final grade**
Due: Friday December 14 at 5 p.m.
- **7 quizzes** worth a total of **10%** of the final grade
- **One in-class test, to be held in the last lecture of the course, worth 30%** of the final grade

Required text

The Reli 110 Course Reader, may be obtained from Vic Books There is no set textbook.

All textbooks and student notes/ readers for the third trimester will be available from Vic Books on Level 4 of the Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8:0 am – 6:00pm, Monday – Friday during term time (closing at 5:00 pm in the holidays). Phone: 463 5515.

Mandatory course requirements

To gain a pass on this course the mandatory requirements are:

- the submission of 2 essays,
- sitting the in-class test, and
- attendance at at least 80% of tutorials.

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>

Use of "Turnitin" to check for Plagiarism

All student work provided for assessment in this course will be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which 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. Any student who is caught plagiarising will be dealt with according to relevant university procedures. 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 is not made available to any other party.

Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study.

Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/study/calendar (See Section C).

Other useful information for students may be found at the academic Office website, at www.victoria.ac.nz/home/about/avcademic

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@vuw.sa.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 of the trimester. 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. The class representative provides a communication channel to liaise with the Course Coordinator and the class.

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

21 November

Introduction to the course: Myth and ritual theory as an approach to the study of religions

Michael Radich

Readings:

Eliade, Mircea. "Myth and Reality." In *The Myth and Ritual Theory: An Anthology*, edited by Robert A. Segal, 180-189. New York: Blackwell Publishers, 1998.

Dubuisson, Daniel. "The Poetical and Rhetorical Structure of the Eliadean Text: A Contribution to Critical Theory and Discourses on Religions." Translated by Andrew Meehan. In *Hermeneutics, Politics, and the History of Religions: The Contested Legacies of Joachim Wach and Mircea Eliade*, edited by Wendy Doniger, 133-146. New York: Oxford University Press US, 2010.

Lincoln, Bruce. *Theorizing Myth: Narrative, Ideology, and Scholarship*. 141-159. Chicago: The University of Chicago Press, 1999.

Von Hentey, Andrew. *The Modern Construction of Myth*. 134-153. Indiana: Indiana University Press, 2002.

22 November

Reading Myth: The Garden of Eden Narrative in Genesis

Paul Morris

Readings:

The Bible, Genesis, chapters 1-3, in the King James Bible.

Edmund Leach, "Genesis as Myth", in *Genesis and Myth and Other Essays*. 7-23. London: Cape, 1969.

Paul Morris, "A Walk in the Garden: Images of Eden", in *A Walk in the Garden: Biblical, Iconographical and Literary Images of Eden*. 21-38. Sheffield: Sheffield Academic Press, 1992.

Ancient Mesopotamia; Zoroastrianism and Manichaeism: Creation myths

Negar Partow

Readings:

Ulansey, David. *The Origins of the Mithraic Mysteries: Cosmology and Salvation in the Ancient World*. 3-24. London: Oxford University Press, 1989.

Widengren, Geo. *Mani and Manichaeism*. 43-73. London: Weidenfeld and Nicolson, 1965.

Week 2

28 November

Ancient Greece

Simon Perris

Readings:

S. Scullion, 'Tragedy and Religion: The Problem of Origins', in J. Gregory, ed., *A Companion to Greek Tragedy*. 23–37. Blackwell, 2005

R. Seaford (ed.), *Euripides: Bacchae*. 35–44. Aris & Phillips 1996, corr. ed. 2001

J. E. Harrison, *Themis: A Study of the Social Origins of Greek Religion*, second edition. 341–6. CUP 1912, rev. 1927

Optional:

You might also like to read a synopsis of Euripides' *Bacchae* or, better still, the play itself. It's free online in various places. Familiarity with the plot will help a great deal.

Confucius as Ritual Theorist **Michael Radich**

Readings:

Lai, Karyn. "Li in the Analects: Training in Moral Competence and the Question of Flexibility." *Philosophy East and West* 56 (2006): 69–83.

Poo, Mu-chou. "Ritual and Ritual Texts in Early China." In *Early Chinese Religion: Part One: Shang through Han (1250 BC–220 AD)*, edited by John Lagerwey and Marc Kalinowski, 281–313. Leiden: Brill, 2009.

29 November **Language and the Efficacy of Rituals in Tantric Buddhism** **Michael Radich**

Readings:

Strong, John S. "Tantric Buddhism, or the Vajrayana." In *The Experience of Buddhism: Sources and Interpretations*, 196–209. California: Wadsworth, 1995.

Ryūichi, Abe. "Word." In *Critical Terms for the Study of Buddhism*, edited by Donald S. Lopez, 291–310. Chicago: University of Chicago Press, 2005.

The Eucharist: A Celebration of the Resurrection **Kevin Connors**

Readings:

Connors, Kevin. "The Eucharist: A Celebration of the Resurrection."

"The Structure and Prayers of the Eucharist."

The Eucharist in Scripture: 1. The Institutional Narratives. 2. The *Holy Bible* NIV page 1071 Ch 6:43–71.

Week 3

5 December **Ritual and Myth: Purity and Impurity** **Paul Morris**

Readings:

Paul Morris, "Community Beyond Tradition." In *Detraditionalization: Critical Reflections on Authority and Identity*. 233-249. Oxford: Blackwell, 1996.

Mary Douglas, "Powers and Dangers." In *Purity and Danger*. Chapter 6, 95-113. London: Routledge, 1996,

Daniel Kelly & Nicolae Morar, "Against the Yuck Factor: On the Ideal Role of Disgust in Society", unpublished paper, August, 2012.

<http://web.ics.purdue.edu/~drkelly/KellyMorarAgainstYuckFactor.pdf>

6 December

Cosmogogenesis and Ritual in Vedic India

Ben Schonthal

Readings:

Malinowski, Bronislaw. "Myth in Primitive Psychology." In *A Reader in the Anthropology of Religion*, Michael Lambek (ed.). 176-184. Oxford: Blackwell, 2002.

Lincoln, Bruce. "Myth, Sentiment and the Construction of Social Forms." In *Discourse and the Construction of Society*, 15-37. Chicago: University of Chicago Press, 1989.

Doniger O'Flaherty, Wendy, trans. "*Puruṣa-sūkta*, or The Hymn of Man." In Doniger, *The Rig Veda*. New York: Penguin Books, 1981.

Is a Pōwhiri a "Ritual"? What Does It Have to Do with "Myth"?

Mike Ross

Readings:

Walker, Ranginui. "The Relevance of Māori Myth and Tradition." In *Te Ao Hurihuri*, edited by M. King, 170-182. Auckland: Reed, 1992.

Higgins, R., & Moorfield, J. "Ngā Tikanga o te Marae." In *Ki te Whaiao: An Introduction to Māori Culture and Society*. Chapter 7, 77-84. Auckland: Pearson Education NZ Ltd, 2004.

Week 4

12 December

ANZAC in Ritual Perspective

Geoff Troughton

Readings:

Inglis, Ken. "The Rite Stuff." In *ANZAC Remembered: Selected Writings by K. S. Inglis*, ed. John Lack, 127-135. Melbourne: University of Melbourne, Department of History, 1998.

Optional additional readings:

* New Zealand RSA. "Remembrance: Return of the Unknown Warrior." <http://www.rsa.org.nz/return-unknown-warrior>.

* Ministry for Culture and Heritage. 'Tomb of the Unknown Warrior.' <http://www.mch.govt.nz/nz-identity-heritage/national-war-memorial>.

Political Ritual and Civil Religion
Geoff Troughton

Readings:

Bellah, Robert. "Civil Religion in America." *Journal of the American Academy of Arts and Sciences* 96, no. 1 (1967): 1-21.

Cavanaugh, William T. "The Liturgies of Church and State." In *Migrations of the Holy: God, State, and the Political Meaning of the Church*. 115-122. Grand Rapids: Eerdmans, 2011.

13 December
How do rituals affect memory?
Joseph Bulbulia

Readings:

Whitehouse, H. *Modes of Religiosity: A Cognitive Theory of Religious Transmission*. Lanham, MD: AltaMira Press, 2004. Chapter 4, 63-85. "The Theory of Modes of Religiosity."

Optional additional reading:

Gade, A. *Perfection Makes Practice: Learning, Emotion, and the Recited Quran in Indonesia*. Honolulu: University of Hawaii Press, 2004. Chapter 2, 60-113: "Memorizing: Attentive Modes for Preserving the Koran."

What do rituals do for us?
Joseph Bulbulia

Readings:

Bulbulia, J. and Sosis, R. "Signalling Theory and the Evolutionary Study of Religions." *Religion* 41, no. 3 (2011):363-388.

Optional additional reading:

Lienard, P. and P. Boyer. "Whence Collective Rituals? A Cultural Selection Model of Ritualized Behavior." *American Anthropologist*, 108, no. 4 (2006):814-827.

Week 5

19 December
Myths of the contemporary world
Paul Morris

Readings:

Campbell, Joseph. *The Hero with a Thousand Faces*, 3-46; 381-391. London: Collins, 1988.

Ellwood, Robert. "Joseph Campbell and the New Quest for the Holy Grail." In *The Politics of Myth*. 127-169. Albany: State University of New York Press, 1999.

Conclusion to the course.
Michael Radich
[No readings.]

20 December IN-CLASS FINAL TEST

Essays

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

A review essay of 1,500 words, worth 20% of the final grade
Due: Friday November 30 at 5 p.m.

A research essay of 2,000 words, worth 40% of the final grade
Due: Friday December 14 at 5 p.m.

Due dates/Penalties: Unexcused late essays will be subject to a penalty of 2% per day late. Students who anticipate their work might be late due to legitimate extenuating circumstances should communicate with the course coordinator or tutor as early as possible. The very final deadline for submission of all essays is Friday December 21 2012. No work can be accepted after this, as for the purposes of this course, the trimester ends on this date. Results will be available on January 11, 2013.

Essay 1: Review Essay

This is a review essay on a **scholarly** book on myth and ritual in the study of religion. It should be a book that specifically addresses the phenomenon of religion. We have included below a **partial** list of some important titles from which you can select, but note that this is by no means an exhaustive list. You are also free to choose a book on your own, but in this case you **must discuss your choice of book** with one of the tutors or with the course coordinator.

This essay should be approximately **1,500 words**, and is due on **Friday, November 30, 2012** at 5 p.m. **on Blackboard and in the essay box outside Aliko's office, Hunter 318.** The review essay **is worth 20% of the final grade.**

Writing essay 1:

For this assignment, we expect you ideally to read a scholarly book in its entirety. However, some books will be too long. Where a book is longer, than 250 pages, choose several chapters, comprising 150-250 pages and constituting a conceptually coherent unit for some reason (e.g. a section of a larger book; the argumentative parts of a book, excluding appendices, etc.), and discuss that portion only. Where you deal with only part of a book in this manner, state clearly in your assignment which part you are treating. This is a challenging exercise, as reading scholarly prose can be difficult. It is important, therefore, to choose a book that is of interest to you.

Your review assignment must contain two parts. The first will detail the particular contents of the book, with a particular focus on its argument. This part of your assignment will serve as a summary of the book, demonstrating that you have effectively read and understood it. You may provide direct quotations from the book, which is good academic practice, but be careful that you don't focus on just a couple of pages of the book – this part of the essay is meant to provide an **overview** of the work. Note also that the emphasis in grading will be on identification of and engagement with the author's *argument*; we don't just want a summary of a whole lot of information.

In the second part of the essay, the student must reflect critically on the argument of the book. Do you agree with the author's argument? Why? Why not? What are the strengths of the argument, and what are its weaknesses? In sum, what do you **think** about the argument? In this second section, you have the opportunity for critical reflection, to make your own voice and opinions heard. Be bold; be creative; be controversial.

The library is full of book reviews, which can serve as models for your own review. The best place to look is in the back of journals, which generally contain 10-20 reviews per volume. If you wish, you can consult other (published, scholarly) reviews of your chosen book, but be careful, if you do so, that you do not merely parrot the analyses of other reviewers. We want to you give us your own original analysis of the book.

With respect to the book you choose, answer the following questions:

1. What is the book about? What is the author's main argument? Clearly summarise the contents of the book.
2. How does the author understand religion? If the author does not give a definition of religion, infer how they view it. Give a quotation that sums up the author's view of religion. For example, Marx on religion: "Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people." [From "Contribution to the Critique of Hegel's Philosophy of Right."]
3. What is the author's main method or approach in analysing or thinking about religion?
4. What place does the author claim myth and/or ritual have in the overall structure of religion?
5. What is the author's main evidence or data (e.g. texts, conversations with people, psychological experiments, etc.)?
6. Do you agree with the author's argument? What are the strengths of this argument, and what are its weaknesses?

Partial list of possible books for Essay 1

These books have been placed on 3-Day Loan for the duration of the course. We have tried to choose a large enough number of books that competition to use them will not be too tight.

Please note that the books on the following list have been chosen for various reasons. Some, especially some of the older books, are "classics" that are an important part of the history of the study of our subject. However, in some cases, such books are often now regarded as outdated, and/or their theories are thought to have been generally discredited by scholars in the field. Such books are included because the history of the study of a subject comprises an important part of our understanding of that subject.

- Ackerman, Robert. *The Myth and Ritual School: J.G. Frazer and the Cambridge Ritualists*. New York: Garland, 1991.
- Atran, S. *In Gods We Trust: the evolutionary landscape of religion*. New York: Oxford University Press, 2002.
- Baeten, Elizabeth M. *The Magic Mirror: Myth's Abiding Power*. Albany: State University of New York Press, 1996.
- Barthes, Roland. *Mythologies*. Selected and translated from the French by Annette Lavers. London: Vintage, 1993.
- Bell, Catherine. *Ritual Theory, Ritual Practice*. New York: Oxford University Press, 1992.
- Bell, Catherine. *Ritual: Perspectives and Dimensions*. New York: Oxford University Press, 1997.
- Bloch, Maurice. *Ritual, History and Power: Selected Papers in Anthropology*. London: Athlone Press, 1989.
- Boyer, P. *Religion Explained: The Evolutionary Origins of Religious Thought*. New York: Basic Books, 2001.
- Burkert, Walter. *Structure and History in Greek Mythology and Ritual*. Berkeley: California University Press, 1979.
- Buxton, Richard. *Imaginary Greece: The Contexts of Mythology*. Cambridge: Cambridge University Press, 1994.
- Chang, Kwang-Chih. *Art, Myth and Ritual: The Path to Political Authority in Ancient China*. Cambridge: Harvard University Press, 1983.
- Chauvet, Louis-Marie. *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence*. Translated by Patrick Madigan, S. J., and Madeleine Beaumont. Collegeville: Liturgical Press, 1995.
- Doniger, Wendy. *The Origins of Evil in Hindu Mythology*. Berkeley: California University Press, 1976.
- Doniger, Wendy. *Other People's Myths: The Cave of Echoes*. Chicago: University of Chicago Press, 1995.

- Doniger, Wendy. *Sexual Metaphors and Animal Symbols in Indian Mythology*. Delhi: Motilal Banarsidass, 1981.
- Doniger, Wendy. *Splitting the Difference: Gender and Myth in Ancient Greece and India*. Chicago: University of Chicago Press, 1999.
- Doniger, Wendy. *The Woman Who Pretended to Be Who She Was: Myths of Self-Imitation*. New York: Oxford University Press, 2005.
- Doniger, Wendy. *Women, Androgynes, and Other Mythical Beasts*. Chicago: University of Chicago Press, 1980.
- Downie, R. Angus. *Frazer and the Golden Bough*. London: Gollancz, 1970.
- Edmunds, Lowell, ed. *Approaches to Greek Myth*. Baltimore: Johns Hopkins University Press, 1990.
- Eliade, Mircea. *Myth and Reality*. Translated by Willard R. Trask. New York: Harper and Row, 1963.
- Eliade, Mircea. *The Myth of the Eternal Return: or, Cosmos and History*. Translated by Willard R. Trask. Princeton: Princeton University Press, 1971.
- Fingarette, Herbert. *Confucius: The Secular as Sacred*. New York: Harper and Row, 1972.
- Fontenrose, Joseph. *The Ritual Theory of Myth*. Berkeley: University of California Press, 1971.
- Freud, Sigmund. *Moses and Monotheism*. Translated by Katherine Jones. London: Hogarth Press, 1939.
- Girard, René. *Violence and the Sacred*. Translated by Patrick Gregory. Baltimore: Johns Hopkins University Press, 1977.
- Girardot, N. J. *Myth and Meaning in Early Taoism: The Theme of Chaos (Hun-tun)*. Berkeley: University of California Press, 1983.
- Gruenwald, Ithamar. *Rituals and Ritual Theory in Ancient Israel*. Leiden: Brill, 2003.
- Harrison, Jane Ellen. *Prolegomena to the Study of Greek Religion*. 3rd edition. New York: Arno Press, 1975 [originally 1903].
- Hoch-Smith, J. *Women in Ritual and Symbolic Roles*. New York: Plenum Press, 1978.
- Hultkrantz, Ake. *Shamanic Healing and Ritual Drama: Health and Medicine in Native North American Religious Traditions*. New York: Crossroad, 1992.
- Jamison, Stephanie W. *The Sacrificer's Wife: Women, Ritual and Hospitality in Ancient India*. New York: Oxford University Press, 1996.
- Jamison, Stephanie W. *The Ravenous Hyenas and the Wounded Sun: Myth and Ritual in Ancient India*. Ithaca: Cornell University Press, 1991.
- Jung, Carl G. and C. Kerényi. *Introduction to a Science of Mythology: The Myth of the Divine Child and the Mysteries of Eleusis*. London: Routledge and Kegan Paul, 1951.
- Jung, Carl G. *Jung on Mythology*. Selected and Introduced by Robert A. Segal. Princeton: Princeton University Press, 1998.
- Kerényi, Karl. *Dionysos: Archetypal Image of the Indestructible Life*. Translated by Ralph Manheim. Princeton: Princeton University Press, 1976.
- Lagerwey, John. *Taoist Ritual in Chinese Society and History*. New York: Macmillan, 1987.
- Leach, Edmund. *Genesis as Myth, and Other Essays*. London: Cape, 1969.
- Leese, Daniel. *Mao Cult: Rhetoric and Ritual in China's Cultural Revolution*. Cambridge: Cambridge University Press, 2011.
- Lévi-Strauss, Claude. *The Raw and the Cooked*. Translated by J. and D. Weightman. London: Cape, 1970.
- Levy-Bruhl, Lucien. *How Natives Think*. Translated by Lillian A. Clare. London: Allen and Unwin, 1926.
- Lincoln, Bruce. *Discourse and the Construction of Society: Comparative Studies of Myth, Ritual, and Classification*. New York: Oxford University Press, 1989.
- Lincoln, Bruce. *Emerging from the Chrysalis: Studies in Rituals: Women's Initiation*. Cambridge: Harvard University Press, 1981.
- Lincoln, Bruce. *Myth, Cosmos and Society: Indo-European Themes of Creation and Destruction*. Cambridge, MA: Harvard University Press, 1986.
- Lincoln, Bruce. *Theorizing Myth: Narrative, Ideology and Scholarship*. Chicago: University of Chicago Press, 1999.
- Luhrmann, T. *When God talks Back: Understanding the American Evangelical Relationship with God*. New York: Knopf, 2012.
- McCauley, R. and E. Lawson. *Bringing Ritual to Mind*. New York: Cambridge University Press, 2002.
- McClenon, J. *Wondrous Healing: Shamanism, Human Evolution, and the Origin of Religion*. DeKalb, Illinois: Northern Illinois University Press, 2002.
- Malinowski, Bronislaw. *Myth in Primitive Psychology*. London: Kegan Paul, 1926.
- Malley, B. *How The Bible Works. Cognitive Science and Religion*. Lanham, MD: Alta Mira Press, 2004.

- Mills, Martin A. *Identity, Ritual and State in Tibetan Buddhism: The Foundations of Authority in Gelukpa Monasticism*. Richmond: Curzon, 2001.
- Paul, Robert A. *Moses and Civilization: The Meaning behind Freud's Myth*. New Haven: Yale University Press, 1996.
- Rappaport, Roy. *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press, 1999.
- Rappaport, Roy. *Pigs for the Ancestors: Ritual in the Ecology of a New Guinea People*. New Haven: Yale University Press, 1967.
- Reik, Theodor. *Ritual: Psycho-analytic Studies*. Translated by Douglas Bryan. Westport: Greenwood Press, 1975.
- Seligman, Alan B., et al. *Ritual and Its Consequences: An Essay on the Limits of Sincerity*. Oxford: Oxford University Press, 2008.
- Smith, Jonathan Z. *To Take Place: Toward Theory in Ritual*. Chicago: University of Chicago Press, 1987.
- Snellgrove, David L. *Religion as History, Religion as Myth*. Bangkok: Orchard Press, 2006.
- Sørensen, J. *A Cognitive Theory of Magic*. Lanham MD: AltaMira Press, 2006.
- Staal, Fritz. *Rules without Meaning: Ritual, Mantras and the Human Sciences*. New York: P. Lang, 1990.
- Strenski, Ivan. *Four Theories of Myth in Twentieth-Century History: Cassirer, Eliade, Lévi-Strauss, and Malinowski*. Basingstoke: Macmillan, 1987.
- Swearer, Donald K. *Becoming the Buddha: The Ritual of Image Consecration in Thailand*. Princeton: Princeton University Press, 2004.
- Turner, Victor. *Forest of Symbols: Aspects of Ndembu Ritual*. Ithaca: Cornell University Press, 1967.
- Turner, Victor. *From Ritual to Theatre: The Human Seriousness of Play*. New York: Performing Arts Journal Publications, 1982.
- Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine Pub. Co., 1969.
- Vernant, Jean-Pierre. *Myth and Society in Ancient Greece*. Translated by Janet Lloyd. Brighton: Harvester, 1979.
- Veyne, Paul. *Did the Greeks Believe in Their Myths? An Essay on the Constitutive Imagination*. Translated by Paula Wissing. Chicago: Chicago University Press, 1988.
- Walker, Steven F. *Jung and the Jungians on Myth: An Introduction*. New York: Garland University Press, 1995.
- Wallis, Glenn. *Mediating the Power of Buddhas: Ritual in the Mañjuśrīmūlakalpa*. Albany: State University of New York Press, 2002.
- Watkins, Calvert. *How to Kill a Dragon: Aspects of Indo-European Poetics*. New York: Oxford University Press, 1995.
- Whitehouse, H. *Modes of Religiosity: A Cognitive Theory of Religious Transmission*. Lanham, MD: AltaMira Press, 2004.
- Yelle, Robert A. *Explaining Mantras: Ritual, Rhetoric and the Dream of a Natural Language in Hindu Tantra*. New York: Routledge, 2003.
- Zeusse, Evan M. *Ritual Cosmos: The Santification of Life in African Religions*. Athens: Ohio University Press, 1979.

Essay 2

The second essay will consist of a thoughtful investigation of a question or problem in religious studies. The essay should include a focus on myth and/or ritual, either as some of the main subject matter for analysis, or as a conceptual lens through which to analyse religious phenomena. The essay may employ primary sources (scriptures, iconography, field trips, interviews with religious specialists in a given tradition, observation of a ritual, etc.), and/or secondary sources (scholarly views on the topic or the text/ritual/icon, etc.). You can choose a topic question from the list below, or devise one yourself. **If you choose a topic not given, please do so in consultation with your tutor and/or lecturer.**

This essay should be approximately **2,000 words**, and is due on **Friday, December 14, 2012** at 5 p.m. on **Blackboard** and in the **essay box outside Alikí's office, Hunter 318**. It is worth **40% of the final grade**.

Suggested topics:

1) One well-known sufi ritual is the Mevlevi "whirling dervishes" turning. How did this ritual begin and what are the symbols involved? How valid is it to claim that Rumi's poetry is the starting point for this ritual?

2) Across the Islamic world there are practices/rituals involving the visiting tombs of (usually) deceased sufis -- this is often called *ziyarat*. One essay topic is to investigate the rationale of people visiting shrines and the rituals thereof [India, Indonesia, and Central Asia are places to look first]. Another is to look into the political/economic aspects of this practice and the agendas of fundamentalist, Wahhabi Muslims who consider it outside the fold of Islam.

3) What is the relationship between religion and ritual?

The following subsidiary questions may help you think about this topic, and you can address some, none or all of them, as you see fit: Are there any non-religious rituals? If not, why not? If there are, how do we distinguish between religious and non-religious rituals? It may also help you to make sure you analyse some concrete examples in your essay, ideally on the basis of scholarly presentations (found in scholarly books and journals) rather than your undigested personal experience.

4) The claim is sometimes made that some forms of Buddhist meditation are better analysed as rituals, rather than e.g. as techniques designed to produce some special state of consciousness or religiously significant, liberatory special knowledge. Test this approach on one or two specific (and accurately described) types of Buddhist meditation. Is it a useful analytical framework? If so, why? (What insights does it lead us to?) If not, why not? (What is wrong with the theory that meditation is a ritual, in this case?)

5) The claim is sometimes made that throughout its history and across its wide geographic spread, Buddhism has regularly specialised in the provision of funerary ritual for its host communities. If true, this makes Buddhist monastics ritual specialists. Is this understanding of the role of the Buddhist clergy accurate? (It is probably best to confine your analysis to one specific form of Buddhism, in one historic and cultural context.)

6) Buddhism, like some other Indian religious systems, generally claims that the universe has always existed, without beginning. Does this mean that Buddhism has no cosmogonic myths? Does this mean, in turn, that Buddhism has no myth at all? If not, what is the character of (some) Buddhist myth? How does it differ from other types of myth?

7) Assess Whitehouse's modes theory of rituals. a) Briefly explain the Modes Theory. b) Using specific examples, make the strongest case you can for the Modes Theory. c) Using concrete examples, make the strongest case against the Modes Theory. d) Offer your overall view about the merits of the Modes Theory.

8) Did rituals evolve to foster solidarity? a) Make a factual case for the view that rituals evolved to foster cohesion. b) Make a factual case against the view that rituals evolved to foster cohesion. c) Offer your overall view about the proposition that rituals evolved to foster cohesion.

9) Is there any significant difference between religious ritual and state ceremonial?

10) What does an analysis of one ANZAC ritual tell us about the relationship between sacredness and ritual action?

11) What influence does Māori myth have in the pōwhiri process?

12) How does pōwhiri ritual model social expectations and behaviours?

13) Compare and contrast the importance of myth and ritual in ancient Greek lyric poetry (e.g. Alcman, Archilochus, Pindar, Bacchylides).

14) How important to Greek drama is ritual?

- 15) Discuss the use of aetiology in Greek tragedy.
- 16) "The resolution of different meanings can only be resolved by close readings of the text". Discuss.
- 17) Do you find structural approaches to myth convincing? If so, why? Or, if not, why?
- 18) Discuss gender and its significance in the Garden of Eden story.
- 19) Is contemporary vegetarianism a ritual purity code?
- 20) Write an essay about current purity rituals.
- 21) Do you find Kelly, Douglas or Miller offers the more plausible accounts of purity? Illustrate with contemporary examples.
- 22) Compare and contrast Jewish and Christian interpretations of Genesis 2-3.
- 23) How did Gnostic texts present the Garden narrative? Illustrate by reference to at least one Gnostic text.
- 24) Is Douglas right in that purity is a feature of traditional societies rather than modern ones?
- 25) Is Campbell overly romantic and does it matter to our understanding of myth?
- 26) Why does George Lucas contend that he learned his stories from Campbell?
- 27) Are "urban legends" myths? If not, why not?
- 28) What are the distinctive myths of our time and who are our heroes?
- 29) Where do myths come from?
- 30) Compare Malinowski's understanding of myth as a 'social charter' with Frazier's understandings of myth. What aspects of myth are important for each? What methods and data do each thinker employ to analyze myths? How would each approach Genesis (or another text of your choosing) ?

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:

"... Absalom 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 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.

¹ Random correct placed footnote.

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.