

YOUR PROGRAMME HANDBOOK

MA IN MYTH, COSMOLOGY AND THE SACRED

<https://www.canterbury.ac.uk/study-here/courses/postgraduate/myth-cosmology-and-the-sacred.aspx>

FB: MA in Myth Cosmology and the Sacred



This handbook sets out a range of information and, where applicable, points to a number of other important documents to help support you through your studies at the University.

The purpose of this handbook is to provide information about your programme of study. This should be read in conjunction with 'My Essential Information', which sets out general information relevant to all students at the University.

This information is designed to support you throughout your studies and it is important to familiarise

If you have any suggestions for how this handbook may be improved for future students, please email your suggestion to: quality@canterbury.ac.uk

zyourself with all the contents of both this handbook and 'My Essential Information'.

IF YOU FIND THAT YOU HAVE ANY QUERIES AFTER READING THIS GUIDE, PLEASE CONTACT EITHER YOUR PROGRAMME DIRECTOR (FOR PROGRAMME SPECIFIC QUERIES) OR THE IZONE FOR ANY OTHER QUERY.



Our shared mission is to pursue excellence in higher education: transforming individuals, creating knowledge, enriching communities and building a sustainable future. This Partnership Agreement is part of this vision and was developed in equal partnership between Canterbury Christ Church University, Christ Church Students' Union and students.

WE VALUE

- The development of the whole person, respecting and nurturing the inherent dignity and potential of each individual
- The integration of excellent teaching, research and knowledge exchange
- The celebration of being a part of a community which recognises the power of higher education to enrich individuals
- Our friendly, inclusive and professional community of students and staff, preparing individuals to contribute to a just and sustainable future.

THE UNIVERSITY

To this end the University undertakes to provide students with:

- A high quality, holistic student experience and opportunities in relation to learning and the wider experience of university
- Access to appropriate support, information, advice and guidance on all aspects of studying, living and working before, during and after their programme.

STUDENTS

To this end students undertake to:

- Be proud ambassadors for the University and the Students' Union and represent them in a manner that best promotes their respective reputations
- Take responsibility for managing their own learning: actively engaging in their programme and supporting their student representatives to help create meaningful dialogue and impactful change.

THE STUDENTS' UNION

To this end the Students' Union undertake to:

- Represent the interests of students at the University at local and national levels, and champion student representation
- Provide independent advice on academic issues
- Provide a wide range of services and opportunities to support active student and community engagement.



TABLE OF CONTENTS

Welcome	5
Programme Overview	6
Staff	8
Timetabling	9
Module Descriptors	11
Teaching and Learning/Assessment/tutorials... ..	26
Regulatory Arrangements/External Examiner	27

Link to programme specification:

<http://www.canterbury.ac.uk/quality-and-standardsoffice/quality-and-standards-office.aspx>

WELCOME FROM THE PROGRAMME DIRECTOR

Welcome to the MA in Myth, Cosmology and the Sacred. We are delighted that you are studying with us, and I would like to start by saying something about the overall rationale and ethos of our programme. We are very inspired by the work of Jeffrey Kripal, Religious Studies professor from Rice University, Texas, and this is what he has to say about an integrative approach to studying sacred texts and traditions:

“[There are] types of understanding that are at once passionate and critical, personal and objective, religious and academic. Such forms of knowledge are not simply academic, although they are that as well, and rigorously so. But they are also transformative, and sometimes soteriological.” (Kripal, 2001: 5)

He points to the essential pedagogical aims of the MA in Myth, Cosmology and the Sacred: to investigate and develop imaginative, creative and participatory methodologies for the study of mythopoeic, sacred and symbolic texts and traditions within a rigorous academic framework, through exploring aspects of the history and epistemology of esoteric (i.e., holistic or transpersonal) philosophy, spirituality and ritual practice from antiquity to the present day. From this basis, the urgent question of the value of non-rational (i.e., intuitive, imaginal, spiritual) modes of perception and knowledge in academic and social discourse will be addressed, and ways of understanding the conflicting claims of scientific and religious reality constructs will be considered. The MA in Myth, Cosmology and the Sacred will therefore seek to broaden your understanding of texts, traditions and practices defined as “spiritual”, “sacred”, or “esoteric” through employing innovative and progressive pedagogy (i.e., experiential engagement and artistic modes of expression) as well as

developing your critical faculties. It will seek to foster academic excellence, personal reflection, and professional enhancement. For this reason, our MA is ideally situated within the Education Faculty, as it aims to embody the ideals of transformative learning in an interdisciplinary and open minded enquiry into different ways of knowing, and their appropriate relationship.

Who is the programme for?

You may be attracted to this subject area if you are a student, teacher or practitioner in the fields of myth, religion and Western esoteric traditions, holistic or spiritual therapy, counselling and healing, creative arts, or humanities/social sciences education. However the subject matter will appeal to anyone who wishes to investigate the nature of the sacred and the wisdom traditions of the West, and who wishes to explore the roles of imagination and intuition as cognitive modes in relation to sacred texts, traditions and practices. The MA does not in itself lead to a specific career, but would enhance any professional involvement in healing, psychotherapy, spiritual development, the arts and education. It will certainly be of interest to those pursuing personal development and the establishment of careers in the above areas. Alternatively, you may want to pursue research towards MPhil or PhD level studies. We currently have researchers involved in studies of conflict resolution, cosmic music, the seven liberal arts and sciences in Freemasonry, alchemy and transpersonal psychology and mediumship/intuitive reading.

PROGRAMME OVERVIEW

The MA can be studied one year full-time or two years part-time. It is taught at alternate weekend intensives followed by writing periods (12 weekends between October and June in year 1, see pages 9-10 for the 2017-18 timetable), with additional research seminars and optional Friday afternoon reading groups. There are public Open Lectures each Saturday of the weekend intensives, and occasional optional day workshops.

The 12 weekend intensives comprise

- a) 20 hours of seminar teaching per module (8 hours per weekend),
- b) 20 hours of Learning Journal group discussion (2 hours per weekend),
- c) 30 mins tutorial per taught module per student (these may also be arranged during the week or via skype)
- d) 4 hours research/methodology seminar
- e) Open lecture by a visiting speaker.

The Creative Project and Dissertation modules will involve preparation seminars, one to one supervision (to be arranged on an individual basis in person or via skype) and group oral presentations. Presentations of the Creative Project and Dissertation proposals, and of the Creative Project itself will take place at designated extra weekends (see the timetable on pages 9-10). Teaching is on site at Canterbury, but the designated student VLE (BlackBoard) contains a wealth of materials including texts, links, recordings and powerpoints, and students are encouraged to join the

Friends of the MA Facebook site for discussion and sharing of materials. There is also an MA library housed on campus.

What are the aims of the programme?

The programme aims to introduce you to core philosophical concepts, comparative methodologies, historical contexts and practical methods in the fields of mythic thought, symbolic cosmology and sacred texts and traditions. It aims to develop your understanding of both rational and non-rational modes of knowing through engagement with a wide variety of themes from Western spiritual traditions past and present. It seeks to combine critical and imaginative methods of research and to stimulate debate on the question of 'truth' in both scientific and sacred discourse.

What should you achieve at the end of the programme?

By the end of the programme, you should have achieved an in depth understanding of the cognitive modes underlying sacred discourse and experience, together with a critical awareness of current theories relating to a wide variety of spiritual practices and traditions. You will have gained new insights informed by latest research, and you will have developed an interdisciplinary language with which to assess the premises of many contemporary approaches to spirituality, together with new understandings to enhance your own professional or private practice. You will have acquired a grounding in the complex issues surrounding the science-religion debate, and you will have explored your creative potential to engage with the course material. You will have shared your insights with fellow students and critically evaluated a range of texts, images and practices. Most of all, you will have achieved a balance between critical, analytical thinking and creative, imaginative and intuitive approaches to learning and research through engaging reflexively with course materials. You will also have developed the capacity for original thinking together with a practical understanding of how established techniques of research and enquiry are used to create and interpret knowledge in these fields of study. You will be able to evaluate current research and advanced scholarship in the subject areas whilst developing critiques of related methodologies and, where appropriate, proposing new hypotheses.

Learning Outcomes [MA in Myth, Cosmology and the Sacred]

On successful completion of the MA, you will be able to:

1. Apply a systematic understanding of the subject area and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of methodologies appropriate to your own studies.
3. Demonstrate originality in the application of knowledge together with a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within these subject areas.
4. Demonstrate a capacity to critically evaluate a) current research in advanced scholarship in these areas of study; and b) methodologies and developed critiques of them, and, where appropriate, to propose new hypotheses.
5. Demonstrate a capacity to deal with complex issues both systematically and creatively, make sound judgements, and communicate your conclusions clearly to specialist and non-specialist audiences.

On successful completion of the PG Diploma, you will be able to:

1. Apply a systematic understanding of the subject area and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of methodologies appropriate to your own studies.
3. Demonstrate a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within these subject areas.
4. Demonstrate a capacity to critically evaluate current research and methodologies in these areas of study.
5. Demonstrate a capacity to deal with complex issues systematically and creatively, make sound judgements, and communicate your conclusions clearly to your peers.

On successful completion of the PG Certificate, you will be able to:

1. Gain a broad understanding of knowledge and an awareness of current problems and new insights in this subject area.
2. Gain an appreciation of methodologies appropriate to your own studies.
3. Understand how established techniques of research and inquiry are used to create and interpret knowledge in the discipline.
4. Demonstrate a capacity to deal with complex issues and make sound judgements, and show an ability to communicate their conclusions.
5. Continue to advance your knowledge and understanding, and to develop your skills.

What will you study?

You will study the following:

Taught modules:

1. Theories and methods appropriate to the study of myth, symbolic cosmology and the sacred (20 credits)
2. The symbolic imagination (20 credits)
3. Divinatory and oracular traditions (20 credits)
4. Spirit and psyche (20 credits)

Research modules:

5. Creative Project (20 credits)
6. Learning Journal (20 credits)
7. Dissertation (60 credits)

How will you be assessed?

You will be assessed by the following modes: one essay per module of 4,000 words each, a Learning Journal write-up of 4,000 words, a Creative Project Review of 4,000 words and a dissertation of 1215,000 words. For the four taught modules you will choose an essay question from a list of titles; for the three research modules you will choose your own topic with the guidance of a course tutor.

Regulations will be in line with the Post Graduate Academic Framework. You will submit your assignments online via Turnitin, where you will also access your marked work. Full details will be provided at the start of the course.

To be eligible for the awards of the programme, students must comply with the following:

To qualify for a Postgraduate Certificate students must study modules 1-3 to the value of 60 credits at Level 7; and pass all modules.

To qualify for a Postgraduate Diploma students must study modules 4-6 to the value of 120 credits at Level 7 and pass all modules.

To qualify for a Masters degree, students must study at least 180 credits-at Level 7 which should include an extended module (the dissertation) and pass all modules.

Once you have successfully completed a stage, it will be possible to obtain the award (see above) or progress to the next stage up to and including the award of MA Myth, Cosmology and the Sacred.

KEY STAFF AND CONTACT DETAILS

Students have direct formal contact with an academic tutor, or tutors, for each module on the programme. During these sessions there are opportunities for planned individual support. The programme also provides student support and guidance, drawing on the University's central provision. All students have access to module content, information and guidance included on BlackBoard, as well as centralised student support through the University website. The programme VLE also provides guidance in the form of access to CCCU policies such as plagiarism, concessions and academic appeals. A link provides access to student policies such as the student complaints procedure and student counselling and well-being.



Programme Director

Dr Angela Voss (angela.voss@canterbury.ac.uk) 01227 921596 or 07787 434958

Programme Lecturers

Dr Geoffrey Cornelius (geoffrey.cornelius@canterbury.ac.uk)

Dr Simon Wilson (simon.wilson@canterbury.ac.uk)

Dr Wilma Fraser (wilma.fraser@canterbury.ac.uk)

Assistant tutor (PhD scholarship student)

Louise Livingstone (louise.livingstone@canterbury.ac.uk)

Programme Administrator

Philippa Mills (mamcs.education@canterbury.ac.uk) 01227 782919

KEY DATES AND TIMETABLING

NB:

- a) Optional seminars are also held on Friday afternoons in term time (8 per term), 3.00-5.00 (recommended for full time students)
- b) The creative project presentations, research seminars and workshops are open to all cohorts.
- c) There is an Open Lecture 6.15-7.45 on each teaching Saturday (see <http://www.canterbury.ac.uk/cae/open-lectures.aspx> for details)

TIMETABLE 2017-2018 (Cohorts 4 p-t and 5 f-t & p-t)

Michaelmas Term 2017		
	INDUCTION DAY	6 October
Weekend teaching Module 1 TRM Research and writing workshop	Oct 7/8, Oct 21/22, Nov 4 Optional Friday afternoons Oct-Dec	5 November
	ESSAY 1 SUBMISSION	10 December
	Cohort 4 p-t Creative Project proposal seminar (all welcome)	14 October
	Cohort 4 p-t Creative Project presentations	9/10 December
Lent Term 2018 (Modules 3&4)		
Weekend teaching Module 2 SYM	Jan 13/14, Jan 27/28, Feb 10 Optional Friday afternoons Jan-April	
	Cohort 4 p-t CRE SUBMISSION	28 January
	Cohort 5 f-t Creative Project research seminar (all welcome)	11 February
	Cohort 4 p-t LEA SUBMISSION	4 March
	ESSAY 2 SUBMISSION	11 March
	Cohort 4 p-t and cohort 5 f-t dissertation research seminar (all welcome)	8 April

Weekend teaching Module 3 DIV	Mar 10/11, Mar 24/25, April 7	
	ESSAY 3 SUBMISSION	20 May
Trinity Term 2018		
	Cohort 5 f-t creative project proposal seminar Creative workshop (all welcome)	21 April 22 April
Weekend teaching Module 4 SAP	May 20, June 2/3, June 16/17 Optional Friday afternoons May-June	
	Cohort 4 p-t and cohort 5 f-t Dissertation proposal seminar (all welcome)	19 May
	Cohort 5 p-t Creative Project preparation seminar	9 June
	OPEN DAY/WORKSHOP	23 June
	Cohort 5 f-t CP presentations	24 June
	ESSAY 4 SUBMISSION	15 July
	CP REVIEW SUBMISSION (f-t only)	22 July
	LEARNING JOURNAL WRITE UP SUBMISSION (f-t only)	22 July
	Cohort 4 p-t and 5 f-t Dissertation submission	23 September

Cohort 5 part time: please note that the dates for 2018-19 will correspond to the cohort 4 p-t dates marked in red, but a year later. You are very welcome to attend the teaching weekends again in the second year.

(NB some of the non-teaching dates may be subject to change).

MODULE DESCRIPTORS

Each of the modules is compulsory. At stage one (PG Certificate), you need to complete modules 1-3; at stage two (PG Diploma) you need to complete module 4 plus the Learning Journal and the Creative Project; at stage three (MA) you need to complete the dissertation. You must complete and pass the previous stage before progressing to the next. The modular content is included below:

MODULE ONE

Module Code	MMYMA4TRM
Module Title	Theories and Methods
Level	7
Credit Rating	20
Duration	20 taught hours, 30 mins tutorial per student
	Academic Responsibility
Angela Voss, Simon Wilson	

a) Module Aims

The aim of this module is to broaden academic discourse and understanding of the fields of mythopoeic imagination, sacred experience and imaginal cosmology. It will address the polarisation of scientific and religious thinking in post-Enlightenment discourse, and investigate appropriate theories and methods for the analysis and understanding of sacred and symbolic texts, practices and philosophical commentaries in both historical and contemporary contexts. It will draw on and integrate approaches from a variety of disciplines, including anthropology, classics, history, consciousness studies, psychology, religious studies and cultural studies, and will encourage students to think about the relationship between reflexivity, creativity and interpretation, particularly in relation to their own work. An important focus will be exploring distinctions between rational/critical and metaphoric thinking, drawing on key authors such as Iain McGilchrist and Jeffrey Kripal. We will discuss the concept of the 'third classroom' as developed Kripal, the medieval hermeneutic of the four senses of interpretation, and the Jungian concept of synchronicity. Students will be encouraged to locate their own understanding, experience or practice within these wider frameworks.

b) Module outcomes

By the end of this module students should be able to:

1. Apply a systematic understanding of theories and methodologies in the field of myth, cosmology and the sacred and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of a variety of approaches to sacred or spiritual texts, traditions and practices, including both critical and reflexive modes of inquiry.
3. Demonstrate originality in the application of knowledge together with a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within these subject areas.
4. Demonstrate a capacity to critically evaluate a) current research in advanced scholarship in these areas of study; and b) methodologies and developed critiques of them, and, where appropriate, to propose new hypotheses.
5. Demonstrate a capacity to deal with the complex issues involved in the science-religion debate both systematically and creatively, make sound judgements and communicate their conclusions clearly to specialist and non-specialist audiences.

c) Indicative Module Content

The module content will focus on theories of cognition and the assessment of various methodological approaches to mythopoeic knowledge (*mythopoeic* defined as the myth-making imagination). These approaches will then be taken up in the subsequent modules. It will introduce key ideas from a

number of thinkers including Plato, Kant, Kastrup, Kripal, Hanegraaff, Corbin, Jung and McGilchrist. It will consider the most appropriate ways of approaching the study of sacred texts and experiences, including contemporary discussions in neuro-science and religious studies. It will look at the value of participative and reflexive methodologies. Topics will also include the 'truth' of mythic discourse, rational and symbolic conceptions of the cosmos, Jung's theory of synchronicity as an ordering principle and contemporary theories of mind and consciousness.

c) Learning and Teaching Strategies

The learning experience will consist of 20 hours of seminar teaching and discussion including student presentations, 30 minutes tutorial support per student; the use of the VLE for powerpoints, reading lists, assignments, background reading and web resources. Students will be expected to undertake 172 hours of private study.

d) Assessment

One essay of 4,000 words. This will be chosen from a given list of topics related to the module material. The subject matter and methodology will be discussed with the module tutor during the tutorial. A proposal and plan will be submitted for approval before commencement on the assignment.

f) **Indicative Resources** (NB: these sources are extracted from the comprehensive bibliographies for each module on BlackBoard. Required reading may vary from year to year, please consult the individual module syllabi for details).

Key texts

- Addey, T. 'Myth, The Final Phase of Platonic Education' at www.prometheustrust.co.uk/html/myth-philosophy.html
- Corbin, H. (1976) *Mundus Imaginalis, or the Imaginal and the Imaginary*, Ipswich: Golgonooza Press, or at www.geocities.com/Heartland/Woods/4623/mundus.htm (accessed 23/3/13).
- Cornelius, G. (2003) 'The Fourfold Method' in *Moment of Astrology*, Bournemouth: Wessex Astrologer, chs. 14 & 15.
- Ferrer, J. and Sherman, J. H. (2008) *The Participatory Turn: Spirituality, Mysticism, Religious Studies*, New York: SUNY Press.
- Hanegraaff, W. (2012) *Esotericism and the Academy: Rejected Knowledge and Western Culture*, Cambridge: Cambridge University Press.
- Jung, C. G. (1987) *Memories, Dreams, Reflections*, London: Fontana.
- Jung, C. G. (1972) *Synchronicity, An Acausal Connecting Principle*, London: Routledge & Kegan Paul.
- Kant, I. extracts from *Dreams of a Spirit Seer* at http://www.archive.org/stream/dreamsofspiritse00kant/dreamsofspiritse00kant_djvu.txt (accessed 19/3/13).
- Kastrup, B. (2016) *More than Allegory: on religious myth, truth and belief*, Winchester: Iff Books.
- Kripal, J. J. (2007) *The Serpent's Gift*, Chicago University Press.
- Kripal, J. J. (2010) *Authors of the Impossible: the Paranormal and the Sacred*, Chicago: Chicago University Press.
- Kripal, J. J. (2015) *Comparing Religions*, Wiley-Blackwell.
- Lewis, C. S. (1964) 'The Heavens' in *The Discarded Image*, Cambridge University Press, 92-113.
- Main, R. (2007) *Revelations of Chance: Synchronicity as Spiritual Experience*, Albany: State University of New York Press.

McGilchrist, I. (2009) *The Master and his Emissary*, Yale University Press.

Milne, J. (2013) 'The Forgotten Metaphysics' in *The Mystical Cosmos*, London: Temenos Academy, 9-24.

Naydler, J. (2010) *The Future of the Ancient World*, Rochester, VT: Inner Traditions.

Plato, 'The Creation of the World' in *Timaeus*, 27c-44d

Plato, 'The Allegory of the Cave' in *Republic VII*, 514a-520a

Versluis, A. (2004) 'Introduction: What is Esoteric?' in *Restoring paradise: Western esotericism, literature, art, and consciousness*, New York: New York Press, 1-15.

Voss, A. (2009) 'A Methodology of the Imagination', *Eye of the Heart Journal*, vol. 3, pp.37-53.

Wilson Nightingale, A. (2004) 'Visible gods' in *Spectacles of Truth in Classical Greek Philosophy: Theoria in its Cultural Context*, Cambridge University Press. 168-186.

Journals

Esoterica online journal at <http://www.esoteric.msu.edu/main.html> (accessed 23/3/13) *Harvest, International Journal for Jungian Studies* http://www.jungclublondon.org/index.php?option=com_content&view=article&id=56&Itemid=40 (accessed 23/3/13). *Journal for the Academic Study of Magic* <http://mandrake.uk.net/journal-for-the-academic-study-of-magic> (accessed 23/3/13). *Journal of Religion and Culture* <http://artsciweb.concordia.ca/ojs/index.php/jrc> (accessed 23/3/13). *Journal of Transpersonal Psychology* <http://www.atpweb.org/journal.aspx> (accessed 23/3/13). *Mythological Studies Journal* <http://journals.sfu.ca/pgi/index.php/pacificamyth/index> (accessed 23/3/13). *Sphinx: Journal for Archetypal Psychology and the Arts* http://www.instituteforculturalchange.org/Sphinx_Journal.php (accessed 24/3/13) *Spring Journal of Archetype and Culture* <http://www.springjournalandbooks.com/cgi-bin/ecommerce/ac/agora.cgi> (accessed 23/3/13).

Websites

Centre for Spirituality and Religion in Education <http://www.uea.ac.uk/education/centre-forspirituality-and-religion-in-education> International Society for Neoplatonic Studies <http://www.isns.us/> (accessed 23/3/13).

Les Amis du Henry Corbin <http://www.amiscorbin.com/> (accessed 23/3/13).

Other Learning Resources

Further online reference resources (e-journals and books, J-Stor, Google Books, Google Scholar, Scribe, Youtube). E-resources on VLE.

MODULE TWO

Module Code	MMYMA4SYM
Module Title	The Symbolic Imagination
Level	7
Credit Rating	20
Duration	20 taught hours, 30 mins tutorial per student Academic Responsibility
Angela Voss (with guest lecturers)	

a) Module Aims

The aim of this module is to investigate the nature of the symbolic imagination as a bridge between sense perception and 'spiritual' or noetic modes of perception and knowledge. Through combining theoretical study and experiential engagement, the revelatory function of the symbolic image or text will be explored using a variety of frameworks from esoteric and transpersonal psychological traditions. The module aims to combine criticality with reflexivity, in that students will be encouraged to engage with imaginal discourses and reflect on this engagement as a mode of inquiry that contributes to transformative learning. The module will encourage students to think about knowledge arising from practice, and how this can be theorised in the academic domain. Contexts of esoteric and feminine wisdom traditions will inform this study, which is intended to foster imaginative insight and perceptive analysis.

b) Learning Outcomes

By the end of this module students should be able to:

1. Apply a systematic understanding of theories and methodologies in the study of the history and role of the imagination and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of the nature of imagination through the study of a variety of sacred or spiritual texts and images, traditions and practices, including critical and reflexive modes of inquiry.
3. Demonstrate originality in the application of knowledge together with a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within this field.
4. Demonstrate a capacity to critically evaluate a) current research in advanced scholarship in the fields of Western esotericism, art and imagination, and b) methodologies and developed critiques of them, and, where appropriate, to propose new hypotheses.
5. Demonstrate a capacity to deal with the complex issues involved in the understanding of epistemologies of the imagination, make sound judgements, and communicate their conclusions clearly to specialist and non-specialist audiences.

c) Indicative Module Content

Areas of study will include the following: theories of symbol and practices of active imagination drawing on Henry Corbin and the *mundus imaginalis*, neoplatonic theurgic ritual, astral magic in the Renaissance, symbolism of Renaissance art and music, transpersonal psychology, and Sophia as symbol of feminine wisdom. The ontological status and function of the "*daimon*" will be explored in relation to the powers of the imagination, and the module will be partly experiential in that students will undertake practical exercises in active imagination and symbolic awareness and explore reflexive methodologies for engaging with symbolic images and texts.

d) Learning and Teaching Strategies

The learning experience will consist of 20 hours of seminar teaching and discussion including student presentations; 30 mins tutorial support per student, and the use of VLE for powerpoints, reading lists, assignments, background reading and web resources.

e) Assessment

One essay of 4,000 words. This will be chosen from a given list of topics related to the module material. The subject matter and methodology will be discussed with the module tutor during the

tutorial. A proposal and plan will be submitted for approval before commencement on the assignment.

f) Indicative Resources Key Texts

- Angelo, M. (2005) 'Splendor solis: Inviting the Image to Teach' in *Harvest*, vol. 51, no.2, pp.1335.
- Avens, R. (1980) *Imagination is Reality: Western Nirvana in Jung, Hillman, Barfield and Cassirer*, Dallas: Spring Publications.
- Barth, J. R. (1977) *The Symbolic Imagination: Coleridge and the Romantic Tradition*, Princeton: Princeton University Press.
- Chittick, W. (1994) *Imaginal Worlds: Ibn' Arabi and the Problem of Religious Diversity*, New York: SUNY Press.
- Chodorow, J. (1997) *Jung on Active Imagination*, London: Routledge.
- Clarke, E., Dillon, J. and Herschbell, J. (eds) (2003) *Iamblichus: On the Mysteries*, Atlanta: Society of Biblical Literature.
- Cocking, J. M. (1991) *Imagination: A study in the history of ideas*, London & NY: Routledge.
- Corbin, H. (1976) *Mundus Imaginalis, or the Imaginal and the Imaginary*, Ipswich: Golgonooza Press, or at www.geocities.com/Heartland/Woods/4623/mundus.htm (accessed 23/3/13).
- Dillon, J. (1986) 'Plotinus and the Transcendental Imagination' in *Religious Imagination* ed. J. Mackey, Edinburgh University Press, ch. 2.
- Elkins, J. (2004) *Pictures and Tears: A history of people who have cried in front of paintings*, London & New York: Routledge.
- Fraser, W. and Hyland-Russell, T. (2011) 'Searching for Sophia: Adult Educators and Adult Learners as Wisdom Seekers' in Tisdell, E. J. and Swartz, A. (eds) *Adult Education and the Pursuit of Wisdom*, New Directions for Adult and Continuing Education no. 131, Wiley Periodicals Inc., pp. 25-34.
- Harpur, P. (2009) *The Philosophers' Secret Fire: a History of the Imagination*, 2nd edition, Glastonbury: Wooden Books.
- Mackey, J. (ed.) (1986) *Religious Imagination*, Edinburgh: Edinburgh University Press.
- Shaw, G. (1995) *Theurgy and the Soul*, Pennsylvania State Press.
- Struck, P. (2004) *Birth of the Symbol*, Princeton University Press.
- Versluis, A., Irwin, L., Richards, J. and Weinstein, M. (eds) (2009) *Esoteric Art and Imagination*, Michigan: ASE.
- Voss, A. (2006) *Marsilio Ficino*, Berkeley: North Atlantic Books.
- Voss, A. (2006) 'The Secret Life of Statues' in Campion, N. and Curry, P. (eds) *Sky and Psyche*, Edinburgh: Floris Books, pp. 201-227.

Journals

- Alexandria <http://www.cosmopolis.com/journal/> (accessed 23/3/23) Archai
<http://www.archaijournal.org/> (accessed 23/3/13) Esoterica
<http://www.esoteric.msu.edu/main.html> (accessed 23/3/13) Eye of the Heart
<http://www.latrobe.edu.au/eyeoftheheart/> (accessed
23/3/13) Temenos (1981-992) Temenos Academy Review 1998-
http://www.temenosacademy.org/temenos_journal.html (accessed 23/3/13)

Websites

- ARAS Archetypal symbolism <http://aras.org/> (accessed 23/3/13)
- Ibn 'Arabi Society <http://www.ibnarabisociety.org/index.html> (accessed 23/3/13)
- Les amis du Henry Corbin <http://www.amiscorbin.com/textes/propos.htm> (accessed 23/3/13)
- International Society for Neoplatonic Studies <http://www.isns.us/links.htm> (accessed 23/3/13)
- Other Learning Resources

Further online reference resources (e-journals and books, J-Stor, Google Books, Google Scholar, Scribe, Youtube). E-resources on VLE.

MODULE THREE

Module Code	MMYMA4DIV
Module Title	Oracular and Divinatory Traditions
Level	7
Credit Rating	20
Duration	20 taught hours, 30 mins tutorial per student Academic Responsibility
Geoffrey Cornelius	

a) Module Aims

This module seeks to explore the nature of "divinatory intelligence" (Vernant, 1991). This involves an inquiry into how meaning is derived from symbolism, omen-interpretation and prophecy, drawing on relevant insights from classical studies, biblical studies and anthropology. While the focus is on ancient near-Eastern and European traditions, comparisons will be made with divination systems in African and Chinese culture. In addition the module addresses cosmological implications of divination, most fully exemplified in traditional astrology. With these perspectives in place, a primary aim of the module is to introduce the philosophical and theological implications of, and challenges to, oracular, symbolic and divinatory beliefs and practices. These challenges, running in a tradition from antiquity to the European scientific enlightenment, are revealed both in rationalist scepticism and in religious rebuttal. The tradition of scepticism stemming from Cicero is reviewed, together with its culmination in the philosophy of the Enlightenment. Of equal historical significance is the theological dimension of the debate, redolent in Christianity and Islam and still potent as a matter of religious controversy. This leads finally to a consideration of the survival of astrology and divination in contemporary and popular spirituality. What is the place of "divinatory intelligence" in modernity?

b) Learning Outcomes

By the end of this module students should be able to:

1. Apply a systematic understanding of theories and methodologies in the study of oracular, prophetic and divinatory experience and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of the nature of oracles and divination through the study of a variety of sacred or spiritual texts, traditions and practices, including critical and reflexive modes of inquiry.
3. Demonstrate originality in the application of knowledge together with a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within this field.
4. Demonstrate a capacity to critically evaluate a) current research in advanced scholarship in the field of divination and b) methodologies and developed critiques of them, and, where appropriate, to propose new hypotheses.
5. Demonstrate a capacity to deal with the complex issues involved in the understanding of divinatory theory and experience, make sound judgements, and communicate their conclusions clearly to specialist and non-specialist audiences.

c) Indicative Module Content

Areas of study will include the following: Socrates, Delphi and oracles in Ancient Greece; views of Plato and the Stoics; Cicero's legacy; Biblical prophecy; divination in the Pentateuch and in early Israelite practices; the Star of Bethlehem; Christianity vs. paganism, Augustine; the Azande poison-oracle; *I Ching* and contemporary spirituality; astrology as traditional cosmology and the modern critique.

d) Learning and Teaching Strategies

The learning experience will consist of 20 hours of seminar teaching and discussion including student presentations; 30 mins tutorial support per student; the use of VLE for powerpoints, reading lists, assignments, background reading and web resources.

e) Assessment

One essay of 4,000 words. This will be chosen from a given list of topics related to the module material. The subject matter and methodology will be discussed with the module tutor during the tutorial. A proposal and plan will be submitted for approval before commencement on the assignment.

f) Indicative Resources

Key Texts

Addey, C. (2015) *Divination and Theurgy in Neoplatonism*, Farnham: Ashgate.

Augustine, S. (1972) *Concerning the City of God against the Pagans*, Penguin.

Cicero (1923) *On Divination*. London: William Heinemann.

Cornelius, G. (2003) *The Moment of Astrology: Origins in Divination*, Bournemouth: The Wessex Astrologer.

Curry, P., ed. (2011) *Divination: Perspectives for the New Millennium*, Farnham: Ashgate.

Curry, P. and Voss, A. eds (2008) *Seeing with Different Eyes: Essays on Astrology and Divination*, Newcastle: Cambridge Scholars Publishing.

Evans-Pritchard, E. E. (1937) *Witchcraft, oracles and magic among the Azande*. Oxford: Clarendon Press.

Johnston, S. I. (2008) *Ancient Greek Divination*. Chichester: Wiley-Blackwell.

Lévy-Bruhl, L. (1975) *The Notebooks on Primitive Mentality*. Oxford: Basil Blackwell.

Loewe, M. and C. Blacker, eds. (1981) *Divination and Oracles*. London: George Allen & Unwin.

Peek, P. M., Ed. (1991) *African divination systems*. Bloomington Indianapolis, Indiana: University Press.

Plato (1892) *The Dialogues*. New York: Random House.

Plutarch (1936) *The E at Delphi*. Plutarch's *Moralia* 5: Loeb Classical Library 306, Harvard: Harvard University Press.

Plutarch (1984) *On the Sign of Socrates*, Plutarch's *Moralia* 7: Loeb Classical Library 405, Harvard: Harvard University Press.

Tedlock, B. (2001) "Divination as a way of knowing: embodiment, visualisation, narrative, and interpretation." *Folklore* (112): 189-197.

Vernant, J.-P. (1991) *Mortals and Immortals: collected essays*. Princeton NJ: Princeton University Press. Voss, A. and Hinson Lall, J., eds (repr. 2016) *The Imaginal Cosmos: Astrology, Divination and the Sacred*, Rubedo Press.

Willis, R. and P. Curry (2004) *Astrology, Science and Culture: Pulling Down the Moon*. Oxford: Berg.

Wood, M. (2004) *The Road to Delphi: the Life and Afterlife of Oracles*. London: Chatto & Windus.

Journals

Bryn Mawr Classical Review <http://bmcr.brynmawr.edu/> (accessed 27/3/23)

Culture and Cosmos <http://www.cultureandcosmos.org> (accessed 27/3/23)

Folklore <http://www.folklore-society.com/> (accessed 27/3/23)

International Plato Society <http://gramata.univ-paris1.fr/Plato/> (accessed 27/3/23)

Isis (University of Chicago / History of Science Society) <http://www.press.uchicago.edu/ucp/journals/journal/isis.html> (accessed 27/3/23)
Ploutarchos: Journal of the International Plutarch Society www.usu.edu/ploutarchos/ (accessed 27/3/23)

Websites

Astrology in the Year Zero <http://www.astrozero.co.uk/> (accessed 27/3/23)
Centre for Archaeoastronomy <http://www.wam.umd.edu/~tlaloc/archastro/> (accessed 27/3/23)
Ninth House: Academic research in Astrology <http://www.the9thhouse.org/> (accessed 27/3/23)
O'Donnell (On the culture of the late antique Mediterranean world) <http://www9.georgetown.edu/faculty/jod/> (accessed 27/3/23)

Other

Learning

Resources

Further online reference resources (e-journals and books, J-Stor, Google Books, Google Scholar, Scribe, Youtube). E-resources on VLE.

MODULE 4

Module Code	MMYMA4SAP
Module Title	Spirit and Psyche
Level	7
Credit Rating	20
Duration	20 taught hours, 30 mins tutorial per student Academic Responsibility
Simon Wilson	

a) Module Aims

The aim of this module is to explore contemporary understandings of spirit and soul, introducing the student to the question of transpersonal or spiritual reality. It aims to clarify the interrelationship between discourses concerned with spirituality, psychology and consciousness studies, raising the question of the nature of psyche, deity, and human interaction with the 'mysterious other', often characterised as divine. From the rituals of ancient mystery schools to contemporary paranormal experiences, the reality of what we call 'supernatural' events and experiences is articulated in a variety of ways, and this module will survey and critique key discourses, including Western mystery traditions, spiritualism and earth/sky mysteries. Finally, the module will consider the possibility of a revitalised view of the sacred as a means of cultivating a deeper sense of ecological wisdom for the world. From 2018 there will be a choice of two strands for 12 hours of the module.

b) Learning Outcomes

By the end of this module students should be able to:

1. Apply a systematic understanding of theories and methodologies in the study of psyche and spirit and a critical awareness of current debates, informed by new insights arising at the forefront of these academic studies.
2. Demonstrate a comprehensive understanding of the relationship of psychological, psychical and spiritual knowledge in Western cultural contexts, using both critical and reflexive modes of inquiry.

3. Demonstrate originality in the application of knowledge together with a practical understanding of how established methodologies of research and inquiry are used to create and interpret knowledge within this field.
4. Demonstrate a capacity to critically evaluate a) current research in advanced scholarship in the fields of depth psychology, psychical research and ritual practice b) methodologies and developed critiques of them, and, where appropriate, to propose new hypotheses.
5. Demonstrate a capacity to deal with the complex issues involved in the understanding of transpersonal phenomena, make sound judgements and communicate their conclusions clearly to specialist and non-specialist audiences.

c) **Indicative Module Content**

This module will focus on the question of consciousness and the human experience of 'extraordinary' and 'paranormal' phenomena, including the history of psychical research, mediumship and encounters with 'other' intelligences. Anthropological, hermeneutic and phenomenological perspectives will be brought to bear on phenomena such as Glastonbury and the myth of the holy grail, earth mysteries, UFOs and alien intelligence, visionary encounters with deities and mediumship. The 'new science' and non-dual discourses (universal mind, panpsychism) will also be considered insofar as they offer useful metaphors for approaching these 'impossible' fields of inquiry. The module will end with a return to the ancient mysteries, in order to question the nature of the ritual initiatory encounter and mythic reenactment that had such a profound effect on participants.

d) **Learning and Teaching Strategies**

The learning experience will consist of 20 hours of seminar teaching and discussion including student presentations; 30 mins tutorial support per student; the use of VLE for powerpoints, reading lists, assignments, background reading and web resources.

e) **Assessment**

One essay of 4,000 words. This will be chosen from a given list of topics related to the module material. The subject matter and methodology will be discussed with the module tutor during the tutorial. A proposal and plan will be submitted for approval before commencement on the assignment.

f) **Indicative Resources Key Texts**

- Baring, A. & Cashford, J. (1993) *The Myth of the Goddess: Evolution of an Image*, New York: Penguin.
- Burkert, W. (1987) *Ancient Mystery Cults*, Harvard: Harvard University Press.
- Combs, A. (2016) 'Consciousness Studies: An Overview', *Spring*, 1.3, 1-15.
- Connelly, J. B. (2007) *Portrait of a Priestess: Women and Ritual in Ancient Greece*, Princeton: Princeton University Press.
- Fierz-David, L. & Hall, N. (2005) *Dreaming in Red: the womens' Dionysian initiation chamber in Pompeii*, Putnam CT: Spring.
- Flournoy, T. (1911) *Spiritism and Psychology*, trans. Carrington, H., New York, NY: Harper and Bros.
- Fontana, D. (2005) *Is there an afterlife?* Winchester: O Books.
- Kakar, S. & Kripal, J. eds (2012) *Seriously Strange: Thinking Anew about Psychical Experience*, New Delhi: Viking Penguin.
- Kerenyi, K. (1967) *Eleusis, Archetypal Image of Mother and Daughter*, Princeton: Princeton University Press.
- Klimo, R. (1998) *Channeling*, Berkeley, California: North Atlantic Books.

Kripal, J. J. (2010) *Authors of the Impossible: The Paranormal and the Sacred*. Princeton: Princeton University Press

Kupperman, J. (2013) *Living Theurgy*, London: Avalonia.

Michell, J. (1983). *The New View over Atlantis*. San Francisco: Harper & Row.

Rigoglioso, M. (2009) *The Cult of Divine Birth in Ancient Greece*, New York: Palgrave Macmillan. Munt, S. & Jenzen, O. eds (2013) *The Ashgate Research Companion to Paranormal Cultures*, Farnham: Ashgate.

Myers, F. (2003) *The Human Personality and its Survival of Bodily Death* repr. 2011, Cambridge: Cambridge University Press.

Stanley, M. (ed.) (1993) *Emmanuel Swedenborg*, Berkeley, California: North Atlantic Books.

Steiner, R. (1995) *Life beyond Death*, Forest Row: Rudolf Steiner Press.

Strieber, W. & Kripal, J. J. (2016) *The Super Natural: A New Vision of the Unexplained*, New York: Jeremy P. Tarcher.

Voss, A. & Rowlandson, W. eds (2013) *Daimonic Imagination: Uncanny Intelligence*, Newcastle: Cambridge Scholars Publishing.

Journals

Journal of Feminist Studies in Religion <http://www.fsrinc.org/jfsr/> (accessed 2/4/13)

Alexandria <http://www.cosmopolis.com/journal/> (accessed 2/4/13)

Arethusa <http://www.press.jhu.edu/journals/arethusa/> (accessed 2/4/13)

Harvard Studies in Classical Philology (accessed 2/4/13)
<http://www.fas.harvard.edu/~classics/links/hscp.html>

Network Review: Journal of the Scientific and Medical Network

Paranthropology <http://paranthropologyjournal.weebly.com/> (accessed 2/4/13)

Websites

Afterlife Research Centre <http://www.afterliferesearch.co.uk/> (accessed 2/4/13)

Diotima: Materials for the Study of Women and Gender in the Ancient World
<http://www.stoa.org/diotima/> (accessed 2/4/13)

Exploring the Extraordinary <http://etenetwork.weebly.com/> (accessed 2/4/13)

Perseus Digital Library <http://www.perseus.com> (accessed 2/4/13)
<http://www.theoi.com> (accessed 2/4/13)

Society for Psychical Research <http://www.spr.ac.uk/main/> (accessed 2/4/13)

The Scientific and Medical Network <https://www.scimednet.org/> (accessed 2/4/13)

Other Learning Resources

Further online reference resources (e-journals and books, J-Stor, Google Books, Google Scholar, Scribe, Youtube). E-resources on VLE.

CREATIVE PROJECT AND REVIEW

Module Code	MMYMA4CRE
Module Title	Creative Project and Critical Review
Level	7
Credit Rating	20
Duration	8 taught hours (including proposal presentation), 2 hours individual supervision, individual research and public presentation.

a) Module Aims

The Creative Project may take the form of a play, musical composition, video, artwork, personal narrative, case-study or other approved item closely relating to the course material. It will not be formally assessed but will be presented to the student's peers at a research day and will be required for successful completion of the module. The Creative Project Review will consist of a 4,000 word submission. It will be a critical review and analysis of the student's process of constructing their Creative Project, reflecting on and demonstrating a) its relevance to the course material and b) the cognitive processes involved. The Creative Project Review and Learning Journal Write-up will draw on transformative learning and intuitive research frameworks of reference and methodology.

b) Learning Outcomes

By the end of this module students should be able to:

1. Apply their own cognitive, affective and creative processes to their understanding of the course material, developing an ability to interpret and develop themes imaginatively and symbolically.
2. Demonstrate a capacity to share insights with their peers in group presentations and discussions, and to provide critical feedback to others.
3. Demonstrate and communicate the originality of their creative portfolio and show its relevance to the course aims.
4. Demonstrate the capacity to differentiate between personal subjectivity and objective reflection in articulating their relationship to the course material.
5. Demonstrate the ability to produce a coherent and substantial review of 4,000 words clearly related to the aims of the course.

c) Indicative Module Content

This module consists of a creative project and its articulation and critical assessment. The Creative Project itself is compulsory but will not be assessed. A 4,000 word Review will be submitted for assessment. The content will be chosen by the student in consultation with the tutors.

e) Learning and Teaching Strategies

This module will include a research/preparation seminar, presentation of proposal, and up to 1.5 hours individual supervision. There will also be a selection of optional creative workshops in the summer term. The project will be presented at a Presentation Weekend/Day to peers, family and friends. Students may choose to present a collaborative project. In this case, each participant would still have to submit a 4,000 word Review of the production.

e) Assessment

Critical Review of 4,000 words.

f) Indicative Resources

The students will be expected to develop their own resources and share them with their peers; key reading material will be the same as for the Learning Journal write-up (see below).

LEARNING JOURNAL WRITE-UP

Module Code	MMYMA4LEA
Module Title	Learning Journal Write-up
Level	7
Credit Rating	20
& Duration	20 hours of learning journal group seminars Academic Responsibility
Geoffrey Cornelius	

a) Module Aims

The Learning Journal consists of ongoing personal reflections on the course material by each student. Students will meet as a group for a total of 20 hours at the weekend intensives during the Lent and Trinity terms to discuss and present elements of their journals. Throughout the duration of the taught modules students will record their responses to issues raised in the lectures, seminars and group discussions. The aim of the Learning Journal is to provide a space for creative and reflective expressions relating to the student's current writing and research, and may take the form of dream diaries, poems, synchronicities, or other imaginative and symbolic forms. The Learning Journal process needs to be specifically related to the student's engagement with the course material and should therefore be fully communicable in non-esoteric language. The presentations from the Learning Journal will contribute to the group learning process, and will also be shared with the individual tutor or supervisor. In effect, the Journal presentations will constitute selected extracts from an ongoing personal record throughout the study period, and may contribute to a database of potential ideas for the Creative Project assignment. A 4,000 word extract or 'write-up' from the Learning Journal will be submitted for assessment.

b) Learning Outcomes

By the end of this module students should be able to:

1. Apply their own cognitive, affective and creative processes to their understanding of the course material, developing an ability to interpret and develop themes imaginatively and symbolically.
2. Demonstrate a capacity to share insights and to lead discussion with their peers in group presentations and discussions, and to provide critical feedback to others.
3. Demonstrate a capacity for intellectual analysis and originality in their reflection on course material together with a practical understanding of how reflexive and creative methods may contribute to an enhanced understanding.
4. Demonstrate the capacity to differentiate between personal subjectivity and a capacity for objective reflection in articulating their relationship to the course material.
5. Demonstrate the ability to produce a coherent and substantial write-up of 4,000 words clearly related to the course material.

Indicative Module Content

The module content will consist of students' own contributions to the course material shared at the Learning Journal sessions. They will be free to reflect creatively through a variety of personal narrative and illustrative styles, but their contributions must relate to the course material.

c) Learning and Teaching Strategies

The learning experience will consist of 20 hours of Learning Journal group discussion sessions led by the programme tutors.

d) Assessment

One write-up of 4,000 words, extracted from the Learning Journal and presented for submission.

e) Indicative Resources Key Texts

Bochner, A. P. and Ellis, C. (eds) (2002) *Ethnographically Speaking: Autoethnography, Literature, and Aesthetics*, Walnut Creek, C.A.: Altamira Press.

Anderson, R. and Braud, W. (2011) *Transforming Self and Others through Research*, SUNY Press.

Braud, W. and Anderson, R. (1998) *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience*, California: Sage Publications.

Brockbank, A. and McGill, I. (1998) *Facilitating Reflective Learning in Higher Education* 2nd edition 2006, Maidenhead: Open University Press.

Denzin, N. K. and Lincoln, D. E. (eds) (2000) 'Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject' in *Handbook of Qualitative Research*, California: Sage Publications.

Dirkx, J. M. (1997) 'Nurturing soul in adult learning' in P. Cranton (ed.), *Transformative learning in action: insights from practice (New directions for adult and continuing education, no. 74, 79-88)* San Francisco, CA: Jossey-Bass.

Etherington, K. (2004) *Becoming a Reflexive Researcher: Using Ourselves in Research*, Jessica Kingsley Publishers.

Ferrer, J. and Sherman, J. H. (2008) *The Participatory Turn: Spirituality, Mysticism, Religious Studies*, New York: SUNY Press.

Moon, J. A. (1999) *Learning Journals: a Handbook for Reflective Practice and Professional Development* 2nd edition 2006, Abingdon, Oxon: RoutledgeFalmer.

Moustakas, C. (1990) *Heuristic Research*, London: Sage Publications.

Romanyshyn, R. D. (2008) *The Wounded Researcher: Research with Soul in Mind*, Dallas: Spring Journal.

Stevens, D. D. and Cooper, J. E. (2009) *Journal Keeping: how to use reflective writing for effective learning, teaching, professional insight and positive change*, Stirling, Virginia: Stylus Publishing.

Taylor, E. and Cranton P, eds, (2012) *The Handbook of Transformative Learning*, San Francisco: Wiley and Sons.

Tisdell, E. (2003) *Exploring Spirituality and Culture in Adult and Higher Education*, San Francisco: John Wiley.

Willis, P., Leonard, T., Morrison, A. & Hodge, S. (2009) *Spirituality, Mythopoesis and Learning*, Mt Gravatt, Australia: PostPress.

Websites

Centre for Spirituality and Religion in Education <http://www.uea.ac.uk/education/centre-for-spiritualityand-religion-in-education>

Other Learning Resources

Further online reference resources (e-journals and books, J-Stor, Google Books, Google Scholar, Scribe, Youtube). E-resources on VLE.

DISSERTATION

Module Code	MMYMA4DSS
Module Title	Dissertation
Level	7

e) Assessment

A dissertation of 12-15,000 words.

f) Indicative Resources

Key texts (in addition to Methodology reading in modules 1 and LJ lists)

Blaxter, L. et al (2001) *How to Research*, 2nd edn, Buckingham: Open University Press.

Clough, P (2002/10) *Narratives and Fictions in Educational Research*. Maidenhead, Berks and New York: Open University Press

Clough, P. and Nutbrown, C. (2012) *A Student's Guide to Methodology*. Los Angeles/London/New Delhi/Singapore/Washington DC: Sage

Cohen, L. and Manion, L. (2000) *Research Methods in Education*, 5th edn, London: Routledge.

Denzin, N.K. and Lincoln, Y.S. (2011) *a Handbook of Qualitative Research*. 4th Ed. Thousand Oaks: Sage Publications

Holliday, A. (2002) *Doing and Writing Qualitative Research*, London: Sage Publications.

McNiff, J., and Whitehead, J. (2002) *Action Research – Principles and Practice*, London: RoutledgeFalmer.

Reference will also be made to a range of published research from various journals and online sources.

TEACHING AND LEARNING

The programme will use a variety of methods for teaching and learning: seminars and lectures, group work and discussion, creative workshops. The rationale for these T&L approaches lies in the programme's commitment to integrative and transformative learning, involving reflexive, imaginative, intuitive and creative engagement as well as critical appraisal and analysis.

ASSESSMENT

All assignments are submitted to Turnitin and marked online via TiT. Feedback and marks will be available within 3 weeks of submission. The assessment submission schedule for 2016-2018 will be available on BlackBoard before the commencement of the programme. Assessment criteria, Guides to Academic Referencing and Module information sheets are also available on Blackboard, via the Student Information link.

TUTORIALS

Tutors will specify the times they are available for personal/email/skype tutorials, and students should contact relevant staff members when they require a tutorial or supervision for an assignment. Students are allocated

- a) 30 mins each per taught module,
- b) Up to 2 hours each per Creative Project/Learning Journal
- c) Up to 2 hours each per Dissertation

The CP and Dissertation modules will also include a 2 hour preparation seminar and an oral presentation.

REGULATORY ARRANGEMENTS

This programme operates within the Regulation and Credit Framework for the Conferment of Awards which provides the regulatory arrangements for the University's programmes. This sets out information such as how your degree classification will be calculated and the requirements for obtaining your award. You can access it here: www.canterbury.ac.uk/handbook/policiesprocedures

EXTERNAL EXAMINER

The University appoints External Examiners to act as an independent check upon the academic standards of each programme. The details of the External Examiner(s) for this programme are given below.

Professor Roderick Main, Deputy Dean for Social Sciences, Director, Centre for Myth Studies, University of Essex.

In due course, you may be asked to meet the External Examiner(s). This meeting will be to enable the External Examiner to gather information on the quality and standards of the programme. Individual performance will not be assessed at this meeting. You should not, therefore, raise any issues regarding individual assessment outcomes with the External Examiner at this time. If you wish to make an academic or fitness-to practice appeal you should do so through the University's Academic or Fitness-to-Practice Appeals Process, details of which are provided in 'My Essential Information'. If you wish to make a complaint about the quality of your programme you should do so through the University's Student Complaints Process, details of which are provided in 'My Essential Information'. In line with the Quality Assurance Agency UK Quality Code for Higher Education you should not make direct contact with the External Examiner(s).

The External Examiner for your programme will submit an annual report. All External Examiner reports can be accessed via the Student Portal. You can participate in the formal process through which External Examiner reports are considered and responded to through the programme's student-staff liaison committee. Details of these meetings will be available from the Programme Director. The response to the External Examiner report will also be made available on the Student Portal.

References

Kripal, J. J. (2001) *Roads of Excess, Palaces of Wisdom*, Chicago: University of Chicago Press. Vernant, J.-P. (1991) *Mortals and Immortals: collected essays*. Princeton NJ: Princeton University Press.

