1. **Title of the module**

RSST8310 (TH831) – Spirituality and Therapy

1. **School or partner institution which will be responsible for management of the module**

School of European Culture and Languages

1. **The level of the module (Level 4, Level 5, Level 6 or Level 7)**

Level 7

1. **The number of credits and the ECTS value which the module represents**

30 Credits (15 ECTS)

1. **Which term(s) the module is to be taught in (or other teaching pattern)**

Autumn or Spring

1. **Prerequisite and co-requisite modules**

None

1. **The programmes of study to which the module contributes**

Optional for MA Religion

1. **The intended subject specific learning outcomes.  
   On successfully completing the module students will be able to:**

8.1 Demonstrate comparative familiarity with practices and concepts of spirituality and therapy in ancient and contemporary forms from a range of texts;

8.2 Describe how practices, concepts, and institutions of medicine, philosophical wisdom, cultural critique, and religion are mutually influential in ancient, non-European, and also recent discussions of spirituality and therapy;

8.3 Critically assess recent trends in the inflation of spirituality as a value in relation to its marketing as a form of self-help and business success;

8.4 Examine critically the ways modern and contemporary models of therapy and spirituality have repeated, translated, and suppressed aspects of ancient or globally comparative spirituality or ‘therapy of the soul’;

8.5 Use ancient or contemporary texts to develop new comparative models and topics of research relating to recognised traditions of cultivating and shaping inner experience, clinical therapeutic practice, and academic discussions of psychic life.

1. **The intended generic learning outcomes.  
   On successfully completing the module students will be able to:**

9.1 Demonstrate refinement in communication skills and argumentation;

9.2 Demonstrate efficient close reading, analytical, and comparative skills;

9.3 Demonstrate independent research skills.

1. **A synopsis of the curriculum**

The course will develop an understanding of what in ancient, non-Western, and modern European contexts are the historical and conceptual relationships between therapy, spiritual exercise, medical discourse, the search for wisdom or insight, and the critique of cultural life.

How do the different ancient, non-Western and modern or contemporary traditions imagine happiness, enjoyment, or bliss, and what is the imagined relationship between these states and the goal of therapeutic practice? Might something like a general theory of therapeutics, spiritual exercise, or “anthropotechnics” constitute an overarching category that unites what we normally imagine to be distinct areas of philosophy, psychology, religion, and clinical practice?

This comparative course explores how modern psychological and psychoanalytic therapies have more to do with religious traditions of spiritual exercise than tends to be indicated by academic disciplines, acknowledged by professional therapeutic societies, or actively explored in the development of new therapeutic models.

1. **Reading list (Indicative list, current at time of publication. Reading lists will be published annually)**

Agamben, G. (2013). *The Highest Poverty: Monastic Rules and Form-of-Life*, Stanford. Stanford University Press

Berardi, F. (2009). *The Soul at Work*. Cambridge, MA: MIT Press

Carrette, J. (2012). *Religion and Critical Psychology: Religious Experience in the Knowledge Economy*, London: Routledge

Carrette, J. & Richard King, (2004). *Selling Spirituality: the Silent Takeover of Religion*, London: Routledge, 2004.

Foucault, M. (2003). *The Birth of the Clinic: An Archaeology of Medical Perception*, 3rd edition, London: Routledge

Hadot, P. (1995). *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault*, Oxford: Wiley-Blackwell

Jamal, M. (2009). (ed). *Islamic Mystical Poetry: Sufi Verse from the Early Mystics to Rumi*, London: Penguin

Martin, R. & John Barresi. (2008). *The Rise and Fall of Soul and Self: An Intellectual History of Personal Identity*, New York: Columbia University Press

Mascaro, J. (1965). (ed). *The Upanishads*, London: Penguin

Ranganthan, S. (2009). (ed). *Patanjali's Yoga Sutra*, London: Penguin

1. **Learning and teaching methods**

Total Contact Hours: 20

Private Study Hours: 280

Total Study Hours: 300

1. **Assessment methods**
   1. Main assessment methods

* Essay (5,000 words) – 100%
  1. Reassessment methods
* Reassessment Instrument: 100% Coursework

1. **Map of module learning outcomes (sections 8 & 9) to learning and teaching methods (section12) and methods of assessment (section 13)**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module learning outcome** | *8.1* | *8.2* | *8.3* | *8.4* | *8.5* | *9.1* | *9.2* | *9.3* |
| **Learning/ teaching method** |  |  |  |  |  |  |  |  |
| Private Study | **x** | **x** | **x** | **x** | **x** |  | **x** | **x** |
| Seminar | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** |
| **Assessment method** |  |  |  |  |  |  |  |  |
| Essay | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** |

1. **Inclusive module design**

The School recognises and has embedded the expectations of current equality legislation, by ensuring that the module is as accessible as possible by design. Additional alternative arrangements for students with Inclusive Learning Plans (ILPs)/ declared disabilities will be made on an individual basis, in consultation with the relevant policies and support services.

The inclusive practices in the guidance (see Annex B Appendix A) have been considered in order to support all students in the following areas:

a) Accessible resources and curriculum

b) Learning, teaching and assessment methods

1. **Campus(es) or centre(s) where module will be delivered**

Canterbury

1. **Internationalisation**

Students come to this MA module from the full range of departmental sub-disciplines and global foci, as well as from a wide range of international and multidisciplinary backgrounds. The learning outcomes and scheduled meetings for the module alike encourage students to develop skills and knowledge so that they can address themselves to the international and global contexts within which religious and secular traditions most often find their orientation today, in discourses of spirituality and therapeutics. Regular discussions with lecturers and other students will reinforce the global dimensions of our research as well as the international implications of our various projects. Students will be encouraged to develop practical and conceptual implications of their research for ongoing questions of the historical, international, and globalising contexts of the discourses of spirituality and therapy.

**FACULTIES SUPPORT OFFICE USE ONLY**

**Revision record – all revisions must be recorded in the grid and full details of the change retained in the appropriate committee records.**

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| Date approved | Major/minor revision | Start date of the delivery of revised version | Section revised | Impacts PLOs (Q6&7 cover sheet) |
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| Revised FSO Jan 2018 |