

Announce - Nina Smeeth

My Copy

The Religious Personality
Instructor: Walter H. Capps

Religious Studies 177
Winter Quarter, 1970

COURSE OUTLINE

His Semis of the course

Course Description: "Study of the cultural influence and personal characteristics of religious men as reflected in their diaries, journals, and autobiographical writings."

Design of Course - to follow Jungian & Freudian lines of analysis

Assigned Readings: Erik H. Erikson, Young Man Luther, and Gandhi's Truth (in part)
Joseph Campbell, The Hero with a Thousand Faces (in part)
Soren Kierkegaard, The Journals of Kierkegaard
John Osborne, Luther
The Autobiography of Malcolm X

Sequence of Topics: Introduction, Mapping of Course

Erik Erikson's terminology, with reference to Luther

Soren Kierkegaard: authentic selfhood and radical individuality

Joseph Campbell: homo religiosus (in theory)?

Malcolm X: homo religiosus (in fact)?

Erikson revisited: western and eastern religious consciousness

Assignments:

1. Examination on reading and lecture material, March 2. - only exam.
2. Detailed study of the personal history of one autobiographer (Gandhi, Malcolm X, Van Gogh, Strindberg, Santayana, Goethe, Tillich, Gide, Newman, Nietzsche, Black Elk, Augustine, Franklin, Jung, etc.) Summary of study is due at time of March 2nd exam, either as separate paper or as part of examination. 15 page paper = or 75 minute quiz
3. Preparation of journal or diary, due March 13.

Course grade will be based on the skills demonstrated in relation to assignments 1 and 2, and the seriousness with which assignment 3 is taken.

organized around
religious theme -
types of self -
"case and event" -

compare two autobiographies

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The Religious Personality

READING ASSIGNMENT IN Joseph Campbell, THE HERO WITH A THOUSAND FACES

The Monomyth

Myth and Dream 3-25
The Hero and the God 30-40

The Adventure of the Hero

(Learn the outline, and be familiar with the "moments" under
"Departure", "Initiation", and "Return") pp. 49-243

The Keys 245-251

The Cosmogonic Cycle

Emanations 255-269
Transformations 315-364
Dissolutions 365-378

Epilogue: Myth and Society (pp. 381-391)

Shapeshifter
Function of Myth Today
The Hero Today

Preparation for the Midterm

Directions: The midterm examination (Monday, July 14) will consist of a selection from the following questions. There will be some choice. During the 60-minute examination time you will be asked to answer three questions.

1. How does one distinguish the "language about religion" from the "language of religion"? In what ways is the distinction useful?
2. What strategies are involved in approaching the study of religion via analyses and interpretations of personal documents (diaries, journals, and autobiographies)? List some of the expectations of this approach. Criticize it also, if you like.
3. Why is Martin Luther interesting to Erik Erikson? What does Erikson hope to disclose in using Luther's life as the focal point of his study in psychoanalysis and history?
4. What is "ideology", and what is "ego integrity" according to Erik Erikson? How, according to Erikson, does "ideology" function in the achievement of "ego integrity"?
5. Why, according to Erikson, did Luther have difficulty with his father? What bearing do such difficulties have on the development of one's religious inclinations? Use instances in Luther's life as illustration.
6. According to Erikson, how is the human life-cycle formed? What is necessary in order that it become "religious"?
7. What is the gist of Erikson's description of "Allness or Nothingness"? What bearing have these concepts on the development of the religious personality?
8. What does it mean to say that religious man is cultural worker? Illustrate your answer. Criticize the thesis, if you like.
9. What points of contact are there between Erikson's characterization of the religious man and Soren Kierkegaard's self-portrayal. Explain one such point of contact in rather full detail.
10. What is the most consistent theme which runs through Kierkegaard's Journals from 1835 to 1854. Document your case by citing instances of its occurrence.
11. How does Kierkegaard distinguish the intellectual from the existential dialectic? What bearing does this distinction have on the cultivation of the religious life?
12. What does Kierkegaard mean by "stages" on life's way? What are the stages, and how, briefly, can they be distinguished?
13. Is Soren Kierkegaard religious? Why, or why not?

Schemata

*↳ Typical ways of
typical the
why*