

**VU, LLTI AND LMTA ETHNOLOGY DOCTORAL STUDY
PROGRAM**

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| Subject | Research area (branch), code | Institution | Department |
| Methodologies of Religious Studies | Etnology, 07H | VU | Institute of Asian and Transcultural Studies |
| Form of study | Duration | Form of study | Duration |
| lecture: | 10 | consultation: | 10 |
| independent study: | 170 | seminar: | 10 |
| Credit hours: | 7,5 | | |
| Course description | | | |
| <p>The aim of the course is to introduce PhD students to the genesis and development of the discipline of the study of religions from antiquity to the present day, revealing how a move away from a confessional theological perspective has taken place, and how the academic study of religion has been shaped by the increasing awareness of non-European religious traditions. The problem of defining the term "religion" itself and the diversity of interpretations will be revealed. Doctoral students will become familiar with the main trends and schools of religious studies: linguistic, sociological, psychological, anthropological, cultural studies, phenomenological, post-colonial and others. Lectures and seminars will analyse the content and fundamental problems of the study of religions, methodological principles of religious studies, paradigms of religious behaviour and experience, types of religious authority, and the concept of religious community.</p> | | | |
| <p>Course aims and competences: doctoral students will have an understanding of the complex nature of post-colonial studies and its relationship with other disciplines and interdisciplinary fields. They will learn about the patterns and stages in the development of religions, the relationship between religious studies and theology, comparative and historical principles of religious studies, issues of religious language, the functions and social role of religion, and the interaction of religion with culture. Doctoral students will be able to analyse and critically evaluate the influence of local and non-European religions on the formation of the discipline of religious studies, and will be able to identify the prevailing European stereotypes of religious otherness that have legitimised the colonial relationship with other religious traditions. The knowledge of the different approaches and methods developed by the various schools of religious studies will help PhD students to select and apply them in their research and work. They will develop interdisciplinary, problem-oriented analytical skills and enhance cognitive and communicative skills for a more adequate understanding of religious diversity and otherness.</p> | | | |
| <p>Course content:</p> <ol style="list-style-type: none"> 1. Antiquity on religions; 2. Early Christianity on religions; 3. The concept of religion in the Middle Ages; 4. The Renaissance and the Reformation on religions; 5. An Enlightenment perspective; 6. Č. Darwin's evolutionism and H. Spencer; | | | |

7. Muller and linguistic religious studies;
8. Early anthropology - J. Lubbock, E. B. Taylor;
9. A. Lang and the irrationalism of religion;
10. R. R. Marett and Manism;
11. J. F. M'Lennan and R. Smith;
12. E. Durkheim's sociological method of religious studies;
13. J. G. Fraser on magic;
14. A. van Gennep on ritual transformations and initiations;
15. The formation of the psychology of religion (J. H. Leuba, E. D. Starbuck);
16. W. James and his conception of religious experience;
17. J. B. Pratt's methodological views;
18. The conflict between religious studies and theology: the Gottingen School;
19. The missionary approach of J.N. Farquhar;
20. The methodology of N. Soderblom;
21. R. Otto's conception of the phenomenon of the sacred, the numinous experience;
22. B. Malinowski's social anthropology and A.R. Radcliffe-Brown's functionalism;
23. M. Weber's sociology of religion;
24. The cultural-historical method of ethnology and its representatives;
25. P. W. Schmidt and the idea of primitive monotheism;
26. Z. Freud's conception of religion;
27. C. G. Jung and archetypal psychology;
28. The phenomenon of mysticism and its explorations;
29. G. van der Leew and the principles of the phenomenology of religion;
30. The development of descriptive phenomenology in Scandinavia: E. Lehmann, W. B. Kristensen;
31. F. Heiler's phenomenological classification of religions;
32. M. Eliade and R. Pettazzonis: a phenomenological history of religions;
33. The "geography" of the sacred and the hierophany (M. Eliade);
34. Religious experience in the perspective of contemporary transpersonal psychology;
35. A post-colonial approach to the study of religion.
36. Religion in a postmodern context.

Reading list

Key literature:

1. Eric J. Sharpe. *Comparative Religion. A History*, Illinois: Open Court, 1986.
2. *Exploring Religious Meaning*, ed. Robert C. Monk, New Jersey: Prentice Hall, 1994.
3. Walter H. Capps. *Religious Studies: The Making of a Discipline*, Minneapolis: Fortress Press, 1995.
4. John R. Hinnells (ed.). *The Routledge Companion to the Study of Religion*. Abingdon: Routledge, 2005.
5. Fitzgerald, Timothy. *The Ideology of Religious Studies*. Oxford: Oxford University Press. 2000.
6. McCutcheon, Russell T. *Critics Not Caretakers: Redefining the Public Study of Religion*. Albany: State University of New York Press, 2001.
7. David M. Wulff. *Psychology of Religions: Classic and Contemporary*, NJ: John Wiley and Sons, Inc., 1997.

Additional readings:

1. Mircea Eliade, Jones Lindsay (eds.). *Encyclopedia of Religion*, 15 Volumes, Macmillan Reference USA; 2nd edition, 2004.
2. Robert A. Segal (ed.). *The Blackwell Companion to the Study of Religion*. Blackwell Pub. 2006.
3. *Imagining Otherness: Postcolonial Perspective to Indian Religious Culture*, Vilnius: Kronta, 2007
4. *The Insider/ Outsider Problem in the Study of Religion: A Reader*, Ed. by Russell T. McCutcheon, London and New York: Cassell, 1999.
5. Olson, Carl. *The Allure of Decadent Thinking: Religious Studies and the Challenge of Postmodernism*, Oxford University Press, 2013.
6. Jonathan Z. Smith. *Imagining Religion: From Babylon to Jonestown*, Chicago: University of Chicago Press, 1985.
7. Richard E. King, *Orientalism and Religion: Postcolonial Theory, India and 'the Mystic East'*. Routledge, 1999.
8. C.G. Jung. *Psychology and Religion: West and East*, Princeton University Press, 1969.
9. M. Eliade. *Šventybė ir pasaulietiškasumas*, Vilnius: Mintis, ALK, 1997.
10. M. Weber. *Religijos sociologija*, Vilnius: Pradai, 2000.

| Advisers: academic degree, name and surname | Major research published in the last 5 years in the field (branch) |
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| Audrius Beinorius, prof.dr. (HP) | <ol style="list-style-type: none"> 1. "Transformations of the Social and Religious Status of Indian Astrologer at the Royal Court", in <i>Astrology in Time and Place: Cross-Cultural Questions in the History of Astrology</i>. Ed. by Nicolas Campion and Dorian Gieseler Greenbaum, Cambridge Scholars Publishing, 2016, pp. 53-66. ISBN (10) 1-4438-8381-6. 2. "Tarp theosis ir psychosis: indų misticizmas psichoanalitinėje paradigmoje", in <i>Psichoanalizės fenomeno interpretacijos</i>. Sud. V. Rubavičius, A. Andrijauskas, Vilnius: LKTI, 2016, pp. 182-199. ISBN 978-609-8014-18-1. 3. „Лунные созвездия (накшатры) и традиция наречения имени в Древней Индии“, in <i>Зографский сборник</i>. Вып. 5, Отв. ред. М.Ф. Альбедиль, Я.В. Васильков. СПб.: Музей антропологии и этнографии Российская академия наук, 2016, с. 88-107. ISBN 978-5-88431-317-0. 4. "Tracing the Will of the Stars: Indian Astrology and Divination About Natural Disasters and Threats", in <i>Historical Disaster Experiences: Towards a Comparative and Transcultural History of Disasters Across Asia and Europe</i>, (Ed.) Schenk, Gerrit Jasper, Springer International Publishing AG, 2017, pp. 223-239. ISBN: 978-3-319-49162-274. 5. "Joginės percepcijos (<i>yogipratyaksa</i>) kontroversija Indiškios epistemologijos kontekste“, <i>PROBLEMOS</i> 2017, Vol. 92, pp.129-142. ISSN 2424-6158. https://www.zurnalai.vu.lt/problems/article/view/10908 6. „Budistinė joginės percepcijos (<i>yogipratyakṣa</i>) apologija Indijoje (Indian Buddhist Apologia of Yogic Perception (<i>yogipratyakṣa</i>))“, <i>Problemos</i>, 2018, Nr. 93. p. 35-46. ISSN 2424-6158. https://www.zurnalai.vu.lt/problems/article/view/11936 7. "Понятие «иллюзии» в индийской эпистемологии (Conception of |

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| | <p>Illusions in Indian Philosophy)” in <i>Mitrasampradānam: A Collection of Papers in the honour of Yaroslav Vassilkov</i>, (eds.) M.F. Albedil, N.Yanchevskaya, Saint Petersburg: Peter the Great Museum of Anthropology and Ethnology (Kunstkamera), 2018, pp. 399-417. ISBN 978-5-88431-366-8. (In Russian)</p> <p>8. “Pulkininkas Nikolajus Kordaševskis – lietuviškasis pėdsakas N. Rericho transhimalajų ekspedicijoje (Colonel Nikolai Kordashevski: Lithuanian trace in N. Roerich’s Transhimalayan expedition)”, in <i>Rytai–Vakarai: komparatyvistinės studijos T. XIII: Paulius Normantas: kelionės į tolimas,ėjimas į save</i>. Sudarytoja ir mokslinė redaktorė doc. dr. Odeta Žukauskienė. Vilnius: LKTI 2019, pp.192-224; ISBN 978-609-8231-11-3</p> <p>9. „Tantra Indijos kultūroje ir kolonijinėje imaginacijoje“ (Tantra in Indian Culture and Colonial Imagination), in <i>LOGOS</i>, 2019 (Liepąrugpjūtis) Nr. 100, pp. 168-178; https://doi.org/10.24101/logos.2019.61</p> <p>10. “Seksas ir nušvitimas: modernioji tantras percepcija Indijoje ir Vakaruose” (Sex and Enlightenment: The Modern Perception of Tantra in India and the West), in <i>LOGOS</i>, 2019; pp.64-76. https://doi.org/10.24101/logos.2019.73</p> <p>11. “M. Heideggeris, būtis ir Indijos filosofija: kelios galimos sąsajos” (Heidegger, Being and Indian Philosophy: Some Conceivable Parallels), in <i>Išsūkis metafizikai: Lietuviškos Heideggerio interpretacijos</i>. Sudarytojas ir mokslinis redaktorius akad. Antanas Andrijauskas, Vilnius: LKTI, 2019, pp. 496-511, ISBN 978-609-8231-17-5.</p> <p>12. “Sanskrit and Lithuania: On Linguistic, Religious and Cultural Proximity”, in <i>Sanskrit and European Languages</i>. Ed. Prof. Shashi Bala, New Delhi: Bharatiya Vidya Bhavan, 2020, pp. 28-58. ISBN 978-81-938679-8-3.</p> <p>13. “Psychoanalytic theory in postcolonial discourse: comparing Octave Mannoni, Frantz Fanon and Homi K. Bhaba.”, in <i>Dialogue and Universalism</i>, Warsaw, Polish Academy of Sciences, No.3/2020, pp.123-140. ISSN 1234-5792</p> <p>14. Beinorius, Audrius; Berniūnas, Renatas; Dranseika, Vilius; Silius, Vytis; Rimkevičius, Paulius. „The weirdness of belief in free will“, <i>Consciousness and cognition</i>. San Diego, CA : Academic Press. ISSN 1053-8100. eISSN 1090-2376. 2021, vol. 87, art. no. 103054, p. [1-15]. (DOI: 10.1016/j.concog.2020.103054)</p> |
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Approved at the meeting of the Ethnology Doctoral Committee of VU, LLTI and LMTA on June 25, 2023, No. R6-5

Chair of the Doctoral Committee

dr. Daiva Vaitkevičienė