

SCHOOL	ENGINEERING		
DEPARTMENT	CEID		
LEVEL OF COURSE	UNDERGRADUATED		
COURSE CODE	CEID_ΓΠ73	SEMESTER	3
COURSE TITLE	MYTH AND RITUAL IN ANCIENT GREECE		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>	TEACHING HOURS PER WEEK	ECTS CREDITS	
Lectures, Students presentation in class / discussion	5 (l), 1(sp/d)	3	
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	GENERAL KNOWLEDGE		
PREREQUISITE COURSES:	None		
TEACHING AND ASSESSMENT LANGUAGE:	Modern Greek		
THE COURSE IS OFFERED TO ERASMUS STUDENTS	Yes; without, however, lectures in English (unless there is a non-Greek speaking student)		
COURSE WEBPAGE (URL)			

Learning outcomes

The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.

Consult Appendix A

- Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area
- Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B
- Guidelines for writing Learning Outcomes

Upon completion of this course the students:

- **(knowledge)** [The students] will be familiar with a wide range of primary and secondary sources on myth and ritual in ancient Greece.
- **(knowledge / comprehension)** [The students] will learn and be able to approach different theories on approaching myths / rituals such as a. the theories of the Cambridge school b. structuralist theories c. the French School d. psychoanalysis e. semiotics.
- **(knowledge / comprehension / analysis)** [The students] will have a thorough understanding of anthropological and sociological tools in approaching the phenomenon of the Greek religion.
- [The students] will have the following **abilities**: a. to understand a complex system of thought and behavior in the context of ancient Greece and compare it with relevant systems of other cultures and b. to comprehend the use of contemporary tools of interpretation as applied on the classical civilization originated from other disciplines such as narratology, gender studies, political, social and psychoanalytic theories of the 20th and 21st c.

General Competences

Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?

Search for, analysis and synthesis of data and information, with the use of the necessary technology	Project planning and management
Adapting to new situations	Respect for difference and multiculturalism
Decision-making	Respect for the natural environment
Working independently	Showing social, professional and ethical responsibility and sensitivity to gender issues
Team work	Criticism and self-criticism
Working in an international environment	Production of free, creative and inductive thinking
Working in an interdisciplinary environment
Production of new research ideas	Others...

Generally, the students will have acquired the following abilities:

- Production of new ideas
- Ability to research, and produce deductive and inductive reasoning
- Collection and elaboration of data with the use of new technologies
- Respect across different social strata, cultures and identities
- Gender sensitive approach
- Enhancement of independent thinking and argumentation

1. What is myth?
2. The Myth and Ritual School of Cambridge
3. The Functionalist Theory
4. Rituals of blood and fire (Burkert)
5. Violence and the sacred (Girard)
6. The Myth of Oedipus - Sophocles' *OT*
7. Freudian approach to myths and literature – the Oedipus complex
8. Symbiotic phase and separation anxiety in narratives
9. Filial reactions to maternal threat in myth (Slater)
10. Structuralism and myth – re-visiting Oedipus
11. The French School of Interpretation of Myth – Hesiod's myth of the Five Races
12. Dionysus– Anthesteria
13. Athenian Festivals

<p>TEACHING METHOD <i>Face-to-face, Distance learning, etc.</i></p>	In classroom	
<p>USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i></p>	<p>Use of the electronic platform of the University for asynchronous tele-education (e-class) Familiarization with a wide range of electronic sources, data bases and special pages dedicated to research and scholarship on Greek antiquity.</p>	
<p>TEACHING ORGANIZATION <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i></p> <p><i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS</i></p>	<p>Δραστηριότητα</p> <p>Lectures</p> <p>Students preparation</p>	<p>Φόρτος Εργασίας Εξαμήνου</p> <p>36</p> <p>39</p> <p>75</p>
<p>STUDENT ASSESSEMENT <i>Description of the evaluation procedure</i></p> <p><i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i></p> <p><i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i></p>	<p>Structure of the examination:</p> <ul style="list-style-type: none"> Final written examination in modern Greek (weight: 80% of the total mark) Oral presentation of a project in classroom (20 min) (weight: 20% of the total mark) 	

1. ΣΥΝΙΣΤΩΜΕΝΗ-ΒΙΒΛΙΟΓΡΑΦΙΑ

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Caldwell, R. S., *Hesiod' s Theogony with an Interpretative Essay: The Psychology of the Succession Myth*, Κέμπριτζ MA 1987.

Dodds, E. R., 'On Misunderstanding Oedipus Rex', *Greece & Rome* 13, Cambridge University Press, 1966, 37-49.

Frazer, J. G., *Ο χρυσός κλώνος. Μελέτη για την μαγεία και τη θρησκεία*, τομ. 4, μτφρ. Μ. Μπικάκη, επιμ. Π. Καρμάντζος, Αθήνα 1990 - 1994. 5ος τομ.: Ευρευτήριο και Βιβλιογραφία, επιμ. Π. Καρμάντζος, Αθήνα 1998 [1915].

Freud, S., *Η ερμηνεία των ονείρων*, μτφρ. Λ. Αναγνώστου, Αθήνα 1993 [Λονδίνο 1900].

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- Girard, R., *Το εξιλαστήριο θύμα. Η βία και το ιερό*, μτφρ. Κ. Παπαγιώργης, Αθήνα 1991 [Παρίσι, 1972].
- Grimal, P., *Λεξικό της ελληνικής και ρωμαϊκής μυθολογίας*, επιμ. - μτφρ. Β. Άτσαλος, Θεσσαλονίκη 1991 [Παρίσι 1976].
- Καρακάντζα, Ε.Δ., *Αρχαίοι Ελληνικοί Μύθοι. Ο θεωρητικός λόγος του 20ου αι. για την φύση και την ερμηνεία τους*, εκδ. Μεταίχμιο, Αθήνα 2004.
- Pucci, P., *Oedipus and the Fabrication of the Father; Oedipus Tyrannus in Modern Criticism and Philosophy*, Baltimore, 1992.
- Slater, F. E., *The Glory of Hera. Greek Mythology and the Greek Family*, Βοστόνη 1968.
- Vernant, J.P., «Ο "Οιδίπους" χωρίς το σύμπλεγμα» στο J. P. Vernant & P. Vidal - Naquet, *Μύθος και τραγωδία στην αρχαία Ελλάδα*, 1ος τόμ., Αθήνα 1988, 89-116 [Παρίσι 1972, 75-98]
- Vidal - Naquet, P., *Ο μαύρος κυνηγός. Μορφές σκέψης και μορφές κοινωνίας στον ελληνικό κόσμο*, μτφρ. Γ. Ανδρεάδης & Π. Ρηγοπούλου, Αθήνα 1983 [Παρίσι 1981].