



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Canolfan Sophia
The Sophia Centre

Sophia Centre for the Study of Cosmology in Culture Institute of Education and Humanities

MA Cultural Astronomy and Astrology
Postgraduate Diploma Cultural Astronomy and Astrology
Postgraduate Certificate Cultural Astronomy and Astrology

ON LINE - DISTANCE LEARNING

INFORMATION HANDBOOK 2025-6

Ideas are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny.

Carl Schurz (1829-1906)

We don't live beneath the sky. We live within it.¹

The universe is made of stories, not of atoms.²

When we're lost, what do we do? We look up to the night sky.³

¹ Gavin Pretor-Pinney, 'Cloudy with a Chance of Joy', TED talk, June 2013,
https://www.ted.com/talks/gavin_pretor_pinney_cloudy_with_a_chance_of_joy?language=en
See transcript at
https://www.ted.com/talks/gavin_pretor_pinney_cloudy_with_a_chance_of_joy/transcript?language=en

² Muriel Rukeyser, "The Speed of Darkness" IX, from *The Collected Poems of Muriel Rukeyser*.
2006, <https://www.poetryfoundation.org/poems-and-poets/poems/detail/56287>,

³ Tom Waits press conference in 'Tom Waits: Tales from a Cracked Jukebox', BBC 4 9 pm, 19 Feb 2017

THE SOPHIA CENTRE ON THE WEB

The Sophia Centre

<http://www.uwtsd.ac.uk/sophia/>

Contact

Dr Nicholas Campion, Programme Director

Please contact by e mail, not phone

n.campion@uwtsd.ac.uk

<http://www.uwtsd.ac.uk/staff/nicholas-campion/>

The Sophia Project

Outreach: our Newsletters, Conferences and Publications

<http://www.sophia-project.net/>

Sophia Centre Research Pages

<http://www.uwtsd.ac.uk/research/humanities-lampeter/sophia-centre/>

Find us on Facebook

<https://www.facebook.com/MaInCulturalAstronomyAndAstrology>

<https://www.facebook.com/sophia.centre.58>

See us on Flickr

<http://www.flickr.com/photos/sophiacentre/>

You Tube

<https://www.youtube.com/@SophiaProjectChannel>

Sophia Centre Press

Our academic publisher

<https://sophiacentrepublish.com/>

Spica (Postgraduate Journal)

<http://spica.org.uk/>

Culture and Cosmos (Academic Journal)

<https://cultureandcosmos.org/>

Watch our first ever graduation in 2004 here

<https://www.youtube.com/watch?v=2YIGkVydwfM>

Facebook

<https://www.facebook.com/sophia.centre.58/>

Cosmology, Planet, Culture

The MA, Diploma and Certificate in Cultural Astronomy and Astrology

The postgraduate programme in Cultural Astronomy and Astrology is a unique academic course which deals the ways in which human beings use the sky, stars and planets in culture. There is no other equivalent course in any other university. It is taught within the Sophia Centre for the Study of Cosmology in Culture, and the Institute of Humanities in the University of Wales, Trinity Saint David.

There is no need to live in the UK to study this MA. The MA is fully accredited and internationally recognised.

The Sophia Centre for the Study of Cosmology in Culture

The Sophia Centre has a wide-ranging remit to investigate the role of cosmological, astrological and astronomical beliefs, models and ideas in human culture, including the theory and practice of myth, magic, divination, religion, spirituality, politics and the arts.

Much of our work is historical but we are equally concerned with contemporary culture and lived experience. If you are interested in the way we use the sky to create meaning and significance then the Centre may be the best place for you to study.

By joining the Sophia Centre you enter a community of like-minded students whose aim is to explore humanity's relationship with the cosmos.

FLEXIBLE LEARNING

Study two modules for the Postgraduate Certificate in Cultural Astronomy and Astrology

Study four modules for the Postgraduate Diploma in Cultural Astronomy and Astrology

Study four modules and write a Dissertation based on a research project for the MA in Cultural Astronomy and Astrology

If you would like to study one module the simplest option is to apply for the Certificate. This gives you the option to withdraw after one module if you wish. or carry on and take further modules without reapplying.

HOW TO APPLY

We have different application pages depending on your preference. See below and follow the relevant link. If you are unsure what is best for you please contact Nick Campion on n.campion@uwtsd.ac.uk

MA FULL TIME take four modules and write a dissertation in two years
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy>

MA PART TIME take four modules and write a dissertation in up to four years
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy-0>

POSTGRADUATE DIPLOMA FULL TIME take four modules in twelve months.
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy-3>

POSTGRADUATE DIPLOMA PART TIME take four modules in up to three years
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy-4>

POSTGRADUATE CERTIFICATE FULL TIME take two modules in six months
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy-1>

POSTGRADUATE CERTIFICATE PART TIME take two modules in up to two years
<https://www.uwtsd.ac.uk/programme-courses/postgraduate-pgce/philosophy-theology-and-religious-studies/cultural-astronomy-2>

NEXT INTAKE OCTOBER 2025

UK students please apply by 1 September 2025 at the latest (if not earlier)

*International students **MUST** apply by 1 September 2025*

****VERY IMPORTANT: When you apply you MUST inform the Programme, Director Nick Campion, n.campion@uwtsd.ac.uk, so that he can track your application. This is to avoid delays.**

Please note: PLEASE send in all required documents, as your application will not be accepted without them.

It is best to apply as soon as you can, in order to get in our systems. Officially you need to apply six weeks before the semester starts, or 15 December. We can accept later applications in January, but it can cause delays. The biggest delays can be caused by obtaining references- we can't accept you until we have had one reference. In addition, once accepted, there is an enrolment process to get access to the online class material. If you apply late we cannot guarantee access when the course begins. Please apply early!

THEN FEBRUARY 2026

Please apply by 1 December 2025 (if not earlier)

FEES: search below for Fees.

ELIGIBILITY: For entry qualifications see below: **APPLICATIONS**

WHAT OUR STUDENTS SAY

I must say that all the courses and the tutors have been really terrific. So thank you for your contributions to my learning, it has truly been my privilege. RH

I just wanted to mention that I have thoroughly enjoyed doing the introductory module and really appreciate the extensive help I have received from yourself, Bernadette and everyone involved with the MA. JM

Thank you so much for all your support and instruction during my MA study. Indeed, I learnt so much from you and the other teachers. It is really a profound and rich cultural study. Now I deeply understand and appreciate your vision for this program. IZ

I wanted to send you again my heartfelt thanks for your commitment to this wonderful MA and for being such an inspiring teacher. Little did I know how this MA would broaden my horizons and change me so profoundly. GS

I wanted to thank you generally for this wonderful MA, you (and all the other tutors) have taught me so much, and my world is so much better for it. ST



Graduation 2016. His Royal Highness the Prince of Wales, the University's Patron, meeting our graduates Morag Feeney-Beaton and Mara Steenuisen, along with Programme Director Dr Nicholas Campion.

INTRODUCTION

The Sophia Centre's academic goals are

- 'to pursue research, scholarship and teaching in the relationship between astrological, astronomical and cosmological beliefs and theories, and society, politics, religion and the arts, past and present' and
- 'to undertake the academic and critical examination of astrology and its practice'.

The Centre's wider goal is stated in its title – to 'study cosmology in culture'. This enables us to tackle a wide range of topics, from Egyptian sky religion and Babylonian astrology, to astronomy in surrealist painting, astrology in contemporary culture, UFO abduction and the politics of the space race.

Why Sophia?

In his great work *Nicomachean Ethics* the classical philosopher Aristotle listed five kind of knowledge. These are art (*technē*), knowledge (*epistēmē*), practical wisdom

(*phronēsis*), philosophic wisdom (*sophia*), and comprehension (*nous*).⁴ We pursue art, knowledge, practical wisdom and comprehension, but above all we encourage wisdom through critical thinking skills and academic perspectives.

The Centre promotes research in the subject area, holds seminars and conferences, is associated with Sophia Centre Press and the publication *Culture and Cosmos*, and supervises PhD students. Our staff are all authorities in their fields: a staff list can be found at the end of the handbook.

Astronomy, Astrology and Cosmology in Culture

Cultural Astronomy is the study of astronomy through its cultural applications in the arts, sacred architecture, religion, mythology, literature, history and politics. It extends from the study of ancient sites to the study of modern space exploration. Astrology itself is 'the practice of relating the heavenly bodies to lives and events on earth, and the tradition that has thus been generated'.⁵

As our first goal states, we examine the relationship between astrological, astronomical and cosmological beliefs and practices, and society, politics, religion and the arts, past and present. This is very broad, and the crucial word is 'practices'. Hence if you wanted to examine your own practice then we would give you the scholarly tools to do so and guide you through it.

We take our cue from Michael Hoskin, editor of the *Journal on the History of Astronomy*, who posed the question, 'what astronomy is not an astronomy in culture?'⁶ We are heavily influenced by recent trends in anthropology, which means that modern western culture can be subject to the same academic scrutiny as pre-modern or non-western cultures, and by questions such as the requirement for the scholar or researcher to engage *in* practice as part of their study *of* practice.

We may also consider 'sky' in culture as a fourth area, along with 'cosmology', 'astronomy' and 'astrology' in culture. The Greek word 'ourania' is translated either as 'sky' or 'heaven', so can have either secular or spiritual connotations.

Cultural astronomy is an emerging discipline attracting an increasing number of scholars who are aware of the sky's importance to humanity. The importance of astrology in the history of ideas was established by Lynn Thorndike in 1905 in 'The Place of Magic in the Intellectual History of Europe'. Astrology's role in contemporary culture tends to be

⁴ Aristotle, *Nicomachean Ethics* Book VI 1139b15 – 1139b17. Translation by W. D. Ross in Jonathan Barnes (ed.), *The Complete Works of Aristotle Volume Two* (Princeton, NJ: Princeton University Press, 1995) p. 1799.

⁵ Patrick Curry, 'Astrology', in Kelly Boyd (ed.) *The Encyclopaedia of Historians and Historical Writing*, 2 Vols. London: Fitzroy Dearborn 1999, Vol. 1, pp 55-7 (p. 55).

⁶ Michael Hoskin, review of *Astronomies and Cultures*, ed. Clive L. N. Ruggles and Nicholas J. Saunders (University of Colorado Press, Niwot, Col., 1993), *Archaeoastronomy*, number 21, supplement to the *Journal for the History of Astronomy*, vol. 27, 1996, p 885-7.

mentioned briefly by sociologists, often in a New Age context, but is rarely investigated in detail.

The words astronomy and astrology have distinct meanings in modern English. Astrology is more akin to a study of the psychic universe. The split between the two, though, is a feature of modern western thought. Both words are of Greek origin: astronomy means the 'law' of the stars, while astrology is best translated as the 'word', or 'reason', of the stars, so in the classical world their meanings overlapped. To the Greek scholar Claudius Ptolemy, writing in the second century CE, there were two forms of astronomy; one dealt with the movements of the stars, the other (which we would call astrology) with their effects or significance. From then until the seventeenth century, the two words were interchangeable. In 'King Lear', Shakespeare had Edgar refer to his brother Edmund, who had been posing as an astrologer, as a 'sectary astronomical'. Other terms Shakespeare might have used included mathematician (the astronomer Johannes Kepler studied astrology as part of his duties as 'Imperial Mathematician') or Chaldean (both astrology and astronomy were commonly traced to Chaldea, another term for Mesopotamia).

A European astronomer prior to the seventeenth century could include amongst their tasks the interpretation of signs from God, the analysis of planetary influences on weather, the diagnosis and treatment of disease, the calculation of auspicious times to launch new enterprises, and the prediction of individual destinies.

Most (if not all) non-western cultures do not employ different words to distinguish traditional astronomy from astrology. In India both are *jyotish*, the 'science of light'. In Japan they are *onmyōdō*, the 'yin-yang way'. Historically speaking, in China, the observation and measurement of celestial phenomena were inseparable from their application to the application and understanding of the human experience including in being and relating to the environment. This practice was divided into two *li*, or *li fa*, calendar systems, and *tian wen*, or sky patterns. In Arabic astrology was known as *Ahkam al-Nudium*, literally, 'the decrees of the stars'. The title of the MA, whose subject matter includes the beliefs and practices of pre-modern and non-western cultures, as well as contemporary worlds, is therefore necessarily 'Cultural Astronomy AND Astrology'.

The Centre's purpose is to understand the cultural role and function of behaviour, practices, ideas and beliefs relating to the sky, rather than mathematical astronomy or technical astrology. We work from a humanities/social science perspective and encompass research styles and methodologies from anthropology, history, philosophy, religious studies and sociology. The focus is on astronomy and astrology as systems of story-telling about the cosmos, or as ways of locating meaning in the heavens.

A central feature of the Sophia Centre's work is the study of those traditional cosmologies in which the world is considered as a single whole, and there is no distinction between soul and body, mind and matter, science and spirituality. Modern cosmology also comes with an array of spiritual and religious positions, all of which we can also study.

Part of our work is academic in a conventional sense, and we study, analyse and critique texts. But a part of our work is also experiential. We believe it is important to understand

how we feel when we experience a bright sunrise, the first appearance of the crescent new moon, or a brilliant dark sky, packed with stars, or even the strange and wonderful patterns made by clouds. It is in such experiences that the origin of the human fascination with the sky and the Cosmos lies.

Neither should we forget our earth is also a planet. We also look at what it means to live in the here and now, how we exist in the places we inhabit and move through, and how we judge them to be special or sacred. And at the heart of such study lies our care for the planet. As Carl Sagan wrote:

We have grown distant from the Cosmos. It has seemed remote and irrelevant to everyday concerns, but science has found not only that the universe has a reeling and ecstatic grandeur, not only that it is accessible to human understanding, but also that we are, in a very real and profound sense, a part of that Cosmos, born from it, our fate deeply connected with it. The most basic human events and the most trivial trace back to the universe and its origins.⁷

And as Marcus Manilius asked in the 1st century:

Why wonder that men can comprehend heaven, when heaven exists in their very beings and each one is in a smaller likeness the image of God himself?⁸

And as Richard Wilhelm wrote of Taoist cosmology.

It is built on the premise that the cosmos and man, in the last analysis, obey the same law; that man is a microcosm and is not separated from the macrocosm by any fixed barriers. The very same laws rule for the one as for the other, and from the one a way leads into the other. The psyche and the cosmos are to each other like the inner world and the outer world. Therefore, man participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them.⁹

Wilhelm's words could equally apply to other perspectives, including Indian philosophies, by Buddhist, classical Stoics and indigenous worldviews

Technical and Practical Skills

The MA in Cultural Astronomy and Astrology examines history, culture and philosophy. We teach skills in the based in the Humanities and Social Sciences, chiefly how to analyse written sources and conduct qualitative research involving interview techniques and questionnaire design with reference to astronomical, astrological and cosmological, theories, beliefs and practices. You may also acquire skills in the measurement of astronomical relationships at archaeological sites. In the history of astrology, we can consider how astrologers cast and interpreted horoscopes in particular cultures and periods but this is not a training course in astrology. Similarly, in astronomy we are not concerned with how to make a telescope or measure the expansion of the universe, but

⁷ Carl Sagan, *Cosmos: the Story of Cosmic Evolution, Science and Civilisation*, London: Warner Books 1994, p. 12.

⁸ Manilius, *Astronomica*, trans. G. P. Goold (London: Harvard University Press, 1997), pp.293-295.

⁹ Richard Wilhelm, *The Secret of the Golden Flower: A Chinese Book of Life* (London: Arkana, 1931), p.11.

we can consider such questions as the nature of observatories as contested or sacred spaces, or the impact of modern theories of the universe in the arts. If we look at religion, we are not concerned whether the soul exists, but beliefs about the soul's ascent through the stars. If we consider psychology, we do not examine the truth or validity of different systems but their applications by astrologers.

Sophia Centre Academic Staff

You will be taught by the best. All our staff are experts in their fields.

Bernadette Brady PhD,
 Nicholas Campion PhD (Programme Director),
 Frances Clynes PhD,
 Dawn Collins, PhD,
 Dorian Geiseler Greenbaum PhD,
 Darrelyn Gunzburg PhD,
 Jack Hunter PhD,
 Chris Mitchell PhD
 Garry Phillipson PhD,
 Wendy Alidina-Stacey MA,

MA in CULTURAL ASTRONOMY AND ASTROLOGY

The course studies the history, culture and philosophy of the way we relate to the sky and cosmos, including astrology.

AS A STUDENT ON THE MA CULTURAL ASTRONOMY AND ASTROLOGY YOU WILL:

- Study for an accredited and internationally recognised Master's degree.
- Be part of one of the UK's most prestigious universities.
- Have the chance to work from home with no requirement to visit the UK.
- Have access to thousands of on-line academic papers and books.
- Be part of an international community of like-minded students.
- Study with expert tutors who all have, or are working for, PhDs in the subject area.
- Engage with debates concerning the nature and cultural role of astrology, cosmology and astronomy
- Choose from a range of optional modules including Sacred Geography, Sacred Skies, Astrology, History, Spirit and Soul, and Cosmology, Magic and Divination.
- Engage with concepts such as magic, divination, myth and enchantment, as well as sacred space and the role of the soul in the stars, and our relationship with the sky.
- Acquire contemporary data which will contribute to scholarly understanding of our place in the cosmos.

- Have a chance to pursue your own independent research under expert --- supervision.

As a successful student you will have:

- Gained an understanding of the role of astronomy, astrology and cosmology in society, through history and in a range of cultures.
- Acquired skills in qualitative research.
- Developed skills in critical thinking and the ability to develop evidence-based arguments in the subject area.
- Obtained a qualification which stands as a world-wide mark of quality.
- Learned how to communicate with academics in different disciplines.

KEY POINTS

- We have the only degree of its kind.
- It is the only degree which offers the chance to study the history, culture and philosophy of astrology
- Most of our staff all have PhDs or are working for PhDs in the subject area, so are knowledgeable and sympathetic
- All teaching is online using webinars
- Students can study from home keeping costs down and allowing them to keep their family and work commitments.
- You will join a global scholarly community.
- You will have the chance to come to the UK once a year for an annual summer school
- Scholarships are available for financial need
- Flexible enrollment options from Certificate (take two modules) up to full MA
- The best student work is published through the Sophia Centre Press and our journal, Spica. <http://www.sophia-project.net/Spica>

FLEXIBLE LEARNING and QUALIFICATIONS

The **MA in Cultural Astronomy and Astrology** is the final qualification. It is taught entirely distance-learning, on-line, and is normally completed in two years full-time or up to four years part-time. There is no residency requirement and no need to come to the UK. Students work from home.

The **MA** is awarded for the completion of 180 credits (4 taught modules of 30 credits each, plus a dissertation of 60 credits)

Postgraduate Certificate (PG Cert). take two modules

If you do not wish to take the whole MA you may study two modules (60 credits), including at least one compulsory module, and may graduate with a Postgraduate Certificate. If you wish to upgrade to the MA and take further modules, you may do so, if your progress is satisfactory.

Postgraduate Diploma (PG Dip). take four modules

If you complete 120 credits (four taught modules, including the compulsory module(s)) you may graduate with the Postgraduate Diploma (PG Dip). You may then apply to write a Dissertation if you wish to upgrade to the MA.

Please note that to upgrade from Certificate to Diploma or MA, or from Diploma to MA may require a fresh application. Any modules you have successfully completed will be brought forward as credit to your upgraded programme. Therefore, unless you explicitly wish to study only one module we recommend that you apply for the Certificate, which allows you to study more than one module. If you decide not to carry on after your first module then that is fine.

Periods of study: how long do I have to study?

MA: Two years full-time, four years part-time

Postgraduate Diploma: Two years full-time, three years part-time.

Postgraduate Certificate: One year full-time, two years part-time.

Should I study full-time or part-time?

This is a personal judgment call. We have found that part-time students have more time to enjoy their studies and may have a richer experience, while full-time students feel that their period on the MA was rushed. In addition, if you have extensive family commitments, or are working to support yourself, or do not have recent academic experience, you would, in any case, always be recommended to study part-time. If you wish to study full-time you should make sure that your personal and professional commitments for the period of study are at a minimum.

It is important not to underestimate the time, self-discipline and concentration needed to study. We have found that students who start to study full-time but have family or professional commitments or health issues frequently have to switch to part-time. It is much better to apply for part-time and enjoy the programme in a more relaxed manner from the outset.

The two-year full-time MA option is designed to conform to the student loan requirements in the UK (only for UK students). If you are a UK student with a student loan then you may take this option but understand that some of the course may be by independent study, following online material and videos.

In all other cases, we recommend the part-time MA as long as you have recent academic experience and have minimal family or professional commitments.

Time commitments

If you qualified to apply directly for the MA but are concerned about the commitment of applying for it, for example if you have extensive family commitments, or are working to support yourself, one solution is to apply to the Certificate (or Diploma) and see how you get on. To progress from the Certificate or Diploma to the full MA may involve a fresh application but if so the process will be simple because you will already be a graduate of the University.

If you are unsure which is the best option then we can advise you.

ENTRY CRITERIA AND REQUIREMENTS.

MA

For direct admission to the MA we require a good first degree in the Humanities or Social Sciences (2/2 in UK grading).

Diploma

If you have a lower grade or a degree in a non-Humanities or Social Sciences subject, we will consider you for the Postgraduate Diploma (the four taught modules). On successful completion you progress to the full MA and write your dissertation.

Certificate

If you do not have a degree then you can apply on the basis of experience equivalent to an undergraduate degree and we will consider you for the Postgraduate Certificate (two taught modules). On successful completion you progress to the full MA, take the remaining three modules and write your dissertation.

What if I want to take additional modules? 'Auditing'

Sometimes students wish to take additional modules in addition to those needed to gain a qualification. We do not recommend this unless you are well ahead of your schedule. However, you can 'audit' certain modules. This means that you can have access to the online material for a module, and attend the online seminars, in order but do not need to formally enroll or pay. Note: not every module is available for auditing.

APPLICATIONS

We have different entry criteria depending on your previous qualifications and experience.

Academic background

We have different entry criteria depending on your previous qualifications and experience. We can accept students without previous academic qualifications on the basis of experience.

Normally we expect a good BA (2/1 in the UK classification) in a relevant subject in the humanities or social sciences (such as history, sociology, anthropology, literature, classics or religious studies).

If you have a good undergraduate degree in a non-relevant subject

Recognising that the subject area is interdisciplinary and there are no undergraduate courses in Ecology and Spirituality, we can admit graduates with other degrees, but we may recommend you apply for a Postgraduate Diploma (four taught modules), following which you may progress to write a Dissertation and complete the MA. We may ask to see a sample of previous academic writing.

If you do not have previous academic experience

The University is committed to widening access and admitting 'non-traditional' students. We may therefore consider applicants without degrees on the basis of prior experience and learning and would admit you initially for a Postgraduate Certificate (one compulsory module and one optional module), following which you may progress to the rest of the MA. In these cases you should contact Dr Campion, n.campion@tsd.ac.uk the course director, before applying.

What is my first step?

Initial inquiries may be directed to the programme director, Dr Nick Campion (n.campion@uwtsd.ac.uk). Please let us know your background, including any academic qualifications and where you live.

Are there any residency requirements? Do I have to come to the UK?

No. All course material is on-line and there is no need to come to the UK. Students study from home. If you wish to study in the UK you will need a student visa and you will not be granted one for a distance learning programme.

When Should I Apply?

At present we take new students in October and February.

It is best to apply as soon as you can, in order to get in our systems. Officially you need to apply six weeks before the semester starts, or 15 August for an October start or 15 December for a February start. We can accept later applications, but it can cause delays. The biggest delays can be caused by obtaining references- we can't accept you until we have had one reference.

Ideally you should apply by **30 August** for a September start and **30 December** for a January start. The applications procedure within the university involves several stages and we need time to complete these. If you apply after these dates, you may be accepted, but we cannot guarantee that your application will be considered. In practice, we recommend that you apply as soon as possible.

International students: English language requirements

For the latest English language requirements please search for 'UWTSD English language requirements' or go here:

[https://www.uwtsd.ac.uk/international/applications-and-admissions/english-language-entry-requirements/#:~:text=An%20overall%20English%20language%20level,score%20of%205.0%20in%20writing.&text=Professional%20Doctorate%20programmes\)-,An%20overall%20English%20Language%20level%20equivalent%20to%20an%20IELTS%20score,reading%20writing%2C%20listening%20and%20speaking](https://www.uwtsd.ac.uk/international/applications-and-admissions/english-language-entry-requirements/#:~:text=An%20overall%20English%20language%20level,score%20of%205.0%20in%20writing.&text=Professional%20Doctorate%20programmes)-,An%20overall%20English%20Language%20level%20equivalent%20to%20an%20IELTS%20score,reading%20writing%2C%20listening%20and%20speaking)

The section you need is:

Acceptable Evidence of English Language Proficiency: (Undergraduate and Post Graduate Taught courses)

The section includes a list of majority English-speaking countries. If you are not from a majority English-speaking countries, i.e, from a country not on this list, you **MUST** fulfil the English-language requirements.

If you require an IELTS test then this can take four weeks to book and another two weeks to get your certificate. You should therefore NOT wait until your application is accepted to arrange your test.

You can book for an online test here:

<https://takeielts.britishcouncil.org/take-ielts/book/ielts-online-test>

If you are unsure whether your application will be accepted, and inclined to wait until it has been submitted in order to take your test, you should contact the programme manager, Dr Nicholas Campion, to establish whether you fit the academic criteria for acceptance. Dr Campion can advise you whether to apply directly for the MAS or, alternatively, to the Postgraduate Certificate or Diploma.

Prior Qualifications

The application page may ask you only to upload your highest academic qualification. In fact, for the Admissions Tutor to gauge your academic qualifications, you must upload ALL qualifications gained at University level. i.e., if you already have a MA or MSc you must upload your BA or BSc certificates. If you have more than one undergraduate qualification, upload BOTH of them.

Non-university qualifications are not necessary, except as an indication of your wider experience.

References

The application form asks you to give the names of **two** referees who can testify to your suitability for the MA and fitness to study. If you cannot obtain academic

references, professional ones are acceptable. Most mature applicants have been out of education for many years, so you can approach a suitable person who can testify to your fitness to study.

You **MUST** give the names of your **two** referees on the application form. If you do not, this will cause delays.

In most cases, the University expects you to obtain your references and submit them with your application. If you have difficulty please contact the programme director, Nicholas Campion.

Can I transfer credit from other courses to the MA CAA?

You may be able to transfer credits from other accredited postgraduate courses. Every case will be different.

How much are credits at a UK University worth in other systems?

180 credits at a UK University correspond to 90 credits in the ECTS European Credit Transfer and Accumulation System (ECTS)** and 1 ECTS correspond to 0.5 US credit which means that a UK MA will give 45 credits. A MA in NY State is 30 credits.

**<http://www.mastersportal.eu/articles/388/all-you-need-to-know-about-the-european-credit-system-ects.html>
articles/388/all-you-need-to-know-about-the-european-credit-system-ects.html

TEACHING

Our teaching team is highly experienced and we focus on close attention to the needs of our students.

How does distance learning work?

- Most course information is on the web, although there are some required books
- We hold live webinars, recorded for students who can't attend, or just to watch again
- We hold individual supervisions by Zoom or Microsoft Teams

Should I study full-time or part-time?

This is a personal judgment call. We have found that part-time students have more time to enjoy their studies and may have a richer experience, while full-time students feel that their period on the MA was rushed. In addition, if you have extensive family commitments, or are working to support yourself, or do not have recent academic experience, you would, in any case, always be recommended to study part-time. If you wish to study full-time you should make sure that your personal and professional commitments for the period of study are at a minimum.

It is possible to alter your registration from full-time to part-time, or from part-time to full-time. Also, even if you are registered part-time, it is possible to take more modules in order to speed your path through the MA.

How do I communicate with my tutors?

Tutor-student interaction takes place via e-mail and video-conferencing, depending on modules. We also use Zoom and Microsoft Teams. Please note that access to a broadband connection is necessary. We may also arrange optional occasional residential or other student gatherings, as appropriate, depending on demand.

How much work is involved?

Time is a consideration for many of our students, many of whom have families and jobs. Each thirty credit module equates to 300 hours of study over a period of around 12-15 weeks. So you would find yourself doing roughly half-time weeks for roughly half the year. We have a number of students who have done the MA while working full time, so we know it is manageable.

One thirty-credit module requires about 20 hours of study per week, if studied over 15 weeks. Each module typically consists of ten weeks of course work plus usually an extra two weeks to complete the final essay. Students work in their own time depending on other professional or family commitments. If you do not have recent academic experience, you may find initially that more time is required.

The amount of work per module is the same no matter whether you are studying for the Certificate, Diploma or MA. If each module is considered to require 300 hours work, so two modules a year are 600 hours, 3 modules 900 hours and so on.

Inevitably some students do more than the 300 hours, some do less, depending on other pressures.

What happens if I have a family, work or health problem?

The University is always willing to be flexible in the case of students in genuine need. University rules allow you to claim 'extenuating circumstances' if you can show that an essay suffered because of personal pressures. You can also interrupt your studies for up to a year if necessary.

How is course work delivered?

Typically, all course work is posted on-line on 'Moodle' our web platform (which is also used by thousands of other universities) and students are given secure access to the University's web site. Each week in each module engages with a different topic: lecture notes and course readings are posted on-line, together with other material, such as voice files and web links. Students also have access to various academic digital archives, including the extensive archives of

academic journals such as JSTOR, archives which are available through the University. Students are encouraged to participate in weekly forum discussions, posting written responses to discussion questions or weekly readings.

We also hold periodic **video conferencing** sessions, for which a web cam and a headphone/microphone set are usually necessary.

When do I start writing my dissertation?

You start work on your dissertation once you have completed your taught modules.

How are courses taught?

Most modules are accompanied by eight (sometimes less, sometimes more) video-conferencing seminars, which typically last between 1.5 and 2 hours – never more than 2 hours. Attendance is optional but recommended. These are held one day a week, usually at 4 pm UK time, which we have found is the best time when many of our students are on different time-zones. Seminars usually consist of one or two staff presentations with a chance for student questions and discussion.

As seminars are optional and some students cannot attend for family, work or time-zone reasons, the system is what we call asynchronous or ad-hoc.

Online lectures are a very important part of the course, as well as being the place where you will meet your classmates and form new friendships, so we want to make sure that the software makes your experience easier and that you get the most from the course.

However, **all seminars are recorded** for students who are either unable to attend (for work, family or time-zone reasons), or wish to listen again. If you cannot attend then you are entitled to ask for a meeting with one of your tutors.

Preparing for the course.

Once a semester begins you need to be prepared for the pressure of weekly reading and writing two (or three) essays. Make sure that you are ready for this before your studies begin.

What is the teaching schedule?

ONLINE ZOOM SEMINARS AND KEY DATES

Precise dates will be sent out to new students. The following is a guide.

SEMESTER 1: September – January

Final week of September and first week of October: Induction – sessions at 4 pm.

Mondays at 4 pm beginning first week of October to early December:
Foundations in Cultural Astronomy and Astrology

Tuesdays at 4 pm beginning first week of October to early December: Astrology:
History, Spirit and Soul.

Wednesdays at 4 pm beginning first week of October to early December
at 4 pm: Sacred Geography

Thursdays at 4 pm: Dissertations, TBC

Fridays at 4 pm beginning first week of October to early December: Ecology and
Spirituality

SEMESTER 2: February – May/

Sophia Centre Induction sessions will run in the last week of January

Mondays at 4 pm beginning first week of February to beginning April: Sacred
Skies.

Tuesdays at 4 pm beginning first week of February to beginning April:
Cosmology Magic and Divination in the Classical World.

Thursday at 4 pm beginning first week of February to beginning April:
Researching Contemporary Cosmologies

Fridays at 4 pm: Dissertations, TBC

Do I need special facilities for distance-learning?

Most people now have the basic technology. You will need a good broad-band connection. In addition, with computer services such as Zoom, computer-to-computer phone calls are free and, with the addition of a web-cam, free, international, face-to-face tutorials are possible. You can log in to webinars via tablets or smart phones although your ability to interact may be reduced.

Do I need a Mac or a PC?

You need a computer, but all the software you might need runs on both.

Do I need to buy course books?

We have as much course material online as we can, making use of digitised material and academic databases. Library facilities vary. The University operates a lending system by post, although this would not include rare books. Students in the UK and Ireland will be able to nominate three academic libraries which they can use under the SCONUL scheme. In other countries, we can write letters of

recommendation if students wish to approach their local academic libraries. Many countries with public library systems can also obtain books under inter-library loan schemes. That said, it is always good to own some core books and both Amazon and Abebooks are excellent web-sources. There will be required books for some modules, but these will be available cheaply second-hand. For example, Nicholas Campion's two volume *History of Western Astrology* is required for the Foundations and History modules.

Is there any advance preparatory reading I should do before starting the course?

There is no required preparatory reading. However, if you wish to prepare yourself for the course, we would strongly advise you to read the following:

Nicholas Campion, *A History of Western Astrology* Vol. 1 (The Ancient World, London: Continuum 2008) and Vol. 2 (The Medieval and Modern Worlds, London: Continuum 2009) (NB Vol. 1 was originally published as *The Dawn of Astrology: A Cultural History of Western Astrology*, Vol. 1, in 2008).

Nicholas Campion, *Astrology and Cosmology in the World's Religions*, New York: New York University Press., 2012 (This book developed out of our teaching material and is the only book to deal with astrology as a global phenomenon in cultures across the world).

Nicholas Campion, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (Abingdon: Ashgate, 2012, London: Routledge 2015). (This book is the first major investigation of what modern astrologers in the West actually think. It is available as a cheap paperback or an e-book, but you may have to go to the publishers website to buy it: (<https://www.routledge.com/Astrology-and-Popular-Religion-in-the-Modern-West-Prophecy-Cosmology/Campion/p/book/9781409435143>).

Gary Phillipson, *Astrology in the Year Zero*, London: Flare Publications, 2000 (Gary Phillipson is one of your tutors, and he published this groundbreaking set of interviews with astrology – and critics of astrology - in 2000).

Roy Willis and Patrick Curry, *Astrology, Science and Culture: Pulling Down the Moon*, Oxford: Berg, 2004 (Patrick Curry is on our teaching staff and was one of the original lecturers when the MA was set up in 2002. This book, written with the anthropologist Roy Willis, contains his arguments about the nature and cultural context of western astrology).

Other useful books and collections:

Additional books by Sophia Centre staff include

Addey, Crystal, *Divination and Theory in Neoplatonism: Oracles of the Gods* (Farnham: Ashgate, 2014, London: Routledge 2015).

You will need this for the Cosmology, Magic and Divination module

Brady, Bernadette, *Cosmos, Chaosmos and Astrology: rethinking the nature of astrology* (Lampeter: Sophia Centre Press 2014).

This book outlines a theory of astrology in the light of modern chaos theory.

Campion, Nicholas (ed.), *Heavenly Discourses* (Lampeter, Sophia Centre Press, 2015).

This is an anthology on Cultural Astronomy which the Sophia Centre organised at the University of Bristol in 2011.

Campion, Nicholas and Dorian Gieseler Greenbaum, *Astrology in Time and Place: Cross-Cultural Currents in the History of Astrology*, (Newcastle: Cambridge Scholars Publishing, 2016).

An anthology of chapters on the history of astrology from a past Sophia Centre conference in 2012.

Gunzburg, Darrelyn (ed.), *The Imagined Sky* (Sheffield: Equinox, 2016).

Greenbaum, Dorian Gieseler, *The Daimon in Hellenistic Astrology: Origins and Influence*, Leiden/Boston: Brill, 2016.

You will need this for the Cosmology, Magic and Divination module

Malville, J. McKim, *Guide to Prehistoric Astronomy in the Southwest*, (Boulder: Johnson Books, 2008).

Silva, Fabio and Nicholas Campion (eds), *Skyscapes – The Role and Importance of the Sky in Archaeology* (Oxford: Oxbow, 2015).

Important for the Skyscapes module

You will also find other useful books at the Sophia Centre Press,

www.sophiacentrepress.com

Also, much of the back catalogue of *Culture and Cosmos* is on line at

<http://www.cultureandcosmos.org/>

And *Spica*, our student journal is here: <http://sophia-project.net/Spica/index.php>

And here: <http://sophia-project.net/Spica/index.php>

Can the MA lead to a PhD?

PhDs are undertaken by supervised independent research over between three years full-time and six years part-time, resulting in a 100,000 word dissertation.

This is unlike the system in the USA where PhD students typically take taught courses equivalent to a MA in the UK and then write a dissertation which may be 60,000 words. In the UK the application process is separate to the MA and there

is no direct route from MA to PhD. To apply to study for a PhD you need to outline a viable research proposal in liaison with academic staff, and suitable supervision must be available. Often suitable supervision is found in other universities, and we can advise.

To be considered for PhD studies we would normally expect you to have gained a Distinction in your Dissertation, although we will always take your whole progress through the MA into account. If do not have the MA in Cultural Astronomy and Astrology we would normally expect you to have gained a Distinction in a MA Dissertation in a topic related to your proposed PhD research. For other requirements see the University's website.

In the UK PhDs are generally not related to a particular discipline or subject area. Such designations are usually informal and in the Sophia Centre a PhD is usually referred to as a PhD in Anthropology.

SUMMER SCHOOL

We usually have an optional, annual residential summer school, usually four days, prior to the annual conference, usually in June or July. This consists of staff and student presentations, time to socialise and an excursion. This is for students and graduates only (and other people who collaborate with the Sophia Centre) and information is circulated to students and graduates.

The summer school is not open to members of the public

The summer school is not required for the course but it offers a chance to meet, exchange ideas and get to know each other.

You will see photos of our 2013 summer school on our flickr page

<http://www.flickr.com/photos/sophiacentre/>

RESEARCH

The MA is a hybrid between a taught degree and a research degree. The taught modules are intended to provide the skills, information and knowledge required to conduct and write up an independent research project in the Dissertation.

Some of the taught modules offer the chance to undertake a limited research project which allows students to build up experience. The three compulsory modules assist in this. The Introduction modules provides a grounding in literary research and theoretical frameworks. The Research Methods modules trains students in the gathering of data through interviews and questionnaires and introduces concepts such as reflexivity.

Work undertaken by students has included such diverse topics as classical theories of the ascent of the soul, Christian critiques of astrology, modern pagan calendar rituals, children's perceptions of the sky, the use of astrology in business, the tarot as a cosmological model in the nineteenth century 'occult revival', astrology and enchantment, astrology in surrealist painting, the naming of planets, the nature of the astrological consultation, and cinema as cosmology. We aim to publish the best student work.

See under 'Researching Contemporary Cosmologies' for recent research topics, and 'Publication' for examples of published work.

We encourage students to examine the history and use of technical astrology.

Compulsory modules

MA students take the following modules (Subject to Change)

HPCA7015 Foundations in Cultural Astronomy and Astrology
Explore the meanings of the MAs three key words, astrology, astronomy and cosmology, examine their classical roots and modern perspectives, investigate such issues as fate and divination, and refine the skills of literary research

HPCA7016 Researching Contemporary Cosmologies
Explore beliefs and behaviour in relation to contemporary astronomy, astrology and/or cosmology, and learn the skills of qualitative research.

Optional Modules

For the full MA or Postgraduate Diploma, choose two modules from the following:

Astrology: History, Spirit and Soul (30 credits; optional)

This module focuses on western astrology from its earliest origins to the present day, but the lessons we draw can apply to other cultures. We look at such issues as reform in the theory and practice of astrology, and you will analyse primary source documents as part of your assessment. We examine notions of the 'inner cosmos', including its background in western esotericism, moving to the modern world and looking at the use of astrology by C G Jung.

Sacred Geography (30 credits; optional)

This module explores the theory, practice and experience of sacred space. We ask such questions as some spaces and places sacred, or are all sacred? Students undertake a research project investigating a place which is meaningful to them.

Cosmology, Magic and Divination (30 credits; optional)

Students explore the divinatory and magical practices of the classical world, paying attention to modern theories of magic and with an emphasis on the reading of classical philosophers and practitioners.

Sacred Skies (30 credits; optional)

This module explores the sky through concepts of myth, religion and sacred space. Students who wish to have the option of undertaking a research project in skyscape archaeology (archaeoastronomy)

Please note optional modules may not run if ten or less students enrol.

What if I want to take additional modules? ‘Auditing’

Sometimes students wish to take additional modules in addition to those needed to gain a qualification. We do not recommend this unless you are well ahead of your schedule. However, you can ‘audit’ certain modules. This means that you can have access to the online material for a module, and attend the online seminars, in order but do not need to formally enroll or pay.

Western and Non-western Material

Much of the raw data and scholarly material in the subject focuses on western culture. However, we allow space for the study of material from other cultures when it is available.

Cultural Astronomy and Astrology Module Time Table

Please note that staffing constraints could result in the Faculty having to change the module portfolio on offer.

If you start in October you begin with Semester 1

If you start in February you begin with Semester 2

Each module is 30 credits.

Full time MA students must select 120 credits. Having successfully completed the 120 credits, you will progress to the 60 credit Dissertation.

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Module Code	Module Title	Module type (Core, Compulsory, Optional)	Credits
		Semester 1	Sept to Jan
HPCA7015	Foundations in Cultural Astronomy and Astrology	Compulsory Students should take at the first available opportunity	30
HPCA70xx	Astrology, History, Spirit and Soul	Optional	30
HPCA7014	Sacred Geography	Optional	30
HPCA7023	Ecology and Spirituality	Available for audit only*	0
		Semester 2	Jan to July
HPCA7016	Researching Contemporary Cosmologies	Compulsory for Diploma and MA Students can take at any opportunity	30
HPCA7027	Cosmology, Magic and Divination	Optional	30
HPCA7028	Sacred Skies	Optional	30
Year 2-4		Semester 1, 2, 3	All year
HPCA7022	MA Dissertation in Cultural Astronomy and Astrology	Compulsory for MA	60

PUBLICATIONS

We encourage and support publication of the best student work.

The best student work is published in *Spica*, an on-line, postgraduate journal on cosmology and culture. The journal is peer-reviewed and entirely produced and edited by students. See our past issues at <http://www.sophia-project.net/Spica>

Work which has been published in other journals includes

Bernadette Brady, 'Four Galilean Horoscopes: An Analysis of Galileo's Astrological Techniques', *Galileo's Astrology*, special issue of *Culture and Cosmos*, Vol. 7 no 1, Spring/Summer 2003, pp. 113-144.

Bernadette Brady, 'Chartres Cathedral and the Role of the Sun in the Cathedral's Christian Platonist Theology', *Sky and Psyche: The Relationship between Cosmos and*

Consciousness Papers from the Sophia Centre conferences on The Alchemical Sky and Sky and Psyche, 2005, Floris Books, Edinburgh, pp. 123-140, pp. 59-76.

James Brockbank, 'An Evaluation of 'The Effect of Horoscopes on Women's Relationships' and a new Awareness of Astrology Questionnaire', *Correlation*. Vol. 22(2), pp. 33-52.

John Cox and Tore Lomsdalen, 'Prehistoric Cosmology: Observations of Moonrise and Sunrise from Ancient Temples in Malta and Gozo', *Journal of Cosmology*, Vol. 9 (2010), pp. 2217–31. <http://journalofcosmology.com/AncientAstronomy114.html>

Bernard Eccles, 'Astrological physiognomy from Ptolemy to the present day', *Culture and Cosmos* Vol. 7 no 2, Autumn/Winter 2003, pp. 15-36.

Cherry Gilchrist, 'The Russian Spirit of Place', in Nicholas Campion and Patrick Curry (eds.), *Sky and Psyche: The Relationship between Cosmos and Consciousness: Papers from the Sophia Centre conferences on The Alchemical Sky and Sky and Psyche*, 2005, Floris Books, Edinburgh, pp. 123-140.

Liz Greene, 'The Influence of Orphic Beliefs on the Development of Hellenistic Astrology', *Culture and Cosmos*, Vol. 9 no 1, Autumn/Winter 2005, pp. 21-44.

Liz Greene, 'Is Astrology a Divinatory System?', *Culture and Cosmos*, Vol. 12 no 1, Spring/Summer 2008, pp. 3-29.

Tayra Lanuza-Navarro, 'An Astrological Disc from the Sixteenth Century', *Culture And Cosmos*, Vol. 9 no 2, Autumn 2005 pp. 63-67.

Fabio Silva, 'Cosmology and the Neolithic. A New Survey of Neolithic Dolmens in Central Portugal', *Journal of Cosmology*, Vol. 9 (2010), pp. 2194–2206. <http://journalofcosmology.com/AncientAstronomy109.html>

Petra Stapp, 'An investigation into the perceptions of police control room staff of the influence of the full moon', *Correlation*, Vol. 24(1) 2006, pp. 41–66.

FEES AND FINANCE 2025-6

NB Correct at the time of writing. There may be an annual increase.

[Tuition Fee Schedule | University of Wales Trinity Saint David](#)

UK Fees

MA (4 modules and dissertation) £6,800

Diploma (4 modules) £4,534

Certificate (2 modules) £2,266

International Fees

MA (4 modules and dissertation) £10,400

Diploma (4 modules) £6,933

Certificate (2 modules) £3,466

Please note that all figures are subject to an annual increase for inflation.
The following rules are our latest information from the Finance Office

Also see frequently asked questions at <https://uwtsd.ac.uk/finance/payment/>

Can I pay by instalments? Yes. Often students are able to pay per module, or set up a payment plan.

How can I pay? The University will accept payment by credit card or bank transfer.

Sometimes applicants apply for the MA and then find they have no funding. It is easier to sort out funding issues before applying.

When do I have to pay my fees?

Full time students may have to pay at the beginning of their course. Part-time students pay per module or, if permitted, in instalments by arrangement with the fees department.

Postgraduate Certificate and Postgraduate Diploma

Students taking the Certificate pay for two modules, students taking the Diploma pay for four. Please note that payment is per module. If you upgrade from PGCert to PGDip or PGDip to MA you have already paid for the modules you have taken.

Is government funding available for UK students?

Loans for UK students are available. Details are here

<https://www.gov.uk/masters-loan/apply>

<https://www.gov.uk/funding-for-postgraduate-study>

AHRC funding in the UK

The AHRC (Arts and Humanities Research Council) does not fund individual students.

Are Federal loans available for US and Canadian students?

Please be aware that Direct Loans are not available for students from the USA undertaking distance learning programmes. Foreign schools are not permitted to administer the loans for non-campus based students under FAFSA regulations. This is not clear in the advice given on the FAFSA website, <http://www.fafsa.ed.gov> or by FAFSA advisers as the advice they provide relates only to campus-based programmes. For advice on funding

options for Distance Learners, please contact the Financial Aid Officer, Delyth Lewis: d.lewis@uwtsd.ac.uk

Why are fees higher outside for students outside the UK?

This is standard. Most countries charge students who are not domestic taxpayers more for university courses. More information is here:

<https://www.ukcisa.org.uk/Information--Advice/Fees-and-Money/Home-or-Overseas-fees-the-basics#layer-6244>

Are there any other costs?

There are no formal costs. However, to participate in on-line classes will require a web-cam – about ten pounds sterling or ten US dollars. Some students will wish to purchase extra books (some are required), even though most course materials will be on-line.

Does the University offer student loans?

No – unlike the USA, universities in the UK do not offer student loans.

Loans for UK students

UK students may be eligible for government loans

<https://www.gov.uk/postgraduate-loan>

Only full MA students are eligible for loans, not students taking Postgraduate Certificates or Diplomas.

Scholarships

For all information on University scholarships please see Postgraduate Bursaries

<https://uwtsd.ac.uk/bursaries/postgraduate/>

Scroll down until you find 'Distance Learners' Bursaries Humanities

Are there any other funding possibilities?

There are none that are not advertised.

Can I work as a Teaching Assistant or Graduate Assistant?

No, we do not have such posts.

Official guidance on fee status

Official Welsh government guidance is here (most information concerns students who are planning to live in Wales)

<https://www.ukcisa.org.uk/Information--Advice/Fees-and-Money/Wales-fee-status>

Module Descriptions

****NOTE. Most of the texts we use are available through the University as ebooks. Many students prefer to buy their own copies, but this is not required.**

HPCA7015 Foundations in Cultural Astronomy and Astrology

This module is, as the name suggests, foundational to the study of cultural astronomy and astrology. The module asks what culture is, looks at what we mean by the three words astronomy, astrology and cosmology, explores the roots of western thought in classical philosophy, as well as contemporary concepts such as modernism and post-modernism, and examines such notions as fate and myth. As well as examining key sources and academic texts, you will also have a chance to keep a sky journal, watching a feature in the sky for a few weeks, recording your responses.

You will write three essays. The first is a critical comparison of two academic papers, the second is an academic commentary on a sky journal, which you keep recording your observations of the sky, and the third is selected from a range of titles such as 'Are Perceptions of the Cosmos Culturally Conditioned?'

Introductory reading on astrology includes

Nicholas Campion, *A History of Western Astrology, 2 volumes* (London: Bloomsbury 2012). (NB Vol 1 was originally published as *The Dawn of Astrology*, London: Continuum, 2008).

Nicholas Campion, *Astrology and Cosmology in the World's Religions*, New York: New York 2012

***Required reading for the course**

Nicholas Campion, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (Abingdon: Ashgate, 2012; London: Routledge 2015). This is available in paperback. Don't buy the hardback! <https://www.routledge.com/Astrology-and-Popular-Religion-in-the-Modern-West-Prophecy-Cosmology/Campion/p/book/9781409435143>

Nicholas Campion, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (Abingdon: Ashgate, 2012; London: Routledge 2015).

Nicholas Campion, *Astrology and Cosmology in the World's Religions*, New York: New York 2012

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***Required reading for the course**

This is available in paperback. Don't buy the hardback!

<https://www.routledge.com/Astrology-and-Popular-Religion-in-the-Modern-West-Prophecy-Cosmology/Campion/p/book/9781409435143>

Campion, Nicholas and Jennifer Zahrt, *Astrology as Art* (Lampeter: Sophia Centre Press, 2017).

Campion, Nicholas and Liz Greene (eds), *Astrologies: Plurality and Diversity* (Lampeter: Sophia Centre Press, 2010).

<http://www.sophiacentrepress.com/book/astrologies/>

Nicholas Campion and Liz Greene (eds), *Sky and Symbol* (Lampeter: Sophia Centre Press, 2013).

<http://www.sophiacentrepress.com/book/sky-and-symbol/>

Recommended volumes on astronomy and culture include

Campion, Nicholas (ed.), *Heavenly Discourses* (Lampeter, Sophia Centre Press, 2015)

Campion, Nicholas and Chris Impey (eds), *Imagining Other Worlds: Explorations in Astronomy and Culture*, (Lampeter: Sophia Centre Press, 2018).

Campion, Nicholas and Curry, Patrick (eds.), *Sky and Psyche: The Relationship between Cosmos and Consciousness*, Edinburgh: Floris Books 2006.

Nicholas Campion, *Cosmologies*, 2nd edition (Lampeter: Sophia Centre Press, 2017).

<http://www.sophiacentrepress.com/book/cosmologies-2nd-ed/> Gunzburg, Darrelyn (ed.), *The Imagined Sky* (Sheffield: Equinox, 2016).

Bernadette Brady, *Cosmos, Chaosmos and Astrology: rethinking the nature of astrology* (Lampeter: Sophia Centre Press 2014).

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

You will also find other useful books at the Sophia Centre Press, www.sophiacentrepress.com

Also, much of the back catalogue of *Culture and Cosmos* is on line at <http://www.cultureandcosmos.org/>

Spica, our student journal is here: <http://sophia-project.net/Spica/index.php>

And here: <http://sophia-project.net/Spica/index.php>

Culture

Terry Eagleton, *The Idea of Culture* (Oxford: Blackwell 2000).

When you are enrolled you also have access to this book as an e-book. It's the best recent discussion of what culture is, and chapter 1 will be essential reading.

HPCA7014 Sacred Geography

This module explores our relationship with place and space. It asks how we create or identify meaning in the locations that we occupy on our planet and in the cosmos? Is meaning inherent in the world, or do we create it? We will examine academic theories of the world as meaningful, rather than meaningless, and gain a better understanding of how we attach value to our world.

Online webinars include discussions of key readings and concepts reports on student observations.

The first essay requires a 2250 word essay consisting of a critical comparison of two key academic texts on order to become familiar with fundamental concepts. Sample questions are:

Compare and critically contrast Mircea Eliade and Emile Durkheim's views of sacred space.

Is Barbara Bender's theory of contested space complemented by Christopher Tilley's phenomenological perspective?

For your second essay you write a 5250 word essay based on a supervised research project of your own choosing and approved by module staff with the following general title:

Is sacred space a human construct or a natural phenomenon? Discuss this question through a research project with reference to the work of at least three theorists.

For the project you examine a place or space and ask how we might consider it to be sacred. Conventional research topics include temples, synagogues, mosques or churches, or features of the natural environment such as mountains and rivers. Less conventional topics include sports stadia, shopping malls or domestic environments.

Suggested advance reading includes the following key texts

Eliade, Mircea, *The Sacred and the Profane: the Nature of Religion* (New York: Harcourt, Brace Jovanovich, 1959).

Barbara Bender (ed.), *Landscape: Politics and Perspectives*, Oxford and New York: Berg Publishers, 1993.

Durkheim, Emile (1995), *The Elementary Forms of Religious Life*, trans. Karen E. Fields, New York: The Free Press [1912].

Tilley, Christopher, *A Phenomenology of Landscape*, Oxford: Berg 1994.

Casey, Edward S., *The Fate of Place: a philosophical history* (Berkeley: University of California Press: 2013).

Gunzburg, Darrelyn and Bernadette Brady (eds), *Space, Place and Religious Landscapes: Sacred Mountains*, Bloomsbury Studies in Material Religion (London: Bloomsbury 2020).

You can gain advance information by doing web searches for these authors and terms search as 'sacred place', or space and place'.

HPCA7023 Ecology and Spirituality (This is not on the Cultural Astronomy and Astrology programme but you are welcome to attend seminars)

Ecology is the study of how all systems are interlinked and interconnected. We human beings, along with our bodies, thoughts and feelings, are an integral part of the ecological systems which connect our entire planet. This module examines what we mean by spirituality and explores how we can have a spiritual connection with the world we inhabit.

Suggested advance reading

Hunter, Jack (ed.), *Greening the Paranormal: Exploring the Ecology of Extraordinary Experience* (Milton Keynes: August Night Press, 2019).

Mathews, Freya, *The Ecological Self*, (Savage, MD: Barnes and Noble, 1991).

Curry, Patrick, *Ecological Ethics: An Introduction*, revised edition (Cambridge: Polity Press, 2011).

Taylor, Bron, *Dark Green Religion: Nature Spirituality and the Planetary Future* (London: University of California Press, 2010).

There are many Green, Environmental and Ecological journals online.

We recommend *The Ecological Citizen*, (<https://www.ecologicalcitizen.net/>) edited by one of our staff members, Dr Patrick Curry.

The Ecologist, <https://theecologist.org/> The Ecologist covers a wide range of ecological matters but does not include the spirituality part of our remit.

Your first essay is a critical comparison of two academic papers which will introduce you to the analysis of key issues. You will choose your second essay from a list of titles which allow you to explore the issues by addressing such titles as 'Can there be a spiritual response to the climate crisis?', 'Critically analyse the concept of ecopsychology', 'Is there a role for traditional ecological knowledge in contemporary ecological perspectives?', 'Critically assess the evidence for the 'Greening of Religion' hypothesis' or 'Does extraordinary experience play a role in establishing a relationship with nature?'

HPCA7016 Researching Contemporary Cosmologies

In this module you will learn how to gather first-hand data by conducting research with other people, either through questionnaires or interviews or both, and so potentially making an original contribution to scholarship. You will design and conduct a simple research project investigating contemporary attitudes to a cosmology (a 'world-view'), which can include beliefs and behaviour. You will be given a number of projects to choose from or you can design your own. You will learn about such issues as reflexivity, the insider-outsider debate, and the role of the researcher in the research process.

Your first essay critically compares two academic papers, enabling you to engage with key issues. Your second essay will be based on a supervised research project into a choice of questions concerning contemporary beliefs and practices concerning the cosmos.

Suggested advance reading

Research in Astrology:

Campion, Nicholas, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (London: Routledge 2015).

Luis Rodolfo Vilhena, *The World of Astrology: An Ethnography of Astrology in Contemporary Brazil*, Lampeter: Sophia Centre Press, 2014.

This is a rare example of an anthropological study of the practice of astrology with conclusions which are applicable to most countries.

<http://www.sophiacentrepress.com/book/the-world-of-astrology-an-ethnography-of-astrology-in-contemporary-brazil/>

Qualitative Research Methods

Monique Hennink, Inge Hutter and Ajay Bailey, *Qualitative Research Methods*, 2nd edition (Los Angeles; London, SAGE 2020)

HPCA7027 Cosmology, Magic and Divination

This module explores the practices of magic and divination and debates around their use and efficacy. We define magic as the active intervention in the universe in order to gain enlightenment, or alter or amend the future, while divination involves communication with non-human intelligences, including divine beings. The course material focuses on the classical Greek world, with readings from philosophers and practitioners, and attention to modern theories of divination and magic.

Suggested advance reading

Campion, Nicholas, *A History of Western Astrology, Vol 1, The Ancient World* (London: Bloomsbury 2012).

Curry, Patrick (ed.), *Divination: Perspectives for a New Millennium* (Farnham: Ashgate 2010).

Addey, Crystal, *Divination and Theory in Neoplatonism: Oracles of the Gods* (Farnham: Ashgate, 2014, London: Routledge 2015).

In your first essay you will compare and contrast two important classical texts on divination. In your second essay you will choose from a list of titles such as 'Compare divinatory practices among Mesopotamia, Egypt and Greece, with reference to their use of cosmology and magic', 'Analyse the connections between theurgy, philosophy and magic', or 'Can the theory and practice of divination help distinguish between magic and religion?'

HPCA7028 Sacred Skies

The sky is all around us: it makes up half of our environment in spatial terms. This module explores the sky through concepts of myth, religion and sacred space. The emphasis is on how we actually observe, perceive, represent and interpret the sky. Webinars include reports on students' observations of the sky (such as Sunrise or set, the Moon cycle, stars or clouds) and discussions of key readings including myths, maps and images of the sky. You will also learn the basic techniques of skyscape archaeology, or archaeoastronomy, by which we measure celestial alignments between the sky and natural and artificial features – often, but not always, sacred sites.

Your first essay will be a 3000-word critical examination of key texts

For your second essay you can take one of two paths: either you can explore the use or representation of the sky in a work of literature or art, or you can pursue a project in archaeoastronomy/skyscape archaeology, exploring astronomical alignments in the built environment, through a particular monument or building.

Suggested advance reading

For studies of art and the sky:

Gunzburg, Darrelyn (ed.), *The Imagined Sky* (Sheffield: Equinox, 2016).

You will also find academic work on astronomy and art in:

Campion, Nicholas (ed.), *Heavenly Discourses* (Lampeter, Sophia Centre Press, 2015)

Campion, Nicholas and Chris Impey (eds), *Imagining Other Worlds: Explorations in Astronomy and Culture*, (Lampeter: Sophia Centre Press, 2018).

Culture and Cosmos, Vol 16 no 1 and 2 (2012), Proceedings of the seventh conference on the Inspiration of Astronomical Phenomena.

Open access at <http://www.cultureandcosmos.org/issues/vol16.php>

For sample studies in archaeoastronomy/skyscape archaeology:

Culture and Cosmos, Vol 17 no 2, Autumn Winter 2013, Special issue on Landscape – Seascape – Skyscape.

Open access at <http://www.cultureandcosmos.org/issues/vol17-2.php>:

Silva, Fabio and Nicholas Campion (eds), *Skyscapes – The Role and Importance of the Sky in Archaeology* (Oxford: Oxbow, 2015).

Silva, Fabio, Kim Malville, Tore Lomsdalen and Frank Ventura, *The Materiality of the Sky*, Proceedings of the 22nd Annual SEAC Conference, 2014 (Lampeter: Sophia Centre Press, 2016).

Silva, Fabio and Liz Henty (eds), *Solarising the Moon: Essays in honour of Lionel Sims* (Oxford: Archaeopress, 2022).

Henty, Liz, *Exploring Archaeoastronomy: A History of its Relationship with Archaeology and Esotericism* (Oxford: Oxbow, 2022).

HPCA7031 Astrology, History, Spirit and Soul

This module brings together the old History of Astrology and Sky and Psyche modules in one. It explores the history of western astrology from its origins in Babylonian astrology to the present day with an emphasis on theories of the interior cosmos – the universe inside us. You will look at theories of the soul and ideas of the self, character and personality in relation to the cosmos, stars and planets, and will analyse original texts, ancient and modern. The module ranges across the whole history of astrology from the earliest records in Babylon down to the modern development of psychological astrology, especially in the work of C.G. Jung. You will also get the chance to investigate material from India and China. You will examine big issues such as the alternation of periods of decline in astrology with reform and reinvention, and the nature of the discipline of history, including how historians interpret and construct the past.

Your first essays will be a critical comparison of three astrological texts (one must be ancient, and one must be modern), focusing on one planet, star, zodiac sign or constellation.

Your second essay will be chosen from a list such as ‘Are attempts to reform astrology an important part of its history?’, ‘Did Babylonian astrology die out in the classical world?’, ‘Does astrology assume that the future is negotiable or fixed?’, ‘Discuss the Greek contribution to astrology in the twentieth and twenty-first centuries’, ‘Critically consider the relationship between western and non-western astrology’, ‘Did belief in astrology decline in the 17th century?’, ‘Does astrology provide the basis for a theory of history?’, as ‘Do the roots of modern psychological astrology lie in the Renaissance?’, ‘Select one psychologist, other

than Jung, discussed during the module. How does the cosmology of this psychologist inform cultural uses of the sky?', 'Assess the impact on the development of psychological astrology, of the work of Dane Rudhyar **OR** Liz Greene', or 'What does Plato's changing view of the soul tell us about his cosmology?'.

Suggested advance reading

Nicholas Campion, *A History of Western Astrology, 2 volumes* (London: Bloomsbury 2012). (NB Vol 1 was originally published as *The Dawn of Astrology*, London: Continuum, 2008).

Evans, Richard, *In Defence of History*, London: Granta Books 1997. This is our standard course work on the philosophy of history. During the semester we read one or two chapters a week.

Greene, Liz, *Jung's Studies in Astrology* (London: Routledge, 2018).

Greene, Liz, *The Astrological World of Jung's Liber Novus* (London: Routledge, 2018).

AFTER GRADUATION

As a graduate you will be invited to join our Alumni Association which you will find online here: <http://www.sophia-project.net/alumni/index.html>

We encourage all students to stay in touch after graduating. Most of our students take the MA as an end in itself because they love the subject. Some go on to study for PhDs, either with us, or at other universities. These are some of the questions we commonly get asked:

Can I transfer credit for MA CAA modules to another university?

The simple answer is yes, although it depends on comparability of study and is at the discretion of the university in question. It is worth noting that under European Credit Transfer System (ECTS), UK credit is cut to half, so 20 UK credits are worth 10 European credits. Further information on UK-EU credit transfer, should be available via <http://www.qaa.ac.uk>

Credit transfer outside Europe is possible. If you are considering transferring credits outside the EU, you should make inquiries at the relevant university first. If you wish to investigate the transfer of non-UK credit to the UK, information is available via NARIC (<http://www.naric.org.uk/>).

In one recent case the Universidad NacionalAutonoma de Mexico (UNAM) accepted MA CAA credit towards a student taking one of its MAs. Acceptance of CAA credit by other universities will usually depend on individual circumstances.

Can I work, volunteer or study abroad while a student at UWtSD?

See here for options:

<https://www.uwtsd.ac.uk/study-abroad-and-exchange/go-global-with-uwtsd/>

Does having the MA help my professional prospects?

The relationship between all academic work and non-academic employment is always based on potential employers' appreciation of the generic skills acquired in MA study. Typically, these include critical thinking, communication skills, time-management and the ability to take on and complete independent projects. The latter quality is particular prized by many employers.

Academically, the recognised subject areas which comprise the MA are history, anthropology, sociology and the study of religions (which itself is highly influenced by the latter two). As of June 2008, of the 42 graduates from the Sophia Centre at Bath Spa University (2004-8), ten have been accepted as PhD students, of whom two are also teaching at their universities. Several others are engaged in academic study and considering PhD applications. One graduate is teaching at undergraduate level while another, a school teacher, was awarded a promotion and pay rise on her graduation.



SOPHIA CENTRE PRESS

<http://www.sophiacentrepress.com>

The Sophia Centre Press publishes academic work in the history and culture of astronomy and astrology

Already published

Nicholas Champion, *Cosmologies: Proceedings of the seventh Sophia Centre Conference*, (Lampeter: Sophia Centre Press, 2010).

Nicholas Campion and Liz Greene (eds), *Astrologies: Proceedings of the 2010 Sophia Centre Conference*

Liz Greene, *Magi and Maggidim: The Kabbalah in British Occultism 1860-1940*,

Nicholas Campion and Liz Greene (eds), *Sky and Symbol: Proceedings of the 2011 Sophia Centre Conference*

Luis Rodolfo Vilhena, *The World of Astrology: An Anthropological Study* (translation by Graham Douglas of the Portuguese edition of *O Mundo da Astrologia: Estudo Antropologico*, 1990).

Coming Soon

Martin Wells, *The Messianic Star: A Critical Examination of Matthew 2 in the Light of Astronomical and Astrological Interpretations of the Star of Bethlehem.*

CULTURE AND COSMOS

The Journal of the History of Astrology and Cultural Astronomy

<http://www.cultureandcosmos.org/>

Culture and Cosmos is the journal of the history of astrology and cultural astronomy

Recent issues include:

Liz Greene *Did Orphic Beliefs Influence the Development of Hellenistic Astrology?;*

Tayra Lanuza-Navarro *An Astrological Disc from the Sixteenth Century;*

Lilla Russell-Smith *Stars and Planets in Chinese and Central Asian Buddhist Art from the Ninth to the Fifteenth Centuries;*

Tsuda Tetsuei *The Images of Stars and Their Significance in Japanese Esoteric Buddhist Art;*

Micah Ross *A Survey of Demotic Astrological Texts;*

Robert Hand *Signs as Houses (Places) in Ancient Astrology;*

Dorian Gieseler Greenbaum *Calculating the Lots of Fortune and Daemon in Hellenistic Astrology;*

James Maffie *Watching the Heavens with a 'Rooted Heart': The Mystical Basis of Aztec Astronomy*

OUR GRADUATES INCLUDE

***Laura Andrikopoulos
Bernadette Brady
Frances Clynes
Faye Cossar
Darby Costello
Cat Cox
Bernard Eccles
Liz Greene
Sue Farebrother
Judy Hall
Sharon Knight
Kim Farnell
Fabio Silva
Wendy Stacey
Alex Trenoweth***



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'A unique learning experience'

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Dr Nicholas Campion, Course Director.



Graduation 2011: Nick Campion and Laura Andrikopoulos, now a member of our teaching staff, with the Vice-Chancellor Prof. Medwyn Hughes

<http://www.trinitysaintdavid.ac.uk/en/sophia/>