

## Religions, Conflict and Peace

7.1 Module Overview									
<b>Module Number</b>		<b>Module Title</b>	Religions, Conflict and Peace						
<b>Stage of Principal Programme</b>			2/3	<b>Semester</b>	2	<b>Duration.</b> (Weeks F/T)	12	<b>ECTS</b>	5
<b>Mandatory / Elective (M/E)</b>	E Core	<b>Hours of Learner Effort / Week</b>	2						
Analysis of required hours of learning effort									
<b>Teaching and Learning Modalities</b>						<b>✓if relevant to this module</b>	<b>Approx. proportion of total (hours)</b>		
<b>Contact Hours</b>									
In person face-to-face						✓	24		
Synchronous									
<b>Indirect/Non-Contact Hours</b>									
Asynchronous									
Work Based									
Other:									
<ul style="list-style-type: none"> <li>independent reading, engagement with VLE, research and preparation of assessments</li> </ul>						✓	101		
<b>Total</b>							125		

<b>Pre-Requisite Module, if any. Module # and Title</b>	N/A
<b>Co-Requisite Module, if any. Module # and Title</b>	N/A
<b>Maximum number of learners per instance of the module</b>	120
Specification of the qualifications (academic, pedagogical and professional/occupational) and experience required of staff working in this module.	
<b>Role e.g., Tutor, Mentor, Lecturer, Research Supervisor, etc.</b>	<b>Qualifications &amp; experience required</b>
Lecturer	A minimum level 9 qualification in Theology or closely cognate area
	<b>Staff - Learner Ratio X:Y</b>
	1:120

Assessment Techniques – percentage contribution				
<b>Continuous Assessment</b>	40%	<b>Proctored Exam – in person</b>	60%	<b>Practical Skills Based</b>
<b>Project</b>		<b>Proctored Exam - online</b>		<b>Work Based</b>
<b>Capstone (Y/N)?</b>	N	<b>If Yes, describe</b>		

7.2 Minimum Intended Module Learning Outcomes (MIMLOs)	
<b>MIMLO</b> On completion of this module a learner will be able to:	<b>Related MIPLO #</b>
1. Explain the theories that correlate religion, conflict, and peace with reference to empirical case studies.	1, 2

2. Summarise key principles in major religious traditions that envision a peaceful world and apply these principles in critiquing religiously supported conflicts.	<b>2</b>
3. Identify major personalities, organisations and movements in the world who have engaged with religious traditions in a constructive way in seeking justice and peace.	<b>1, 8</b>
4. Critique and evaluate the role of religious institutions and ideologies that contribute to violence and conflict.	<b>3, 5, 6</b>

### 7.3 Indicative Module Content, Organisation and Structure

The module enables the learner to understand how and why religions can operate as a catalyst for conflict as well as a peacebuilder. It will introduce learners to a range of case studies where major religious traditions are involved both in conflict and peacebuilding. This will help learners to appreciate the role of religion in the public sphere in a balanced way. The module contributes to the Programme aims of developing critical and analytic skills.

The module aims to enable the learner to grasp the politics and hermeneutics involved in the interpretation of religious traditions and their correlation with issues of conflict and peace. It will support learners to develop the conceptual and practical skills needed to reinterpret the principles of secularity and religiosity to promote justice, peace and the integrity of the cosmos. It aims at assisting the learners to critique religiously supported conflicts while enabling them to transform faith for peacebuilding.

#### Indicative Content:

- *Religion, Conflict & Peace:* Theoretical positions on the role of religion in violence and peace (Samuel Huntington's *The Clash of Civilization*, William Cavanaugh's *The Myth of Religious Violence*, Postcolonialism, etc.). Historical trajectories of interpretations of religious traditions in the context of war and peace.
- *Religious Fundamentalism & Politics:* Fundamentalist forms of religions and their relationship with the political field.
- *Gender, Peace & Conflict:* State violence, gender, sexuality, and race. Intersectional Identities: oppression and liberation in secular and religious contexts. Postcolonial feminist perspectives of the social construction of gender and religion (e.g. Mohanty's *Under Western Eyes*).
- *Faith, Reason & Just-Peace:* The intersection between faith and reason has promoted non-violence and just-peace in the world.
- *Peace:* Peace and Reconciliation, Collective Trauma, Intersectionality and Relational Identity
- *Empirical Case Studies - Religious Social Movements:* Gandhian movement (Hindu), Martin Luther King's civil rights movement (Christian), Thich Nath Hanh's and Dalai Lama's peace movement (Buddhist), Israeli-Palestinian peace movement (Muslim-Jewish), Northern Ireland & Civil Rights/Anti-Austerity movements- religiously supported non-violent movements for sociopolitical change in Latin America and ecumenical dialogue in overcoming sectarianism in Northern Ireland.

Exposure to different faith traditions in Ireland through a guided visit to places of worship in Dublin discussion with the faith leaders regarding the role of religion in conflict and peace.

Exploration of the ways in which religions can practically contribute to justice and peace (This will be done through a one-day seminar in Trinity College Dublin with the support of the scholar/practitioners in the field.)

#### 7.4 Work-based learning and practice-placement (if applicable)

N/A

#### 7.5 Specific module resources required (if applicable)

N/A

#### 7.6 Application of programme teaching, learning and assessment strategies to this module

The module teaching and learning strategy is based on the core objectives of enabling learners to develop an understanding of the politics and hermeneutics involved in the interpretation of religious traditions and their correlation with issues of conflict and peace. The module is also focused on the development of learner capacity to engage in critical evaluation and analysis in a political context.

In keeping with the principles of UDL, material will be made available in a variety of modes on the VLE; text, video, podcast, with lecturer's slides posted the day before so that learners may download in advance, should they wish.

##### Continuous Assessment

The continuous assessment asks learners to design a poster presentation with the option of choosing one of the two module topics; a leading peacemaker that has been studied, or the application of a theoretical perspective to a chosen conflict. Learners must demonstrate their capacity to communicate in both visual and written forms using digital means (meeting MIMLO 4) as well as demonstrate an understanding of the distinct thematic and aesthetic properties of graphically presenting data and communicating research (meeting MIMLOs 1, 3). This assessment will also have a formative aspect as learners must workshop their poster presentation in a tutorial where they will receive feedback from their peers and the tutor.

##### Written Exam

The two-hour proctored exam asks learners to answer two out of five questions. This examines the learners understanding of the core concepts, empirical case studies and theories studied in the course (meeting MIMLOs 1, 2, 3, 4).

#### 7.7 Summative Assessment Strategy for this module

MIMLOs	Technique(s)	Weighting
1, 3, 4	Poster Presentation	40%
1-4	Exam	60%

#### 7.8 Sample Assessment Materials

##### Poster Presentation:

1. Identify a leading peacemaker in the world and examine the ways in which faith has influenced the life and work of the person.
2. Analyse an empirical conflict with reference to a theoretical perspective you have covered.

##### Examples of exam questions:

1. Discuss the meaning of Good Friday in relation to the Good Friday Agreement in the Irish Peace Process?
2. Critically assess the hypothesis of *The Clash of Civilizations* proposed by Samuel Huntington.
3. Identify the key features of South Africa's Truth and Reconciliation Commission
4. Comment on the Five Pillars of Islam while demonstrating their significance in building peace in the world.

5. 'The Buddhist understanding that suffering is universal can help unite people across the parties in conflict.' Comment.
6. In what way does the celebration of Sabbath envisage a just and peaceful world?
7. Critically evaluate how the concepts of intersectionality and relational identity be utilized in peacebuilding efforts with reference to a contemporary case you have covered.
8. Critically evaluate the social construction of 'the third world woman' (Mohanty, 1989) with reference to a contemporary case study.

Marking of assessments will be in line with the Marking Assessment Guidelines as outlined in Section 3.3 of the College's [Regulations in Relation to Assessment and Standards](#) unless otherwise indicated.

## 7.9 Indicative reading lists and other information resources

### **Indicative Core Reading:**

Brubaker, R. & Cooper, F. (2000) 'Beyond "identity"'. *Theory and Society* 29, pp. 1–47.

Cavanaugh, W. (2011) 'The Myth of Religious Violence', in Murphy, A. (eds), *The Blackwell Companion to Religion and Violence*, Blackwell Publishing Ltd.

Hogan, L. & Dylan Lehrke, L. (2018) *Religion and the Politics of Peace and Conflict* (Portland, Oregon: Pickwick Publications, 2018).

Jeong, H.W. (2000) *Peace and Conflict Studies: An Introduction*, UK: Ashgate.

Kollontai, P.C. H., Yore, S., and Kim, S.C.H (eds) (2018) *The Role of Religion in Peacebuilding: Crossing Boundaries of Prejudice and Distrust*, London: Jessica Kingsley Publishers.

Omer, A., Appleby, R. & Little, D. (2015) (eds) *The Oxford Handbook of Religion, Conflict, and Peacebuilding*, Oxford Handbooks. Oxford University Press.

Todd, J. (2016) 'Patterns of Identity Innovation: An Emancipatory Potential' Working Paper Series, European University Institute, SPS.

Mitchell, J., Millar, S., Po, F. & Percy, M. (2022) *The Wiley Blackwell Companion to Religion and Peace*. Wiley Online: John Wiley & Sons Ltd.

Ramsbotham, O. Woodhouse, T. & Miall, H. (2011) *Contemporary Conflict Resolution*. (3rd ed) Cambridge: Polity Press.

Yuval-Davis, N. (2010) Theorizing identity: Beyond the "us" and "them" dichotomy. *Patterns of Prejudice*, 44(3), 261-280.

Yuval-Davis, N. (2011) Beyond the Recognition and Re-distribution Dichotomy: Intersectionality and Stratification, in Helma Lutz, MariaTeresa. Herera & Linda Supik, (ed.), *Framing Intersectionality: Debates on a Multi-Faceted Concept in Gender Studies*, Farnham: Ashgate.

### **Other Reading:**

Armstrong, Karen, *Fields of Blood: Religion and the History of Violence* (New York: Penguin Random House, 2015).

Bakht, N. (2015) 'In your face: Piercing the veil of ignorance about niqab-wearing women', *Social and Legal Studies*, 24(3), pp. 419-441.

Benhabib, S. (2008) 'L' Affaire du Foulard (The Scarf Affair)', *Yearbook for the National Society for the Study of Education*, 107(1), pp. 100-111.

Dussel, E., Backer, D. & Diego, C. (2019) *Pedagogics of Liberation: A Latin American Philosophy of Education*. Punctum Books: California.

Huntington, S. (1996) 'Clash of Civilizations and the Remaking of the World Order', *Book*, [online], <https://www.stetson.edu/artsci/political-science/media/clash.pdf>

Foreign Affairs (2013) *The Clash of Civilizations: 20<sup>th</sup> Anniversary edition*. Foreign Affairs, New York, NY.

Junham, T. (2016) 'A Just War? The Eastern Interpretation of Just War Theory', [online], Available at: <https://css.ethz.ch/en/services/digital-library/articles/article.html/4e2e6957-41ea-4493-a3a6-4881e2bb3827/pdf>

Karabell, Zachary, *Peace Be Upon You: Fourteen Centuries of Muslim, Christian, and Jewish Conflict and Cooperation* (London: Vintage, 2008)

Lederach, J.P. (1997) *Building Peace: Sustainable Reconciliation in Divided Societies*, Washington: United States Institute of Peace.

Mohdin, A. (2016) 'It is the beach version of the burqa: More French towns have banned the burkini on beaches'. *Quartz*. Available at: <https://qz.com/760337/it-is-the-beach-version-of-the-burqa-more-french-towns-have-banned-the-burkini-on-beaches/>

Parel, A. (2010) Gandhi: '*Hind Swaraj*' and Other Writings. Cambridge: Cambridge University Press.

Said, E. (2011) 'The Clash of Ignorance', *The Nation* [online] Available at: <https://www.thenation.com/article/archive/clash-ignorance/>

#### **Other Sources:**

##### *Film and Documentary:*

- *Ghosts* (2006) directed by Nick Broomfield
- *In this World* (2002) directed Michael Winterbottom
- Documentary: *Exodus*: Available at: <https://www.imdb.com/title/tt5808940/>

#### **Websites:**

Stanford Encyclopaedia of Philosophy [online] <https://plato.stanford.edu/index.html>

Thich Nhat Hanh Foundation, [online], Available at: <https://thichnhatanhfoundation.org/thich-nhat-hanh>