

## Philosophy of Religion

<b>Section A: Headline Information</b>	
<b>Module title</b>	Philosophy of Religion
<b>Module NFQ level (only if an NFQ level can be demonstrated)</b>	7/8
<b>Module number/reference</b>	TBC
<b>Module Co-ordinator</b>	Dr Noel Kavanagh
<b>Parent programme(s)</b>	BA (Honours) in Arts and Humanities
<b>Stage of parent programme</b>	3
<b>Semester (semester1/semester2 if applicable)</b>	2
<b>Module credit units (FET/HET/ECTS)</b>	ECTS
<b>Module credit number of units</b>	5
<b>List the teaching and learning modes</b>	Lectures
<b>Entry requirements (statement of knowledge, skill and competence)</b>	Successful completion of Stage 2 of the programme or equivalent is required.
<b>Pre-requisite module titles</b>	N/A
<b>Co-requisite module titles</b>	N/A
<b>Is this a capstone module? (Yes or No)</b>	No
<b>Specification of the qualifications (academic, pedagogical and professional/occupational) and experience required of staff (staff includes workplace personnel who are responsible for learners such as apprentices, trainees and learners in clinical placements)</b>	Module co-ordinators, lecturers and tutors must have a minimum Level 9 qualification in the relevant discipline or a closely cognate area.
<b>Maximum number of learners per module</b>	60
<b>Duration of the module</b>	1 Semester
<b>Average (over the duration of the module) of the contact hours per week (see * below)</b>	2
<b>Module-specific physical resources and support required per centre (or instance of the module)</b>	Lecture Hall, IT facilities, whiteboard
<b>Analysis of required learning effort</b>	
<b>*Effort while in contact with staff</b>	

Classroom and demonstrations		Mentoring and small-group tutoring		Other (specify)		Directed e-learning (hours)	Independent learning (hours)	Other hours (specify)	Work-based learning hours of learning effort	Total effort (hours)
Hours	Minimum ratio teacher/learner	Hours	Minimum ratio teacher/learner	Hours	Minimum ratio teacher/learner					
24	1: 10						101			125 hours
<b>Allocation of marks (within the module)</b>										
				Continuous assessment	Supervised project	Proctored practical examination	Proctored written examination	Total		
<b>Percentage contribution</b>				100%				100%		

<b>Section B: Module Descriptor</b>	
<b>Rationale for Inclusion of the Module in the Programme and its Contribution to the Overall IPLOs</b>	The inclusion of a Philosophy of Religion module satisfies Teaching Council requirements for learners of the BA (Hons) in Arts and Humanities who wish to seek validation as Religious Education teachers after PME qualification. It also provides an opportunity for learners engaged in either a Philosophy or Theology pathway to deepen and widen their understanding of the relationship between faith and reason and therefore speaks very clearly to not only the idea of humanities programme but to the wider heritage and ethos of the institution.
<b>Module Aims and Objectives</b>	This module will highlight the relationship between philosophy and religion during the period of the Enlightenment. Key figures of both periods will be used to elucidate the tensions and co-operations between these two traditions in this period. The enlightenment philosophers of religion identify the unique tensions that exist within the competing claims to truth of philosophy and religion. Emerging from the period where philosophy was regarded as the handmaiden of theology, enlightenment thinking reasserts the power of reason in matters of religion and therefore identifies the central issues of church authority, the absolute truth of revealed religion through scripture and the role of reason in elaborating a religious point of view.
<b>Minimum Module Learning Outcomes</b>	On successful completion of this module, learners should be able to:

	<ol style="list-style-type: none"> <li>1. Understand each philosopher as part of the development of key issues within the period of the Enlightenment as the relationship between philosophy and religion unfolds. (MIPLO 1, 3, 6, 8)</li> <li>2. Be able to critically assess the contribution of a thinker to the progression of ideas in the enlightenment and identify consistent themes common to both thinkers and to the period. (MIPLO 2, 3, 6)</li> <li>3. Understand the relationship between the philosophy of an individual thinker as emerging from its relationship to other thinkers of the period and as a reaction against key theological assumptions and paradigms and to the socio-historical, political and economic events of the time. (MIPLO 1, 2, 3, 6)</li> </ol>
<b>Information Provided to Learners about the Module</b>	<p>College Prospectus specifies module name, stage and ECTS.</p> <p>College website and programme handbook to contain (in addition to above) short description of module content, module learning outcomes, prerequisite modules, and assessment mechanisms.</p> <p>Module handbook to contain (in addition to above) schedule of classes and topics, detailed assessment information with titles and submission dates, full bibliography and list of learning resources.</p> <p>Diploma Supplement contains module name, code, stage and ECTS.</p>
<b>Module Content, Organisation and Structure</b>	<ul style="list-style-type: none"> <li>• Introduction: the context of medieval philosophy as the ‘handmaiden of theology’ and the compromise of the thirteenth century synthesis. The emergence of the ‘New Sciences’ and the beginnings of the age of reason.</li> <li>• Spinoza: The critique of scripture and the freedom to philosophise.</li> <li>• Kant: Religion within the limits of reason, the rejection of proofs of the existence of God and the attack on mystery.</li> <li>• John Toland and John Locke: Christianity not Mysterious. The attack on ‘priestcraft’ and the Reasonableness of Christianity</li> </ul>
<b>Module Teaching and Learning Strategy</b>	The teaching and learning strategy will utilise formal lectures with PowerPoint slides and guided topic readings. Lectures will be constructed to consciously set up debate questions that will allow interrupted QandA throughout the lecture delivery time and facilitate a dedicated end session to provide recapping and clarification of issues raised.
<b>Work-Based Learning and Practice-Placement</b>	N/A
<b>E-Learning</b>	N/A
<b>Specifications for Module Staffing Requirements</b>	<p>Staff:Learner ratio is typical of the overall programme approach with a maximum of 60 learners</p> <p>Staffing requirements: 1 lecturer with teaching and/or research competence in the relevant area.</p> <p>However, as a cross-programme module, additional staff will be required where the maximum number of learners exceed the resources available.</p>

<b>Module Summative and Formative Assessment Strategy</b>	<b>Essay:</b> learners will complete an essay (100%) of 2,500-3000 words. The essay title will be thematic and broad, necessitating the inclusion of two or more thinkers across the module. This will encourage the learner to critically assess the overall themes of the module and avoid the possibility of regurgitated, philosopher specific responses. This will assess MIMLO's 1,2,3
<b>Sample Assessment Materials</b>	<ol style="list-style-type: none"> <li>1. Enlightenment thinkers emphasised the primacy of reason over all things. How does this impact on their relationship to religious authority? In answering please refer to <b><i>at least</i></b> two enlightenment thinkers included on this module.</li> <li>2. Discuss the differences in approach to the problem of faith and religion in two of the enlightenment thinkers that we have discussed. Critically analyse which thinker holds more stringently to the enlightenment ideal and why?</li> <li>3. Spinoza, Kant and Toland have different methodological approaches to establishing the primacy of reason over scriptural or theological authority in matters of religion. Critically assess the different approaches adopted by them.</li> </ol>
<b>Reading Lists and Other Information Resources</b>	<p><b>Essential Reading:</b>  Kant, Immanuel, <i>Religion within the Boundaries of Mere Reason and Other Writings</i> (Cambridge: Cambridge University Press, 1998)</p> <p>Locke, John, <i>The Reasonableness of Christianity</i> (California: Stanford University Press, 1958)</p> <p>Spinoza, Baruch, <i>Chief Works Vol.1</i> (London: Dover Publications, 1995)</p> <p>Toland, John, <i>Christianity Not Mysterious</i> (Dublin: Lilliput Press, 1997)</p> <p><b>Other Reading:</b>  Readings are provided or indicated topic by topic on the module Moodle site available to learners from the beginning of the module.</p>
<b>Module Physical Resource Requirements</b>	Lecture Hall with PowerPoint, DVD and internet access