

Religion, Conflict and Peace

Section A: Headline Information	
Module title	Religion, Conflict and Peace
Module NFQ level (only if an NFQ level can be demonstrated)	8
Module number/reference	
Module Co-ordinator	Dr. Jude Lal Fernando
Parent programme(s)	BA (Honours) in Social, Political and Community Studies
Stage of parent programme	Stage 4
Semester (semester1/semester2 if applicable)	Semester 2
Module credit units (FET/HET/ECTS)	ECTS
Module credit number of units	5
List the teaching and learning modes	Lectures, tutorials, seminars and field trips
Entry requirements (statement of knowledge, skill and competence)	For entry onto Stage 4, successful completion of the preceding stage of the programme or equivalent is required in accordance with College regulations.
Pre-requisite module titles	N/A
Co-requisite module titles	N/A
Is this a capstone module? (Yes or No)	No
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)	Module co-ordinators, lecturers and tutors must have a minimum Level 9 qualification in the relevant discipline or a closely cognate area.
Maximum number of learners per module	25
Duration of the module	1 Semester: 12 weeks
Average (over the duration of the module) of the contact hours per week (see * below)	Two hours
Module-specific physical resources and support required per centre (or instance of the module)	Lecture room, white board, computer and projector.
Analysis of required learning effort	
*Effort while in contact with staff	

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					
24	1:5			8 (Field Trip)			52 (Directed and self-directed)	41 (Exam prep., & continuous assessment work)		125 hours
Allocation of marks (within the module)										
				Continuous assessment	Supervised project	Proctored practical examination	Proctored written examination	Total		
Percentage contribution				30%			70%	100%		

Section B: Module Descriptor

Rationale for Inclusion of the Module in the Programme and its Contribution to the Overall IPLOs	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, and in particular addresses the IPLOs 1, 2, 4 and 8.
Module Aims and Objectives	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.
Minimum Module Learning Outcomes	On successful completion of this module, learners should be able to:

	<ol style="list-style-type: none"> 1. Explain the theories that correlate religion, conflict and peace (MIPLO 1). 2. Summarise key principles in major religious traditions that envision a peaceful world (MIPLO 2). 3. Apply these principles in critiquing religiously supported conflicts (MIPLO 4). 4. Identify major personalities, organisations and movements in the world who have engaged with religious traditions in a constructive way in seeking justice and peace (MIPLO 1, 2, and 8). 5. Critique and evaluate the role of religious institutions and ideologies that contribute to violence and conflict (PLO 8).
Information Provided to Learners about the Module	<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>
Module Content, Organisation and Structure	<p>Content Covered:</p> <p>A critical evaluation of religion’s role in violence and peace by engaging with various theoretical positions (Samuel Huntington’s <i>The Clash of Civilization</i>, William Cavanaugh’s <i>The Myth of Religious Violence</i>, etc.)</p> <p>Identification of the historical trajectories of interpretations of religious traditions either to support war or peace.</p> <p>A critical analysis of various fundamentalist forms of religions and their relationship with the political field.</p> <p>An analysis of how the intersection between faith and reason has promoted non-violence and just-peace in the world; 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), religiously supported non-violent movements for sociopolitical change in Latin America and ecumenical dialogue in overcoming sectarianism in Northern Ireland.</p> <p>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</p> <p>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.)</p>
Module Teaching and Learning Strategy	<p>The content of the module is delivered in lectures with power point presentations. Short films on different religious traditions and their practices will be shown to overcome the dryness of the written texts and to help the imagination of the learner to grasp religious diversity. The lecturer models the skills of exposition, analysis and critique in delivering the content and draws attention to the process. Class will include small group work based on close reading of recommended texts, or</p>

	application of theory to particular problems where learners will require more individual attention to improve their skills of reading and comprehension.
Work-Based Learning and Practice-Placement	N/A
E-Learning	Notes and readings will be made available to learners on Moodle.
Specifications for Module Staffing Requirements	Staff: Learner ratio is typical of the overall programme approach with a maximum of 25 learners. Staffing requirements: 1 lecturer with teaching and/or research competence in the relevant area.
Module Summative and Formative Assessment Strategy	Continuous assessment – 30%. Comprising of at least two reading comprehension assignments. This would be both a summative and formative form of assessment. It provides grades that feed into the final result throughout the term, develops skills of reading and encourages discussion of the relevant content necessary to the course. Proctored Written Exam – 70%. This is a 2 hour written exam where learners answer two questions out of four, one of which is a mandatory application of theory to a scenario. This is a summative form of assessment. It will assess learner achievements of MLOs 1, 3, 4, and 5.
Sample Assessment Materials	Examples of continuous assessment reading comprehension questions: <ol style="list-style-type: none"> 1. Critically assess the hypothesis of <i>The Clash of Civilizations</i> proposed by Samuel Huntington (5%). 2. Identify a leading peacemaker in the world and examine the ways in which faith has influenced the life and work of the person (5%). Examples of exam questions: <ol style="list-style-type: none"> 1. Discuss the meaning of Good Friday in relation to the Good Friday Agreement in the Irish Peace Process? 2. Identify the key features of South Africa’s Truth and Reconciliation Commission 3. Comment on the Five Pillars of Islam while demonstrating their significance in building peace in the world. 4. ‘The Buddhist understanding that suffering is universal can help unite people across the parties in conflict.’ Comment. 5. In what way does the celebration of Sabbath envisage a just and peaceful world?
Reading Lists and Other Information Resources	<u>Essential Reading:</u> Hogan, Linda, Lehrke, Lee Dylan (eds.) (2008) <i>Religion and the Politics of Peace and Conflict</i> , Oregon: Pickwick Publications. Kollontai, Pauline, et. al. (eds.) (2017) <i>The Role of Religion in Peacebuilding: Crossing the Boundaries of Prejudice and Distrust</i> , London: Jessica Kingsley Publishers. <u>Other Reading:</u> Armstrong, Karen (2015) <i>Fields of Blood: Religion and the History of Violence</i> , New York, Penguin Random House.

	<p>Garred, Michelle and Mohammed Abu-Nimer (2018) <i>Making Peace with Faith: The Challenges of Religion and Peacebuilding</i>, Maryland: Rowman and Littlefield.</p> <p>Karabell, Zachary (2008) <i>Peace Be Upon You: Fourteen Centuries of Muslim, Christian, and Jewish Conflict and Cooperation</i>, London: Vintage.</p> <p>Willis, Jennifer Schwamm (2003) <i>A Lifetime of Peace: Essential Writings by and about Thich Nhat Hanh</i>, New York: Marlowe Company.</p> <p>Other media: DVDs Earth, Gandhi, Le Grand Voyage, Praying with Lior</p>
<p>Module Physical Resource Requirements</p>	<p>Lecture hall, white-board, computer and projector.</p>