

The background of the entire page is a photograph of Trinity College Dublin. On the left, the prominent dome of the Old Chapel is visible, featuring a cross on top and arched windows. To the right, the main building of the college is shown, a large white stone structure with classical columns and a pediment. The sky is a clear, vibrant blue with a few wispy clouds. In the foreground, there's a green lawn with some bicycles parked and a modern sculpture. The overall scene is bright and sunny.

# School of Religion, Theology, and Peace Studies

## **BA RELIGION**

### **Undergraduate Module Directory 2024-25**



**Trinity College Dublin**

Coláiste na Tríonóide, Baile Átha Cliath  
The University of Dublin

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## IMPORTANT INFORMATION

The information provided in this handbook is accurate at the time of preparation. Any necessary revisions are notified to students via e-mail or Blackboard announcements. Please note that in the event of any conflict or inconsistency between the general regulations published in the University Calendar and the information contained in programme or local handbooks, the provisions of the General Regulations in the Calendar will prevail.

Course modules are taught for one term, two hours per week. Timetables are available on the [Current Students webpage](#).

Junior Fresh (1st-year) modules will have a late start in Michaelmas Term (Semester 1), running from the week starting 23 September to the week starting 25 November 2024.

### Statement of Inclusivity

Trinity College, the University of Dublin aims to provide an inclusive environment which promotes equality, and values diversity. The College is committed to maintaining an environment of dignity and respect where all staff and students can develop to their full potential. The concept of equality is central to the College's ethos of academic and service excellence. The module strives to be an inclusive learning community, respecting those of differing backgrounds and beliefs. As a community, we aim to be respectful to all in this class, regardless of race, ethnicity, religion, gender or sexual orientation.

The School of Religion, Theology, and Peace Studies strives to be an inclusive learning community, respecting those of differing backgrounds and beliefs. As a community, we aim to be respectful to all, regardless of race, ethnicity, religion, gender or sexual orientation.

### Pronouns

Our School affirms people of all gender expressions and gender identities. If you prefer to be called a different name or pronoun than what is on the class roster, please let teaching staff know. Feel free to correct us on your gender pronoun if you feel comfortable doing so. You may also wish to consult [Trinity's Gender Identity and Gender Expression Policy](#).

### Module Descriptors and Assessments

The School of Religion, Theology, and Peace Studies reserves the right to amend the list of available modules and to withdraw and add modules. Timetabling may restrict the availability of modules to individual students.

The School reserves the right to alter module descriptors and/or assessments during the academic year.

### Links to University regulations, policies, and procedures

[University Calendar](#)

[Academic Policies](#)

[Student Complaints Procedure](#)

[Dignity and Respect Policy](#)

## JUNIOR FRESH (1<sup>ST</sup> YEAR)

*Junior Fresh (1st-year) modules will have a late start in Michaelmas Term (Semester 1), running from the week starting 23 September to the week starting 25 November 2024.*

### REU12101 Introducing the Old Testament/Hebrew Bible

<b>Module Code</b>	REU12101
<b>Module status</b>	Core – Mandatory; Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures plus 104 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Benjamin Wold
<b>Teaching staff</b>	Prof. Benjamin Wold and Dr Neil Morrison
<b>Module Learning Aims</b>	This module aims to introduce students to the literary genres and theological contours of the Hebrew canon and its transmission, translation and interpretation.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Describe the diversity of canonical contents and contours within the Hebrew Bible.</li> <li>2. Identify key figures and events described in the Hebrew Bible.</li> <li>3. Trace and analyse key themes in the Hebrew Bible.</li> <li>4. Understand the literature of the Hebrew Bible within the cultural setting and conceptual world of the Ancient Near East.</li> <li>5. Recognise the complexities of the Hebrew Bible's transmission and translation and interpretation.</li> <li>6. Consider a range of literary, historical, theological and textual factors when analysing passages from the Hebrew Bible.</li> </ol>
<b>Module Content</b>	The variety of terms used to designate the 'Hebrew Bible' (e.g., Old Testament, Hebrew Scriptures, Tanak) indicate the richness of traditions related to these writings, the various ways that they are viewed, and also their life within different communities at different times. This module will orient students to the literary and theological contours of the Hebrew canon, introducing them to the rich variety of genres within. The lectures will focus on the formation and transmission of the text and how it grew out of the context of the ancient Near East. It will also invite the student to encounter the primary texts of various sections of this great 'library' including the Pentateuch, the historiographical literature, the prophets, the Psalms and the Wisdom literature. Students will also be introduced to the significance of the



	Dead Sea Scrolls and how their discovery contributes to our understanding of the text and ‘canon’ of the Hebrew Bible in the Second Temple Period.				
Teaching and Learning Format	Lectures				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay	1,500 words	6	50%	11
	Exam	End of term examination	1-5	50%	16
Reassessment Requirements	As annual				
Indicative reading list	<ul style="list-style-type: none"><li>• Barton, John. <i>The Hebrew Bible: A Critical Companion</i>. Princeton: Princeton University Press, 2016.</li><li>• Carr, D.M., <i>An Introduction to the Old Testament: Sacred Texts and Imperial Contexts of the Hebrew Bible</i> (Oxford: Wiley-Blackwell, 2010).</li><li>• Coogan, M.D., <i>A Brief Introduction to the Old Testament: The Hebrew Bible in its Context</i> (2nd ed.). (Oxford: Oxford University Press, 2012).</li><li>• Collins, John J. <i>Introduction to the Hebrew Bible</i>. (Minneapolis: Fortress Press, 2004).</li><li>• Chapman, Stephen B. and Marvin A. Sweeney (eds.) <i>The Cambridge Companion to the Hebrew Bible/Old Testament</i>. (Cambridge: Cambridge University Press, 2016).</li><li>• Dell, Katherine J. <i>The Biblical World</i>. Routledge. Second edition. 2021. E-book.</li><li>• Vanderkam, J. and P. Flint, <i>The Meaning of the Dead Sea Scrolls: their significance for understanding the Bible, Judaism, Jesus and Christianity</i> (New York: Harper Collins, 2002).</li></ul>				

## REU12112 Introducing the New Testament: Texts and Contexts

<b>Module Code</b>	REU12112
<b>Module status</b>	Core – Mandatory; Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1h lectures, plus 104 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Daniele Pevarello

<b>Teaching staff</b>	Profs. Daniele Pevarello and Benjamin Wold				
<b>Module Learning Aims</b>	This module aims at introducing students to the canonical writings of the New Testament, their texts, their content, their origins, their transmission and the history of their interpretation.				
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Demonstrate familiarity with the content of the writings that form the New Testament, their structure, and the main historical and cultural factors that contributed to their development.</li> <li>2. Discuss the complex process of the formation of the New Testament and identify the diverse traditions that are represented in it.</li> <li>3. Identify main trends in the history of interpretation of the New Testament and its exegetical traditions both in the academic study of the New Testament and in popular culture.</li> <li>4. Analyse the main models of investigation of New Testament literature (e.g., historical-critical, narratological, feminist) and the key methodological issues concerning the study of the New Testament and its origins.</li> <li>5. Illustrate scholarly views about the New Testament to both specialists and non-specialists, writing well-structured essays, and compiling and using relevant bibliographies.</li> <li>6. Formulate an independent and personal understanding of the New Testament and its history of interpretation as a foundation for further studies in religion and theology.</li> </ol>				
<b>Module Content</b>	<p>The writings included in the canon of the New Testament have been composed by different authors over a relatively long period of time. Translated in countless languages, the stories and ideas found in the New Testament have played a major role in shaping socio-political, ethical and religious discourses across the centuries and in different cultures and have been a constant source of inspiration in art, music and literature. In this module, students will learn about the most relevant scholarly approaches to the study of the New Testament and its background in Second Temple Judaism and in the Graeco-Roman world, examine the variety of literary genres and the diversity of sources and traditions, which contributed to the development of early Christianity and to the formation of new religious and cultural realities in the Graeco-Roman world, and be introduced to the history of interpretation of the New Testament in antiquity and in contemporary culture.</p>				
<b>Teaching and Learning Format</b>	Lectures				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Gobbet	500 words	1-2,4,6	30%	Week 5
	Wiki-Style Entry	500 words	1,3-6	30%	Week 8
	Essay	1,500 words	1,3,4-6	40%	Week 12

<b>Reassessment Requirements</b>	As annual
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• David E. Aune (ed.), <i>The Blackwell Companion to the New Testament</i> (Oxford: Blackwell, 2010).</li> <li>• Bart D. Ehrman, <i>The New Testament: A Historical Introduction to the Early Christian Writings</i> (New York and Oxford: OUP, 2000).</li> <li>• Raymond E. Brown, <i>An Introduction to the New Testament</i> (The Anchor Bible Reference Library; New York, NY: Doubleday, 1997).</li> <li>• Kyle Keefer, <i>The New Testament as Literature: A Very Short Introduction</i> (Oxford: OUP, 2008).</li> <li>• Todd Penner and Davina C. Lopez, <i>De-Introducing the New Testament: Texts, Worlds, Methods, Stories</i> (Oxford: Blackwell, 2015).</li> </ul>

### REU12301 Introducing Theology: Key Questions

<b>Module Code</b>	REU12301
<b>Module status</b>	Core (R, T, R&T) and Approved Module
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour contact with 104 hours of independent study
<b>Module Coordinator</b>	Prof. Dr Michael Kirwan
<b>Teaching staff</b>	Prof. Dr Michael Kirwan and others
<b>Module Learning Aims</b>	The module will offer an introduction to theology by means of contributions from a number of teaching staff from their own expertise and interests. Key questions will be addressed, such as the doctrine of God and creation, theodicy, theology in a liberative mode, and the problem of religion and violence, as well as the inclusion of theology as a subject into the modern university.
<b>Module Learning Outcomes</b>	<p>On successful completion of this course, students will be able to</p> <ul style="list-style-type: none"> <li>• appreciate the historical development of theological discourse.</li> <li>• explain some major theological achievements in each epoch.</li> <li>• discuss the challenges for theology in the modern period.</li> <li>• develop strategies for academic reading and skills in academic writing.</li> <li>• present and investigate these concepts and interpretations in class and in a written assignment.</li> </ul>



Module Content	The module examines key questions according to the expertise and interests of the individual lecturers. This will give an introduction to the rich variety of ‘theology’ as a discipline, while addressing the question of the nature of theology as an academic subject within the university.				
Teaching and Learning Format	Lectures with some group work, guiding questions on core texts, in class exercise and one field trip to the Chester Beatty Library				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay/Review	1,000 words	1,2,5	40%	7
	Essay	1,500 words	1-5	60%	13
Reassessment Requirements	As Annual				
Indicative reading list	<ul style="list-style-type: none"><li>• Haight, Roger, <i>Christian Community in History</i>, Vol. 1 (London: Bloomsbury, 2014)</li><li>• Krabbendam, H. <i>Sovereignty and Responsibility: The Pelagian-Augustinian Controversy in Philosophical and Global Perspective</i> (Bonn: Culture and Science, 2002), pp. 36-58.</li><li>• Küng, Hans, <i>Great Christian Thinkers</i> (New York: Continuum, 1994)</li><li>• Migliore, Daniel, <i>Faith Seeking Understanding</i> (Michigan: Eerdmans, 1991)</li><li>• Ramsey, Boniface. <i>Beginning to Read the Fathers</i> (Canterbury: SCM Press, 1993).</li><li>• Young, Francis, <i>The Making of the Creeds</i> (London; SCM, 2002).</li></ul>				

## REU12312 Introducing Theology: Key Texts and Methods

<b>Module Code</b>	REU12312
<b>Module status</b>	Core - Mandatory; Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures; 4 x 1-hour seminars; 95 hours of independent study
<b>Module Coordinator</b>	Prof. Siobhán Garrigan
<b>Teaching Staff</b>	Prof. Siobhán Garrigan
<b>Module Learning Aim</b>	This module aims to introduce the student to the distinctive academic discipline of theology and to stimulate their interest in the academic wealth of this tradition. It introduces students to groundbreaking texts in the Christian tradition and teaches

	them to “read for” chronology, meanings, ideology, rhetoric, empire, capital, patriarchy, anthropology, and ecology.				
Module Learning Outcomes	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>• Discriminate between theological and other academic approaches to the study of religion.</li><li>• Analyse primary texts in terms of gender, race and class, intersectionally.</li><li>• Identify the context in which texts were written.</li><li>• Compare and contrast different methods/approaches within the discipline of theology.</li><li>• Debate and articulate core theological positions.</li><li>• Critically assess theological texts</li></ul>				
Module Content	The course will introduce the students to the concepts of textuality and method, studying classical definitions of theology from Gregory of Nyssa, Anselm and Aquinas through to, and concentrating on, more recent formulations of theology’s task from modern theologians such as Jurgen Moltmann, Elizabeth Johnson, and Willie James Jennings. The different methodological approaches to the study of religion will be introduced, and the different ways of conducting the task of theology will be too. In the course of the module, attention will be drawn to patterns of continuity or discontinuity, agreement and conflict in the texts studied. The purpose is to train students to integrate critical, conceptual and historical skills in the reading of theological texts.				
Teaching and Learning	Lectures, seminars.				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay/Review	1,000 words	1, 2,3,	40%	8
	Essay	1,500 words	2,3,	60%	13
Reassessment Requirements	2 x 1,000-word essays				
Indicative reading list	<ul style="list-style-type: none"><li>• Elaine Graham, Heather Walton and Frances Ward, <i>Theological Reflection Methods</i> (Oxford: Blackwells, 2019)</li><li>• Serene Jones and Paul Lakeland, eds. <i>Constructive Theology: A Contemporary Approach to Classical Themes</i> (Minneapolis: Fortress Press, 2005).</li><li>• Mike Higton and Jim Fodor, eds., <i>The Routledge Companion to the Practice of Christian Theology</i> (Abingdon, Oxon: Routledge, 2015).</li><li>• Grace Ji-Sun Kim and Susan M. Shaw, <i>Intersectional Theology: An Introductory Guide</i> (Minneapolis: Fortress Press, 2018),</li></ul>				

## REU12501 Ethics Matters: Global Questions, Ethical Responses

<b>Module Code</b>	REU12501
<b>Module status</b>	Core - Mandatory

<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 – Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1 hour lectures with inbuilt, debate; 103 hours self-directed learning.
<b>Module Coordinator</b>	Prof. Cathriona Russell
<b>Teaching staff</b>	Prof. Cathriona Russell
<b>Module Learning Aims</b>	<p>This module introduces ethics argumentation and schools of ethics through the lens of contemporary international debates in society and politics in ecology, technology, economics and medicine.</p> <p>The issues to be interrogated may vary from year to year but will be drawn from: planetary sustainability; biodiversity conservation; economic development; transport, technology; demography and migration; and the biomedical sciences and ageing.</p> <p>Students will be introduced to modes of ethical analysis and reflection, related aspects of the underlying philosophical and theological principles and values, and views of the human person in society.</p>
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Distinguish between individual, social and professional ethics perspectives.</li> <li>2. Identify values and principles invoked and locate their philosophical and theological backgrounds.</li> <li>3. Identify, analyse and evaluate arguments and outcomes in contemporary cases and disputes.</li> <li>4. Argue for your own position by critically relating it to different traditions of ethical thinking.</li> <li>5. Trace similarities and differences between Irish, European and international arguments (and conventions) in relation to these debates.</li> </ol>
<b>Module Content</b>	<p>The module will begin with a consideration of the nature of ethics argumentation and its application in contemporary issues. Students will be introduced to schools of ethics in philosophy and theology (virtue, autonomy, utility, the common good), the scope and limits of obligations (cosmopolitan and communitarian), professional ethics, and national and international agreements and conventions, with examples drawn from across the globe: dam building in India; migration &amp; displacement, international food security; sustainable transport; biodiversity conservation; 'smart' technologies; artificial intelligence (applied statistics) and the future of work; genetic 'enhancement' of future generations and 'advance directives' in dying.</p>
<b>Teaching and Learning Format</b>	This module will be taught through a combination of lectures, student-led seminars, and debate.

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	'Three slide' presentation	Prepare a short slide presentation on a key ethics debate	1, 2	30%	7
	Take- Home, Open-Book Exam	2000 words	2,3,4	70%	13
Reassessment Requirements	As Annual				
Indicative reading list	<ul style="list-style-type: none"> <li>• Gil, Thomas, <i>Varieties of Being Good</i> (Berlin: TU Verlag, 2015)</li> <li>• Keller, David (ed) <i>Environmental Ethics</i> (Wiley-Blackwell, 2010)</li> <li>• O'Neill, Onora <i>Justice Across Borders: Whose Obligations?</i> (Cambridge; CUP, 2016)</li> <li>• Schweiker, William (ed) <i>The Blackwell Companion to Religious Ethics</i> (Blackwell Publishing, 2007)</li> </ul>				

## REU12522 Love and Justice: Intersections in Theology and Ethics

Module Code	REU12522
Module status	Core - Mandatory
ECTS weighting	5
Semester taught	Semester 2 - Hilary
Pre-requisites & co-requisites	None
Student Workload	18 x 1-hour lectures 4 x 1-hour seminars 103 hours of independent learning
Module Coordinator	Prof. Jacob Erickson
Teaching staff	Prof. Jacob Erickson
Module Learning Aims	In everyday speech, casual use of the word "ethical" simply means "good." To say that someone is ethical, we might assume, means that they're a good or moral human being. But the academic study of ethics itself is older, deeper and more complex. In such study, we ask and interrogate the diverse moral principles, stories and practices that individuals, communities, and cultures orient their lives around (from "God" to "justice" to "love"). We ask where those moral principles emerge from in the first place (their sources), how those principles are created, what meaningful stories are told, and how those stories impact or shaped by the world. And we ask how ethical thinking or practices conflict or interact with one another in everyday life or the public

	sphere. Why might someone consider one action a “moral good” while another thinks the very same action is “morally wrong”?																								
Module Learning Outcomes	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"><li>• Demonstrate a good understanding of the dynamics of moral reasoning and action.</li><li>• Have a broad knowledge of the sources of moral wisdom.</li><li>• Critically engage with practical moral issues through sustained reflection, analysis, and deliberation.</li><li>• Articulate the renewal in Catholic Theological Ethics.</li><li>• Appreciate the importance of moral agency and conscience in decision-making.</li><li>• Apply the principles of moral theology to specific contemporary ethical challenges.</li></ul> <p>Briefly provide details of module syllabus.</p> <ul style="list-style-type: none"><li>• Moral Norms</li><li>• Moral Character</li><li>• Moral Agency</li><li>• The Dynamics of Reflection</li><li>• Wesleyan Quadrilateral</li><li>• The Role of Conscience</li><li>• The Renewal of Moral Theology</li><li>• Applying Principles and Practices</li></ul>																								
Module Content	<p>Theological ethics, as the focus of this module, is a genre of ethics that asks how diverse Christianities imagine everyday ethical principles and moral value. How does the way one imagines God shape ethical imaginations? This module serves as an introduction to theological ethics (or theo-ethics), through—in the first half of the module—the sources often called upon by theologians in ethical discernment, and—in the second half—engaging some of the major themes and styles in contemporary theo-ethics.</p>																								
Teaching and Learning Format	Lectures, Seminars, Case Studies.																								
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Wiki style assignment</td><td>Blackboard Wiki Post</td><td>1</td><td>10%</td><td>1-5</td></tr><tr><td>Short Essay</td><td>400 words</td><td>1, 3</td><td>20%</td><td>7</td></tr><tr><td>Essay</td><td>1,500 words</td><td>1-5</td><td>70%</td><td>14</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Wiki style assignment	Blackboard Wiki Post	1	10%	1-5	Short Essay	400 words	1, 3	20%	7	Essay	1,500 words	1-5	70%	14
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																					
Wiki style assignment	Blackboard Wiki Post	1	10%	1-5																					
Short Essay	400 words	1, 3	20%	7																					
Essay	1,500 words	1-5	70%	14																					
Reassessment Requirements	1 x 2,000-word essay																								
Indicative reading list	<ul style="list-style-type: none"><li>• De La Torre, Miguel A. <i>Doing Christian Ethics from the Margins, Second Edition</i>. Maryknoll NY: Orbis Books, 2014.</li><li>• Marshall, Ellen Ott. <i>Introduction to Christian Ethics: Conflict, Faith, and Human Life</i>. Louisville, KY: Westminster John Knox Press, 2018</li></ul>																								

	<ul style="list-style-type: none"> <li>• Mescher, Marcus. <i>The Ethics of Encounter: Christian Neighbor Love as a Practice of Solidarity</i>. Maryknoll, NY: Orbis Books, 2020.</li> <li>• Thompson, Deanna. <i>The Virtual Body of Christ in a Suffering World</i>. Nashville, TN: Abingdon Press, 2016.</li> <li>• Workgroup on Constructive Theology, <i>Awake to the Moment: An Introduction to Theology</i>. Louisville, KY: Westminster John Knox Press, 2016.</li> </ul>
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## REU12701 Approaches to the Study of Religions

<b>Module Code</b>	<b>REU12701</b>
<b>Module status</b>	Core - Mandatory
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures; 8 hours field observation; 100 hours of independent learning (including field note writing)
<b>Module Coordinator</b>	Prof. Alexandra Grieser
<b>Teaching staff</b>	Prof. Alexandra Grieser
<b>Module Learning Aims</b>	Learning aims are to familiarize students with the variety of religious phenomena as they are embedded in their historical and cultural situation; learn how to approach religion (and "non-religion") through different perspectives; understand the interrelation between the history of the Academic Study of Religions with the colonial and intellectual history of Europe; learn to apply approaches to empirical phenomena; become familiar with analytical skills, terminology and critical reading strategies when approaching religious and academic sources; develop a reflective and analytical approach to religion.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Recognize and engage with religion as a cultural phenomenon in its various "lived" empirical, historical forms and media, locally and globally.</li> <li>2. Present knowledge about the history of the Academic Study of Religion and its main theorists as entangled with the religious, political, colonial and cultural history of Europe.</li> <li>3. Identify, characterise and discuss key approaches to the academic study of religion.</li> <li>4. Recognize and explain the multi-methodical structure of the discipline and distinguish different methodologies and perspectives.</li> <li>5. Apply methods, analytical skills and approaches to empirical phenomena.</li> </ol>



	6. Critically reflect on their own concepts of, and their interest in religion and taking an analytical perspective on religious phenomena.												
Module Content	<p>Religion as a cultural phenomenon is interrelated with possibly all aspects of human life, such as the formation of social communities, kin and gender relations; identity building; politics; healing practices; or art and literature. Hence, studying the role of religions in their cultural context requires a broad range of approaches and methods. After a critical introduction to the history of the Academic Study of Religion and its colonial, philosophical, and religious context the module gives an overview of the major approaches to the Study of Religion, both the “classical” approaches (sociology, anthropology, and psychology of religion) and more recently developed ones, such as the economy or the aesthetics of religion.</p> <p>Examples taken from different religious traditions and from the students’ own field observations provide the basis for exploring the relationships between religion and culture and how they are studied as an important factor of how humans live in a complex world.</p>												
Teaching and Learning Format	Lectures, field observation, field report, exercises.												
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th></tr><tr><td>Exercise</td><td>1000 words</td><td>2, 4, 6</td><td>30%</td></tr><tr><td>Essay</td><td>2000 words essay</td><td>1, 3, 5, 6</td><td>70%</td></tr></table>	Assessment Component	Assessment Description	LO Addressed	% of total	Exercise	1000 words	2, 4, 6	30%	Essay	2000 words essay	1, 3, 5, 6	70%
Assessment Component	Assessment Description	LO Addressed	% of total										
Exercise	1000 words	2, 4, 6	30%										
Essay	2000 words essay	1, 3, 5, 6	70%										
Reassessment Requirements	The exercise component will be reassessed by a 1000 words exercise. The essay will be reassessed by a 2,000-word essay												
Indicative reading list	<ul style="list-style-type: none"><li>• Chryssides, G.D. and Geaves, R., <i>The Study of Religion. An Introduction to Key Ideas and Methods</i> (London: Bloomsbury, 2012).</li><li>• Minister, M. Cooper and Sarah Bloesch (eds), <i>Cultural Approaches to Studying Religion: An Introduction to Theories and Methods</i> (Bloomsbury, 2023).</li><li>• Martin, C., <i>A Critical Introduction to the Study of Religion</i> (London: Equinox, 2012).</li><li>• McCutcheon, R.T., <i>Studying Religion: An Introduction</i> (London: Equinox, 2007).</li><li>• Partridge, C. and Dowley, T., <i>Introduction to World Religions</i>, (Oxford: Lion Hudson plc) 2014.</li></ul>												

## REU12712 Introduction to Philosophy

<b>Module Code</b>	REU12712
<b>Module status</b>	Mandatory

<b>ECTS weighting</b>	5				
<b>Semester taught</b>	Semester 2 - Hilary				
<b>Pre-requisites &amp; co-requisites</b>	None				
<b>Student Workload</b>	22 x 1-hour lectures; 100 hours of independent study				
<b>Module Coordinator</b>	Dr Ciarán McGlynn				
<b>Teaching staff</b>	Dr Ciarán McGlynn				
<b>Module Learning Aims</b>	This module will give an introduction to some of the key ideas, thinkers, and eras of philosophy. It will outline some of the main themes in philosophical thinking and show how they develop over time. The module will help sharpen critical thinking, conceptual rigour, and the understanding of philosophical problems.				
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should:</p> <ol style="list-style-type: none"> <li>1. Be familiar with some of the key questions of philosophy.</li> <li>2. Recognise key terms of different schools of philosophical thinking</li> <li>3. Distinguish key intellectual strands in antiquity, the medieval world and modern philosophy.</li> <li>4. Learn how to analyse and critique philosophical arguments.</li> <li>5. Have an informed understanding of how philosophical questions have a direct bearing on theological issues.</li> </ol>				
<b>Module Content</b>	<p>The module offers an overview of Western philosophy and analyses the questions treated in its main branches. Beginning with the Greeks as the founders of the Western philosophical tradition, key texts and ideas relating to Presocratic philosophers, Socrates, Plato and Aristotle will be studied with a particular emphasis on metaphysical questions about the nature of reality and of the soul. The medieval era will be studied primarily through the philosophy of Thomas Aquinas, with particular emphasis on his use of an Aristotelian approach to metaphysical notions of substance and soul, as well as his arguments for the existence of God. The study of modern philosophy will focus on Descartes, Hume, Kant, and Wittgenstein. In this part of the course we will explore the views of these thinkers on questions like: What is knowledge, and is it possible? How is the mind related to the body? What is meant by virtue ethics? What is the relation between language and the world? Students will be taught how to critically engage with the various philosophical positions.</p>				
<b>Teaching and Learning Format</b>	Lectures and seminars.				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Essay 1	1,500 – 2,000 words	All	50%	29

	Essay 2	1,500 – 2,000 words	All	50%	33
<b>Reassessment Requirements</b>	2 x 1,500 – 2,000-word essays				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Cottingham, J. (ed.), <i>Western Philosophy: An Anthology</i> (Oxford: Blackwell, 2008).</li> <li>• Barnes, J., <i>Aristotle</i> (Oxford: O.U.P., 1982).</li> <li>• Guthrie, W.K.C., <i>The Greek Philosophers: From Thales to Aristotle</i> (London: Routledge, 1967).</li> <li>• Kenny, A., <i>A New History of Western Philosophy</i> (Oxford: OUP, 2012).</li> <li>• Scruton, R., <i>Kant</i> (Oxford: OUP, 1982).</li> </ul>				

## REU12724 Introducing Islam

<b>Module Code</b>	REU12724
<b>Module status</b>	Core – Mandatory
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2-hour lectures, plus 110 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Zohar Hadromi-Allouche
<b>Teaching staff</b>	Prof. Zohar Hadromi-Allouche
<b>Module Learning Aims</b>	<p>This module aims to</p> <ul style="list-style-type: none"> <li>• Provide an overview of Islamic history.</li> <li>• Present and discuss Islamic scriptures, doctrines and rituals.</li> <li>• Demonstrate the significance and development within Islam of concepts such as prophethood, revelation, jihad, theology, law and gender.</li> <li>• Develop an understanding of the contribution of Islamic civilization to human culture.</li> <li>• Examine various scholarly approaches to the study of Islam</li> </ul>
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Discuss major events and trends in Islamic history.</li> <li>• Discuss Islamic scriptures, ritual and doctrines.</li> <li>• Demonstrate an understanding of the significance and development of concepts such as prophethood, revelation, jihad, theology, law and gender from an Islamic perspective.</li> <li>• Discuss the contribution of Islamic civilization to human culture.</li> <li>• Discuss various academic approaches to the study of Islam</li> </ul>

<b>Module Content</b>	Islam is the fastest-growing religion in the world today. This module surveys its emergence, development, beliefs and practices, the 7th century into modernity.				
<b>Teaching and Learning Format</b>	Interactive lectures				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Essay bibliography — annotated (300 words)	Full bibliographic details of 3 sources for the essay, describing their relevance for your essay question	3,5	10%	25
	Essay	1,500 words	All	40%	29
	Exam	Exam	All	50%	35
<b>Reassessment Requirements</b>	As annual				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Berkey, J. P. The Formation of Islam: Religion and Society in the Near East, 600–1800. Cambridge, 2003.</li> <li>• Lapidus, I. A History of Islamic Societies. Cambridge, 2002.</li> <li>• Reynolds Gabriel Said. The Emergence of Islam: Classical Traditions in Contemporary Perspective. Minneapolis: Fortress Press, 2012.</li> <li>• Rippin, Andrew. Muslims: Their Religious Beliefs and Practices. London, 2005 (new edition).</li> </ul>				

## REU12731 Jewish Thought and Practice

<b>Module Code</b>	REU12731
<b>Module status</b>	Core - Mandatory
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures, 4 hours of external activities (field trips), ca. 95 hours self-directed learning
<b>Module Coordinator</b>	Prof. Benjamin Wold
<b>Teaching staff</b>	Prof. Benjamin Wold

Module Learning Aims	The aim of this module is to provide a critical overview of Judaism as a world religion, its cultures and practices. Students learn to evaluate the diversity of Judaism(s) in different periods and localities.				
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"><li>1. Articulate key characteristics of the Mishnah, Talmud, and Midrashim.</li><li>2. Describe how different Jewish holidays and rites are observed.</li><li>3. Distinguish between different Jewish movements.</li><li>4. Differentiate between Temple Judaism and Rabbinic Judaism.</li><li>5. Recall prominent leaders and thinkers in Jewish history.</li><li>6. Use basic research tools in Jewish Studies.</li></ol>				
Module Content	This module introduces key social, cultural, and religious aspects of Jewish thought and practice from antiquity to our own time. The focus of this module is on Judaism as a major world religion that has shaped Western Civilization. Rabbinic textual traditions that underpin Jewish religious thought—especially the Mishnah, Talmud, and Midrashim—are explored. Calendar, festivals (esp. Day of Atonement, New Year, Festival of Booths, Passover, Hanukkah), and rites of passage (e.g., birth, circumcision, Bar/Bat Mitzvah, marriage, divorce, death) are studied both within the classroom as well as, when appropriate, in visits to local Jewish synagogues and museums. Contemporary Jewish movements and the history of their traditions come into view along with their different beliefs and practices (e.g., kashrut, Sabbath, worship, prayer).				
Teaching and Learning Format	Lectures, field trip				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Book Review	1,200-word	LO3, LO4, LO5	50%	4
	Essay	2,000-word	LO1-6	50%	10
Reassessment Requirements	Reassessment: submission of outstanding continual assessment				
Indicative reading list	<ul style="list-style-type: none"><li>• Abraham Cohen, <i>Everyman’s Talmud: The Major Teaching of the Rabbinic Sages</i> (New York: Schocken Books, 1949).</li><li>• Dan Cohn-Sherbok, <i>Introduction to Zionism and Israel: From Ideology to History</i> (London/New York: Continuum, 2012).</li><li>• Anita Diamant, <i>Living a Jewish Life</i> (New York: HarperCollins, 2007)</li><li>• Chaim Potok, <i>The Chosen</i> (New York: Simon and Schuster, 1967).</li><li>• Eliezer Segal, <i>Introducing Judaism</i> (London/New York: Routledge, 2009).</li></ul>				

## REU12741 Religions in the Ancient Mediterranean

<b>Module Code</b>	REU12741
<b>Module status</b>	Core – Mandatory; Approved

<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Prof. Daniele Pevarello
<b>Teaching staff</b>	Prof. Daniele Pevarello
<b>Module Learning Aims</b>	The aim of this module is to investigate the religious beliefs and practices of the people who lived and prospered in the ancient Mediterranean world, with particular emphasis on ancient Egypt, Syria and Mesopotamia, Carthage, Greece and Rome.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify the main models of investigation and the Mandatory methodological challenges in the study of ancient religions.</li> <li>2. Recall the most important myths and religious beliefs of the ancient Mediterranean world, displaying an informed understanding of the structures of ancient Mediterranean societies and the main historical and cultural factors which contributed to their development.</li> <li>3. Interpret material evidence (inscriptions and other archaeological finds) as well as ancient texts in English translation concerning the study of ancient Mediterranean religions.</li> <li>4. Write well-structured essay and compile informed bibliographies, identifying the principal questions and recent trends in the historiographical debate about ancient Mediterranean cults.</li> <li>5. Illustrate to specialists and non-specialists alike the main interpretative models and most recent discoveries concerning the study of ancient Mediterranean religions.</li> <li>6. Formulate an independent and personal understanding of ancient Mediterranean religions as a foundation for further studies in religion and theology.</li> </ol>
<b>Module Content</b>	Employing literary sources as well as inscriptions, funerary art and ancient iconography, and other archaeological finds, this module investigates the religious beliefs and practice of the various peoples and civilisations of the ancient Mediterranean from ancient Egypt to Imperial Rome, focusing on the study of ancient rituals (e.g., burial customs, animal and human sacrifice) and on Mediterranean myths and mythologies (e.g., dying-and-rising deities in Egypt, Syria and ancient Greece). Students will reflect about the methodological challenges of studying ancient religions, focusing on the problem of interpreting fragmentary evidence, understanding ancient definitions of religion and magic, and distinguishing between private and public devotion in ancient societies. The course will help student to think about such questions as did people in antiquity believe in their



	myths? Why did the Egyptians mummify their dead? What is the significance of the ancient myths of Osiris, Gilgamesh and Baal? Did the ancient Phoenicians and Carthaginians practice human sacrifice?				
<b>Teaching and Learning Format</b>	22 1-hour lectures, plus 104 hours of self-directed learning				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Review Article	1,000 words	1-2, 5-6	40%	8
	Essay	2,000 words	1-3, 4,6	60%	12
<b>Reassessment Requirements</b>	Review article reassessed by submission of a further review article; essay reassessed by submission of an essay.				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• John R. Hinnells (ed.), <i>A Handbook of Ancient Religions</i> (Cambridge: Cambridge University Press, 2007).</li> <li>• Sarah Iles Johnston (ed.), <i>Ancient Religions</i> (Cambridge, MA: Harvard University Press, 2007).</li> <li>• Barbetta Stanley Spaeth (ed.), <i>The Cambridge Companion to Ancient Mediterranean Religions</i> (Cambridge: Cambridge University Press, 2013).</li> <li>• Emily Teeter, <i>Religion and Ritual in Ancient Egypt</i> (Cambridge: Cambridge University Press, 2011).</li> </ul>				

## REU12772 Introduction to Hinduism and Buddhism

<b>Module Code</b>	REU12772
<b>Module status</b>	Core - Mandatory; Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Prof. Seema Chauhan
<b>Teaching staff</b>	Prof. Seema Chauhan
<b>Module Learning Aims</b>	The aim of this course is to critically reflect on the history of debates that have led to the construction of “Hindu” and “Buddhist” identity in the present day.

Module Learning Outcomes	<ol style="list-style-type: none"><li>1. Summarize texts, beliefs and practices that have historically constituted Hindu and Buddhist religions.</li><li>2. Interpret how and why such beliefs and practices have come to constitute Hindu and Buddhist identity.</li><li>3. Compare constructions of Hindu and Buddhist identity among speakers from different times and places.</li><li>4. Assess the theological, social, and political implications of these various constructions of identity.</li><li>5. Suggest methodological and theoretical questions that arise in the study of Hindu and Buddhist religion at large.</li></ol>																			
Module Content	<p>Why do some people consider animal sacrifice and ecstatic devotion as “Hinduism”, while others consider vegetarianism, non-violence, and meditation to be “Hinduism”? Why do some people regard Buddhism as a philosophy that rejects sexism and racism, while others see Buddhism as a religion that promotes inequality? This course introduces students to the history of Hinduism and Buddhism by reflecting on how and why “Hindu” and “Buddhist” identity has been constructed in various ways across time and place.</p> <p>The course is split into two halves. The first half covers Hinduism and the second half, Buddhism. In both sections, students will read primary sources from narratives, philosophy, and poems in premodern South Asia to maps, biographies, and lawsuits against academics from contemporary East Asia and America. Through an examination of these sources, students will not only be able to articulate the historically embedded debates that have led to the construction of Hindu and Buddhist identity, but they will also demonstrate an awareness of the theoretical questions that arise from studying Asian religions in a Western academic context.</p>																			
Teaching and Learning Format	Seminars and essay clinics																			
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Essay 1: Buddhism</td><td>2000 words</td><td>All</td><td>50</td><td>8</td></tr><tr><td>Essay 2: Hinduism</td><td>2000 words</td><td>All</td><td>50</td><td>13</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Essay 1: Buddhism	2000 words	All	50	8	Essay 2: Hinduism	2000 words	All	50	13
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																
Essay 1: Buddhism	2000 words	All	50	8																
Essay 2: Hinduism	2000 words	All	50	13																
Reassessment Requirements	Essay 1 and 2																			
Indicative reading list	<ul style="list-style-type: none"><li>• Flueckiger, Joyce, 2015. <i>Everyday Hinduism</i>, Hoboken: Wiley-Blackwell.</li><li>• Crosby, Kate, 2014. <i>Theravāda Buddhism: Continuity, Diversity and Identity</i>, Wiley Blackwell: London.</li><li>• Williams, Paul, 2009. <i>Mahāyāna Buddhism: The Doctrinal Foundations</i>, 2nd Edition, Routledge: London.</li></ul>																			

## REU22111 The Historical Jesus and the Gospels

<b>Module Code</b>	REU22111
<b>Module status</b>	Core - Optional & Approved Module
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures/workshops/seminars; 104 hours of independent study
<b>Module Coordinator</b>	Prof. Benjamin Wold
<b>Teaching staff</b>	Prof. Benjamin Wold
<b>Module Learning Aims</b>	The aim of this module is to provide a critical overview of research on the historical Jesus and, within this context, the role and significance of the gospel traditions for this topic.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. assess the distinguishing characteristics of each “quest” for the historical Jesus.</li> <li>2. appraise at least three approaches to resolving the synoptic problem.</li> <li>3. debate approaches/methods historians have developed to read the gospels.</li> <li>4. dialogue at an intermediate level about philosophical and religious movements with which Jesus has been associated (e.g., Cynics, apocalyptic prophets, etc.).</li> <li>5. compare and contrast Jesus with other religious leaders/figures contemporary to him.</li> </ol>
<b>Module Content</b>	Jesus is undoubtedly one of the most important figures in Western Civilization. His name permeates world cultures, and his morality is widely considered. For Christians, who Jesus is has eternal consequences and belief in him is growing rapidly in the developing world. But what do we know about the historical person Jesus and how do we know it? Can we know anything about the Jesus who lived in time and space and if so, then why are there so many different historical portraits of his life? Jesus has been seen to be a Cynic philosopher, revolutionary, social progressive, magician, exorcist, and apocalyptic prophet. However, he could not have been all of these. This module is interested in historical sources and historical methods. Regarding sources, we will consider the not only the gospels of the New Testament but ask whether “lost” gospels contribute to historical Jesus’ research. In relation to methods, we will explore the so-called “Quests” for the historical Jesus and ongoing debates about the relationship of history to theology. Anyone interested in the texts and contexts, from Nag Hammadi to the Dead Sea Scrolls, stands to benefit from this exploration of the historical person Jesus.

<b>Teaching and Learning Format</b>	Lectures				
<b>Module Assessment Components</b>	This module is assessed by 1x 2,000-word Essay and 1x Examination.				
	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Essay	2,000-word essay on selected topic	LO3, LO4	50%	10
	Exam	End of term examination	LO3, LO4	50%	16
<b>Reassessment Requirements</b>	Reassessment: submission of failed continual assessment				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>James D. G. Dunn &amp; Scot McKnight (eds.), <i>The Historical Jesus in Recent Research</i>, SBTS 10 (Winona Lake: Eisenbrauns, 2005).</li> <li>Sean Freyne, <i>Jesus a Jewish Galilean: A New Reading of the Jesus-story</i> (Edinburgh: T &amp; T Clark, 2004).</li> <li>Robert J. Miller, <i>The Apocalyptic Jesus: A Debate</i> (Polebridge, 2001).</li> <li>E. P. Sanders &amp; Margaret Davies, <i>Studying the Synoptic Gospels</i> (London: SCM Press, 1989).</li> </ul>				

## REU22322 Medieval Theology: Women, Learning, Universities

<b>Module Code</b>	<b>REU22322</b>
<b>Module status</b>	Core - Optional (A/R+T) and Approved
<b>ECTS weighting</b>	5 ECTS
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures/seminars; plus 104 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Fáinche Ryan
<b>Teaching staff</b>	Prof. Fáinche Ryan
<b>Module Learning Aims</b>	To introduce the students to the distinctive modes of theological expression found in the western medieval period. A particular aim is to develop an appreciation in students for the particular contribution of women to theology in this era.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: 1. Compare and contrast the contributions of the monastic schools and that of the new universities to the development of Catholic theology. 2. Read and critically engage with primary

	texts of the period. 3. Evaluate the importance of the synthesis created by Aquinas for the formation of European thought. 4. Appraise the importance of the emergence of urban organisation as the context for new forms of feminist mystical expression. 5. Engage in independent research in this area.				
<b>Module Content</b>	The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the medieval period. An important aim will be to introduce the student to some representative figures in the theology of the period. This period was particularly fruitful in the formation of theology in the Catholic tradition. The course will study: • The theology of the Monastic and Cathedral schools • The emergence of the University • The significance of Aquinas' work • The role of women in the medieval period • The early Irish medieval church				
<b>Teaching and Learning Format</b>	Lectures, seminars.				
<b>Module Assessment Components</b>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Summative assessment	Summary review of selected article (1,000 words)	LO 2,5	40%	8
	Summative assessment	Exam	LO1,2,3,4,5	60%	16
<b>Reassessment Requirements</b>	As Annual				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Chenu, M-D., Aquinas and his Role in Theology (trans.) (Collegeville: The Liturgical Press, 2002).</li> <li>• Evans, G.R. ed., The Medieval Theologians. An Introduction to Theology in the Medieval Period (Oxford: Blackwell Publishing, 2001).</li> <li>• Miles, Margaret R. The Word made flesh: a history of Christian thought (Oxford: Blackwell, 2005)</li> <li>• Pelican, J., The Growth of Medieval Theology (600- 1300) (Chicago: University of Chicago Press, 1978).</li> <li>• Zum Brunn E. and G. Epiney-Burgard, Women Mystics in Medieval Theology Trans. S. Hughes (New York: Paragon House, 1989).</li> </ul>				

### REU22331 Christology: Jesus in History, Politics, and Love

<b>Module Code</b>	REU22331
<b>Module status</b>	Core - Mandatory (B/T), Core - Optional (A/R+T); Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas

<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1 h lectures, plus 104 hours of self-directed learning
<b>Module Coordinator</b>	<b>Prof. Siobhán Garrigan</b>
<b>Teaching staff</b>	Prof. Siobhán Garrigan
<b>Module Learning Aims</b>	The aim of this module is to investigate the historical origins of the idea of “Christ” in the worship of the first Christian communities and the developments in the theological understanding of his person and his work of redemption across all eras and geographies.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Distinguish the main theoretical stances in the study of Christology and illustrate their importance for early Christian history and for contemporary theology.</li> <li>• Demonstrate a specific understanding of methods and tools of the study of Christology, including the ability to compare and evaluate primary sources and to engage in critical approaches to and analysis of complex theological texts and formulations.</li> <li>• Assess the core themes of Christology in relation to current ethical issues.</li> <li>• Demonstrate the ability to describe and analyse the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions.</li> <li>• Summarize and present through appropriate media the epistemological status and anthropological relevance of central questions and themes in the Christological debate to specialists and non-specialists alike, write well-structured essays, and compile academic bibliographies.</li> </ul>
<b>Module Content</b>	<p>Drawing on primary sources, critical scholarship, ritual studies and visual art, the course will devise a historical and theological framework in which to assess theoretical presuppositions and consequences of different interpretations of the person and work of Christ through the ages.</p> <p>The significance of Christology will be tested by analysing the doctrinal formulations of early, medieval, and modern Christianity and by discussing feminist, anti-racist, post-colonial, and queer interpretations of the figure of Christ. The relationship of various Christologies to current ethical issues, such as ecology, human rights, extreme poverty, and anti-capitalism will be explored.</p> <p>The class is capped at 16 students; it will conduct up to half of its contact hours in the National Gallery of Ireland.</p>
<b>Teaching and Learning Format</b>	Lectures



Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Exercise (open Books Assignment)	1,000-word Christological reflection on a piece of art	2, 3, 4, 5, 6	40%	8
	Essay	2,000-word essay	1-6	60%	13
Reassessment Requirements	As Annual				
Indicative reading list	<ul style="list-style-type: none"> <li>• Jacquelyn Grant, <i>White Women's Christ, Black Women's Jesus</i> (Atlanta: Scholars Press, 1989)</li> <li>• Roger Haight, <i>Jesus, Symbol of God</i> (Maryknoll: Orbis, 2000).</li> <li>• Larry W. Hurtado, <i>How on Earth Did Jesus Become a God?</i> (Grand Rapids, MI: Eerdmans, 2005).</li> <li>• Tatha Wiley, <i>Thinking of Christ: Proclamation, Explanation, Meaning</i> (London: Bloomsbury, 2003)</li> </ul>				

## REU22502 Creaturely Ethics: Humans and Other Animals

Module Code	REU22502
Module status	Core - Optional; Approved
ECTS weighting	5
Semester taught	Semester 1 - Michaelmas
Pre-requisites & co-requisites	None
Student Workload	22 Hours Lectures and Seminars
Module Coordinator	Prof. Jacob J. Erickson
Teaching staff	Prof. Jacob J. Erickson
Module Learning Aims	This module aims to introduce and engage in contemporary scholarly reflection on critical animal studies, posthumanism, and ecotheology. It allows students to engage with theological perspectives on the definitions of "humanity," "animality," and "creatureliness." Students will explore a number of theo-ethical topics in this area from animal conservation to food.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Articulate basic questions and layout in the field of critical animal studies and posthumanism.</li> <li>2. Comprehend the context, concept, and theoretical reflections on "the sixth extinction".</li> <li>3. Outline the history of contemporary ecotheology and ethics.</li> </ol>

	<div>4. Articulate definitions of theological-ethical concepts in animal and ecological ethics like “creation” and “creatureliness”</div> <div>5. Articulate, from interdisciplinary perspectives, the crucial sides on the following topics: animals and food, sport, biodiversity, entertainment, wildness or domesticity, intersectionality, etc.</div> <div>6. Reflect on, articulate and act on your own take on a significant or ethical topic in creaturely ethics.</div>															
Module Content	<p>Ethics is written and studied by animals, you and me. Recent questions in ecological ethics swirl around “the question of the human” and “the question of the animal.” Theological and ethical concepts that define human beings as unique, with souls created <i>imago dei</i>, in the image of God with dominion over the planet are critiqued as being morally complicit with species decline, animal suffering, and habitat loss. On a planet undergoing the sixth great wave of animal extinction, this critique is no small matter. We’ll ask how we understand the human in relation to other nonhuman creatures that occupy the planet. We’ll think about animal ethics, the blurry lines between wild and domestic, human and nonhuman, living and extinct, veganism and vegetarianism, human and posthuman. We’ll ask how these conversations cause us to rethink theological understandings of “creatureliness” and “creation” and “kinship.” And we’ll ask how definitions of what it means to be “human” are already entangled in our theo-ethical and ecological concerns.</p>															
Teaching and Learning Format	<p>Lectures and Seminars plus 104 hours of self-directed learning</p>															
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Documentary Essay</td><td>1,000 word</td><td>1,2</td><td>50%</td><td>1-5</td></tr><tr><td>Topical Essay</td><td>1,500 Words</td><td>5,6</td><td>50%</td><td>16</td></tr></table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Documentary Essay	1,000 word	1,2	50%	1-5	Topical Essay	1,500 Words	5,6	50%	16
Assessment Component	Assessment Description	LO Addressed	% of total	Week due												
Documentary Essay	1,000 word	1,2	50%	1-5												
Topical Essay	1,500 Words	5,6	50%	16												
Reassessment Requirements	<p>Essay of 3,000 words</p>															
Indicative reading list	<div><div>• Trevor Bechtel, Matthew Eaton, and Timothy Harvie. <i>Encountering Earth: Thinking Theologically With a More-Than-Human World</i>. Eugene, OR: Cascade Books, 2018.</div><div>• Elizabeth Kolbert. <i>The Sixth Extinction: An Unnatural History</i>. New York: Henry Holt, 2014.</div><div>• Stephen Moore, ed. <i>Divinanimality: Animal Theory, Creaturely Theology</i>. New York: Fordham University Press, 2014.</div><div>• Anna L. Peterson. <i>Being Animal: Beasts and Boundaries in Nature Ethics</i>. New York: Columbia University Press, 2013.</div><div>• Deborah Bird Rose. <i>Wild Dog Dreaming: Love and Extinction</i>. University of Virginia Press, 2011.</div></div>															

## REU22512 Religion, Gender and Human Rights

<b>Module Code</b>	REU22512
<b>Module status</b>	Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11h lectures, 11 h seminars plus 104 h of self-directed learning
<b>Module Coordinator</b>	Prof. Linda Hogan
<b>Teaching staff</b>	Prof. Linda Hogan
<b>Module Learning Aims</b>	This module aims to explore the complex connections between religion and human rights, both in terms of the evolution of the contemporary human rights regime, and in relation to the specific disputed issue of gender.
<b>Module Learning Outcomes</b>	On successful completion of this module students will be able to: <ul style="list-style-type: none"> <li>• evaluate the main debates on the relationship between religion and human rights.</li> <li>• assess the role of religion in the development of the contemporary human rights regime;</li> <li>• critically evaluate key debates about the role of religion in the construction of gender norms;</li> <li>• interrogate the role of religion in a range of contemporary debates including about embodiment, complementarity, LGBTQ rights, reproductive rights, and family law;</li> <li>• understand and assess contemporary debates about freedom of religion and the limits of accommodation, in relation to gender and human rights;</li> </ul>
<b>Module Content</b>	The relationship between religion and human rights is controversial and contested. On the one hand is the claim that human rights require a religious grounding. This module aims to explore the complex connections between religion and human rights, both in terms of the evolution of the contemporary human rights regime, and in relation to the specific disputed issue of gender. ng, and have their antecedents in religious traditions, while on the other hand is the view that human rights provide a necessary antidote to the prejudices and inequalities that are characteristic of religion. The module will begin with a consideration of contemporary understandings of human rights, of the role of religion in the evolution of the language, values and norms of human rights, and of contemporary debates about orientalism, colonialism and post-colonialism in the articulation and implementation of human rights. The second section considers debates about the nature and politics of gender, the role that different religions play in the construction and maintenance of gender norms,

	and the manner in which different religions deal with the issue of women’s rights. Key contemporary debates will be considered in depth including debates about conceptualisations of gender equality, embodiment, complementarity, and heteronormativity; about LGBTQ rights and religion; sexuality, reproduction, and the role of family; and gender and religious practices. The module will conclude with a consideration of freedom of religion and the limits of accommodation, with a focus on how states should deal with religiously-motivated values and conduct that offend democratic values.				
Teaching and Learning Format	Lectures and seminars				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Critical Review of Assigned Article	1,000 words	1,2,3,	50%	8
	Group Presentation plus Individual Reflection	5 Slides plus 500-word reflection	1,2,3,4,5,	50%	13
Reassessment Requirements	3,000-word essay				
Indicative reading list	<ul style="list-style-type: none"><li>• Bucar, Elizabeth, <i>Pious Fashion, How Muslim Women Dress</i>, Cambridge MA: Harvard University Press, 2017,</li><li>• Morsink, Johannes, <i>The United Nations Declaration of Human Rights and the Challenge of Religion</i>, Columbia Missouri: University of Missouri Press, 2017,</li><li>• Runzo, J., Martin, N., Sharma, A. eds. <i>Human Rights and Responsibilities in the World Religions</i>. Oxford: Oneworld, 2003</li><li>• Thatcher, Adrian, ed. <i>The Oxford Handbook of Theology, Sexuality and Gender</i>, Oxford: Oxford University Press, 2015</li></ul>				

### REU22513 Digital Innovation to Achieve the Sustainable Development Goals

<b>Module Code</b>	REU22513
<b>Module status</b>	Approved
<b>ECTS weighting</b>	5 ECTS
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Dr P.J. Wall, Dr Tim Savage

<b>Teaching staff</b>	Dr PJ Wall, Dr Tim Savage, Prof. Linda Hogan
<b>Module Learning Aims</b>	The aim of this module is to allow students to explore and analyse the core issues and specific challenges related to how innovation can help achieve the Sustainable Development Goals (SDGs) through engaging with authentic cases from the Global South and Europe.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify ways in which innovation (digital and non-digital) can potentially achieve the SDGs.</li> <li>2. Understand and describe the challenges involved with leveraging technology and innovation to achieve the SDGs and make informed decisions about how to overcome these challenges.</li> <li>3. Understand the benefits and problems associated with innovation to achieve the SDGs and learn how these are debated and resolved (or not) in specialist, multidisciplinary, and various socio-cultural environments.</li> <li>4. Critically examine the ethical considerations surrounding innovation in various social, cultural, and political contexts.</li> </ol> <ol style="list-style-type: none"> <li>1. Demonstrate effective presentation skills and the ability to work both individually and as part of multi-cultural and multi-disciplinary project team in a variety of learning environments.</li> </ol>
<b>Module Content</b>	<p>This module will introduce students to the key issues and current academic debates of relevance in a variety of fields, and also equip students with the knowledge and skills necessary to identify and manage these challenges in an appropriate and effective manner.</p> <p>The module will pay particular attention to the ethical issues involved with innovation for the SDGs, and critically examine the role played by social, political, cultural and human factors when designing, introducing and using technologies. This module therefore contributes to the broader programme outcomes related to ethics, reasoning, and moral inquiry.</p> <p>The module links most strongly with the SDGs which can be addressed by new, disruptive and innovative approaches and technologies. This module has a particular focus on the SDGs which can be addressed by smaller, community-level and citizen-led technology-based initiatives. Examples of this include designing innovative ways of leveraging the ubiquity of mobile phones in the Global South for healthcare and education, and the design, evaluation, and implementation of innovative techniques which are designed to be ethically, socially and culturally appropriate for their particular context.</p> <p>The module content includes relevant, authentic, situated cases from the Global South and Europe that have been developed specifically for the module. These multimedia-enhanced cases focus on projects from Ireland, India, Uganda, and Ethiopia.</p>
<b>Teaching and Learning Format</b>	<p>Teaching and learning approaches will include:</p> <ul style="list-style-type: none"> <li>• Lectures (22 x 1-hour), case-based learning, online discussions, online collaboration.</li> <li>• Flipped learning will be utilised in order to maximise the time for discussion and collaboration.</li> <li>• Case-based learning forms an important part of the pedagogical approach to be adopted for this module. Cases will be taken from real life situations and</li> </ul>

	relevant projects from across the world. The case studies will include a range of media (video, audio, textual, image based, data).				
Module Assessment Components	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Case Presentations	Students will, as a group, present their conclusions from the cases being studied (3) throughout the module.	1, 2, 3, 4, 5	30%	4, 6, 8
	Case Study Constructions	Completion of an authentic case suitable for case-based learning, that highlights the issues discussed during the module (group).	1, 2, 3, 4, 5	70%	12
Reassessment Requirements	Those who fail to achieve a pass mark will be required to submit a supplemental assessment during the college supplemental examination period. This will consist of completion of an individual case study construction which highlights the issues discussed during the module.				
Indicative reading list	<ul style="list-style-type: none"> <li>Cordova, Maria Federica, and Andrea Celone. "SDGs and innovation in the business context literature review." <i>Sustainability</i> 11.24 (2019): 7043.</li> <li>Sinha, Avik, Tuhin Sengupta, and Rafael Alvarado. "Interplay between technological innovation and environmental quality: formulating the SDG policies for next 11 economies." <i>Journal of Cleaner Production</i> 242 (2020): 118549.</li> <li>Walsh, Patrick Paul, Enda Murphy, and David Horan. "The role of science, technology and innovation in the UN 2030 agenda." <i>Technological Forecasting and Social Change</i> 154 (2020): 119957.</li> <li>Awan, Usama. "Steering for sustainable development goals: a typology of sustainable innovation." <i>Industry, innovation and infrastructure</i>. Cham: Springer International Publishing, 2021. 1026-1036.</li> <li>Geibler, Justus von, Julius Piwowar, and Annika Greven. "The SDG-check: Guiding open innovation towards sustainable development goals." (2019): 20-37.</li> <li>Zhou, Chunyan, and Henry Etzkowitz. "Triple helix twins: a framework for achieving innovation and UN sustainable development goals." <i>Sustainability</i> 13.12 (2021): 6535.</li> <li>Heeks, Richard. <i>Information and communication technology for development (ICT4D)</i>. Routledge, 2017.</li> <li>Artificial Intelligence Ethics: An Inclusive Global Discourse? (2021) Roche, C., Lewis, D., &amp; Wall, P. J. <i>arXiv preprint arXiv:2108.09959</i>. Available from <a href="https://arxiv.org/pdf/2108.09959.pdf">https://arxiv.org/pdf/2108.09959.pdf</a></li> <li><i>Ethics of global development: Agency, capability, and deliberative democracy</i> (2008) Crocker, D. A. Cambridge University Press.</li> </ul>				

## REU22703 Religion Through Bollywood

Module Code	REU22703
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<b>Module status</b>	Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Prof. Seema Chauhan
<b>Teaching staff</b>	Prof. Seema Chauhan
<b>Module Learning Aims</b>	This course explores how religion is conceptualized as a discourse in post-Independence India (1947- present day) through the history of Hindi cinema (“Bollywood”).
<b>Module Learning Outcomes</b>	<ol style="list-style-type: none"> <li>1. Understand key approaches to the study of religion and cinema.</li> <li>2. Identify key themes and debates in Bollywood with regards to the construction of religion.</li> <li>3. Compare and contrast representations of religion, pluralism, secularism, and atheism in films across decades.</li> <li>4. Contextualize Hindi films within the history of post-independence India.</li> <li>5. Theorize the relationship between religion, cinematic media, and politics.</li> </ol>
<b>Module Content</b>	<p>When we think of “religion”, the first thing that likely springs to mind is ancient scriptures written by monks isolated from everyone except the small group of highly educated individuals that they address. By contrast, the outlandish world of Bollywood which attracts billions of viewers worldwide is rarely considered a medium in which religious discourse is conveyed.</p> <p>In this course, students will explore modern representations of “religion” among South Asians from 1947 to 2023 through the contemporaneous history of Bollywood cinema. Students will watch six Bollywood films that were produced in five different decades and examine how each film acts a vehicle, whether intentionally or not, for constructing modern discourses about religion. In particular, students will examine the construction of religious pluralism; Hindu-Muslim relations; and the rise of secularism and atheism.</p>
<b>Teaching and Learning Format</b>	Film screenings (w/English subtitles); seminars

Module Assessment Components					
	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	6 Film-analysis Journal entries	300 words per film OR video diaries (5-10 mins per entry)	1, 2	40%	2, 4, 6, 8, 10, 12
Reassessment Requirements	All				
Indicative reading list	<ul style="list-style-type: none"> <li>Dwyer, Rachel. 2006. <i>Filming the Gods: Religion and Indian Cinema</i>. Abingdon; New York: Routledge.</li> <li>Elison, William. 2016. <i>Amar Akbar Anthony: Bollywood, Brotherhood, and the Nation</i>. Cambridge, Massachusetts: Harvard University Press.</li> <li>Gopinath, Swapna, and Rutuja Deshmukh. 2023. <i>Historicizing Myths in Contemporary India: Cinematic Representations and Nationalist Agendas in Popular Hindi Cinema</i>. 1st ed. New Delhi: Routledge India.</li> <li>Islam, Maidul. 2019. "Imag(in)ing Indian Muslims in Post-Liberalization Hindi Cinema." In <i>Indian Muslim(s) After Liberalization</i>. Delhi: Oxford University Press.</li> </ul>				

## REU22712 Researching Religion: New Religious Movements

Module Code	REU22712
Module status	Core - Mandatory for Religion Exit/Core - Optional for Theology and R&T Exit
ECTS weighting	5
Semester taught	Semester 1 - Michaelmas
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
Module Coordinator	Prof. Alexandra Grieser
Teaching staff	Prof. Alexandra Grieser
Module Learning Aims	The module introduces New Religious Movements as a contested yet vital element of global religious history. It aims at reflecting on how to study non-mainstream religion and provides students with knowledge about classical and contemporary theories of religion. The focus lies on NRMs as part of a critical history of modernity and

	supports students in learning how to creatively interlink historical knowledge, theoretical thinking, and concrete empirical research methods.				
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"><li>1. Characterise NRMs in their diverse historical development and as a field of research.</li><li>2. Identify key concepts in the contemporary academic study of religion.</li><li>3. Identify the relevance of choosing methods and theories in the study of religion and critically assess its interdependence with cultural politics.</li><li>4. Distinguish between scholarly, religious, atheist, and common-sense perspectives on religious phenomena and recognise their rhetorical strategies.</li><li>5. Reconstruct and discuss concepts critically, apply them to empirical cases and develop a research question.</li></ol>				
Module Content	<p>This module combines two goals: it introduces students to the field of New Religious Movements developing from the 19<sup>th</sup> to the 21<sup>st</sup> century; and helps students to develop research skills for studying religion in all its appearances. Often labelled as ‘cults’ and ‘sects’, cases such as Scientology, modern Islamic groups, romantic Occultism or spiritual environmentalism bring up more general questions about how to study religion: How do religions evolve? Why did they emerge as a response to modernity, colonialism, and globalisation? Are these groups more ‘dangerous’ than traditional religions? What is the role of terms such as ‘doomsday cult’ in public discourse and cultural politics?</p> <p>By studying different aspects of these movements, students will become familiar with classical and contemporary approaches and will be able to analyse relations between religion and violence, gender, body politics, or the “invention of traditions”. They will choose a research case (either historical or contemporary) and will learn to apply different research methods and concepts. For students who find empirical work interesting, this module builds up skills that will help to develop a research question and choose a method as is required in the final dissertation. Be prepared to discuss also controversial themes and phenomena with an analytical attitude.</p>				
Teaching and Learning Format	Lectures, presentation: case-based application of theories (research lab)				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Exercise	800 words; draft idea of case study; discussion of acquired knowledge	2, 3, 4, 5	30%	8
	Essay	2000-2500 words; case study	1, 3, 4, 5	70%	16
Reassessment Requirements	As annual				
Indicative reading list	<ul style="list-style-type: none"><li>• Thomas, Aled and Edward Graham-Hyde (eds), ‘Cult’ Rhetoric in the 21<sup>st</sup> century. Deconstructing the Study of New Religious Movements (London: Bloomsbury 2024).</li></ul>				

	<ul style="list-style-type: none"> <li>• Lewis James R./ Tøllefsen, Inga B. (eds), The Oxford handbook of new religious movements, (New York, NY: Oxford University Press, 2016).</li> <li>• Stausberg, Michael (ed.), Contemporary Theories of Religion: A Critical Companion (London: Routledge, 2009).</li> <li>• Stausberg, Michael/Engler, Steven (eds.), The Routledge Handbook of Research Methods in the Study of Religion (London: Routledge, 2011).</li> </ul>
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## REU23104 Qur'an: Scripture, History and Literature

<b>Module Code</b>	REU23104
<b>Module status</b>	Core – Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2-hour lectures and seminars; 110 hours independent study
<b>Module Coordinator</b>	Prof. Zohar Hadromi-Allouche
<b>Teaching staff</b>	Prof. Zohar Hadromi-Allouche
<b>Module Learning Aims</b>	This module aims to introduce students to the Qur'an: its structure, style and main themes and context. It will also familiarise students with the reception history of the Qur'an, and its biblical subtext.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> <li>• Describe the structure and style of the Qur'an.</li> <li>• Explain the main themes of the Qur'an.</li> <li>• Discuss traditional Islamic and critical academic perspectives on the origins, history and reception of the Quran.</li> <li>• Identify how the Quran employs biblical characters and traditions.</li> <li>• Differentiate between, and apply, traditional Islamic and scholarly approaches to the Qur'an.</li> </ul>
<b>Module Content</b>	<p>Qur'an — the Islamic scripture — contains, according to Muslim tradition, the literal word of God, which was revealed to the prophet Muhammad through the mediation of angel Gabriel.</p> <p>This module explores the structure and main characteristics of the Qur'an; discusses its principal themes; reception history; and close relationship with the Bible.</p>
<b>Teaching and Learning Format</b>	Lectures and seminars

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Exercise	Qur'anic case study	1,2,3,4	50%	10
	Essay	1,700 words	1,2,3,4	50%	16
Reassessment Requirements	As annual				
Indicative reading list	<ul style="list-style-type: none"> <li>• The Qur'an. Yusuf Ali translation: a hard copy.</li> <li>• Dammen Mcauliffe, Jane (ed.). <i>The Cambridge Companion to the Quran</i>. Cambridge: Cambridge University Press, 2007.</li> <li>• Rahman, Fazlur. <i>Major Themes of the Quran</i>. Chicago: University of Chicago Press, 2009.</li> <li>• Rippin, Andrew (ed.). <i>The Blackwell Companion to the Qur'an</i>. Singapore: Blackwell, 2006.</li> </ul>				

### REU23122 From Invasion to Exile: The Ancient Histories of Israel and Judah

Module Code	REU23122
Module status	Core – Optional; Approved
ECTS weighting	5
Semester taught	Semester 1 - Michaelmas
Pre-requisites & co-requisites	None
Student Workload	22 x 1-hour interactive lectures and seminars, plus 104 hours of self-directed learning
Module Coordinator	Dr Neil Morrison
Teaching staff	Dr Neil Morrison
Module Learning Aims	This module aims to facilitate students' deeper acquaintance and critical engagement with narratives from Joshua through 2 Kings alongside parallels in Chronicles.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Recognise the ethical interests of ancient Israelite historiography.</li> <li>2. Contextualize Israel's religious claims within relevant Ancient Near Eastern and Mediterranean religious cultures.</li> <li>3. Assess scholarly theories about how these historiographical traditions have been shaped by the time and circumstances in which they were produced. Evaluate the coherence and integrity of the 'Deuteronomistic History.'</li> </ol>

	<div>4. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion concisely.</div> <div>5. Write an essay which reflects critical engagement with both the biblical and secondary literature.</div>															
Module Content	<div>This module offers an opportunity for critical engagement with some of the most famous texts of the Hebrew Bible including those concerned with the Israelite conquest, the stories of the Judges, the rise and fall of the kingdoms of Israel and Judah and the careers of royal figures such as David, Solomon, Hezekiah and Josiah. Reflection on the historiographical value of these traditions will be facilitated by situating them within the context of the material culture and historiographical traditions of the Ancient Near East, while particular emphasis will be paid to the interface of power and violence within the traditions.</div>															
Teaching and Learning Format	<div>Interactive lectures and seminar discussions.</div>															
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Critical reflections x5</td><td>350-400 words</td><td>1-5</td><td>20%</td><td>3, 4, 5, 7, 8, 9</td></tr><tr><td>Essay</td><td>1,500 words</td><td>6</td><td>80%</td><td>15</td></tr></table>	Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Critical reflections x5	350-400 words	1-5	20%	3, 4, 5, 7, 8, 9	Essay	1,500 words	6	80%	15
Assessment Component	Assessment Description	LO Addressed	% of total	Week due												
Critical reflections x5	350-400 words	1-5	20%	3, 4, 5, 7, 8, 9												
Essay	1,500 words	6	80%	15												
Reassessment Requirements	<div>Essay</div>															
Indicative reading list	<div><div><div><div><div></div><div>De Pury, A., Macchi, J.-D., and Römer, T. (eds) <i>Israel Constructs its History: Deuteronomistic Historiography in Recent Research</i>. Sheffield: Sheffield Academic Press, 2000.</div></div></div><div><div><div></div><div>McKenzie, Stephen L. <i>Introduction to the Historical Books: Strategies for Reading</i>. Grand Rapids: Eerdmans, 2010.</div></div></div><div><div><div></div><div>Knoppers, G.N., and McConville, J.G. (eds) <i>Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History</i>. Winona Lake, Ind.: Eisenbrauns, 2006.</div></div></div><div><div><div></div><div>Kelle, Brad E. and Strawn, Brent A. (eds.) <i>The Oxford Handbook of the Historical Books of the Hebrew Bible</i>. Oxford: Oxford University Press, 2020.</div></div></div><div><div><div></div><div>Römer, Thomas C. <i>The So-Called Deuteronomistic History: A Sociological, Historical, and Literary Introduction</i>. London: T &amp; T Clark, 2007.</div></div></div></div></div>															

## REU23302 Cosmology, Religion and Science

<b>Module Code</b>	REU23302
<b>Module status</b>	Core – Optional (Open / Approved Module)
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary

Pre-requisites & co-requisites	None				
Student Workload	22 x 1-hour lectures/workshops/seminars; 104 hours of independent study				
Module Coordinator	Prof. Cathriona Russell				
Teaching staff	Prof. Cathriona Russell				
Module Learning Aims	Cosmology traces developments in the mythological and natural-scientific study of the universe in its complex history. This module presents these developments as they have been interpreted from biblical, theological and philosophical perspectives, and the conditions under which they have been understood to conflict or converge with cosmologies from the natural sciences, particularly since the 16th century.				
Module Learning Outcomes	On successful completion of this module, students should be able to: 1. Trace the biblical roots of models of origins and ends in the doctrine of creation. 2. Identify contrasting and rival philosophies and theologies of creation in the formulation of the doctrine of <i>creation ex nihilo</i> in early Christianity. 3. Name the impacts for theology and the natural sciences of the Galileo affair; developments in thermodynamics; models of the emergent universe; Darwinian evolution; new stories of the universe; and qualified teleologies in interpretations of how life works. 4. Outline and debate what these imply for: interpretations of God, creation, the human person and the <i>cosmopolis</i> .				
Module Content	It explores how specific cosmologies emerged and in turn impacted on theology, science and culture, in astronomy, thermodynamics, emerging universe models, evolutionary theory and the return to narrative in the natural sciences. It includes implications for anthropology: the human person as created in the image of God ( <i>imago Dei</i> ); as embodied and free, contingent and subject to frailty and failure ('sin'); as 'steward' of creation; and as inhabitant of the earthly <i>cosmopolis</i> .				
Teaching and Learning Format	22 hours class contact (lectures, seminars), 104 hours independent study				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Review Essay	1,000 words	3,4,5	30%	Week 10
	Take-home Exam	2,000 words	1-6	70%	Week 13
Reassessment Requirements	As annual				
Indicative reading list	<ul style="list-style-type: none"><li>• Ball, P. <i>How Life Works: a user's guide to the new biology</i> (Chicago: Picador, 2023).</li><li>• Burrell, D. Cogliati, C, Soskice J, and Stoeger, W. <i>Creation and the God of Abraham</i> (Cambridge: University Press, 2010).</li></ul>				



	<ul style="list-style-type: none"> <li>• Clayton, P. and Peacocke (eds) <i>In Whom We Live and Move and Have Our Being</i> (Michigan; Eerdmans, 2004)</li> <li>• Berry, R.J <i>Environmental Stewardship; Critical Perspectives—past and present</i> (Edinburgh, T&amp;T Clark, 2006)</li> <li>• Küng H. <i>The Beginning of All Things: Science and Religion</i> (Grand Rapids, Mich.: Eerdmans, 2007)</li> <li>• Latour, B. <i>If we lose the earth, we lose our souls</i> (Cambridge: Polity, 2024)</li> <li>• Mackey, J.P. <i>The Scientist and the Theologian</i> (Dublin: Columba, 2007)</li> </ul>
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## REU23501 Ethics in Sport and Media

<b>Module Code</b>	REU23501
<b>Module status</b>	Core – Optional; Approved Module
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 – Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2-hour lectures/workshops 100 hours of independent study
<b>Module Coordinator</b>	Dr John Scally
<b>Teaching staff</b>	Dr John Scally
<b>Module Learning Aims</b>	<p>The aims are to:</p> <p>Engage the study of ethics in sport as fields of academic enquiry in a cross-curricular way with a variety of methodological approaches.</p> <p>Recognise and critically examine the varieties of ethical traditions, and appreciate the internal diversity within those traditions, in their historical and contemporary manifestations.</p> <p>Understand and engage the various methods required for assessment of the media including historical, philosophical, social and cultural analyses</p>
<b>Module Learning Outcomes</b>	<p>On successful completion of the programme students will be able to:</p> <ul style="list-style-type: none"> <li>• Demonstrate the fundamental concepts and methods of ethical reasoning – philosophical and theological.</li> <li>• Explore and analyse the ethical dimensions intrinsic in both sport and the media, with attention to resources for ethical discernment, reasoning and argumentation and traditions of moral enquiry.</li> <li>• Demonstrate how sporting traditions correlate to articulations of particular ethical approaches in their historical, cultural and geographical contexts.</li> <li>• Engage in critical reflection on the media, with attention to historical and socio-political and socio-cultural contexts.</li> </ul>

	<ul style="list-style-type: none"><li>• Evaluate how ethical issues in sport are shaped by the particular socio-political contexts of the time and locate authors both in traditions of ethical thought and in relation to relevant developments in sport today.</li><li>• Assess the continuities and discontinuities between the present and the past by appraising the influence of the Greek, Corinthian and Olympic ideals, and discuss them in relation to principles and values stated in current ethics charters.</li></ul>																				
Module Content	Beginning with an overview of traditions of ethics, this module treats two key areas of applied ethics. Sport in contemporary society has been described both as an expression of the highest human and social values, and as a legally secured parallel world of the elite pursuit of victories and medals. On the one hand, as a sphere of physical self-realization, social formation and of moral training in fairness, it is seen as an area with standards of excellence that can be closely aligned to ethics. On the other hand, individual sport stars and the institutions of organized sport have been subject to multiple enquiries and critiques: for example, on doping, corruption, sponsorship, the power of mentors and child protection. The concluding element deals with some of the most pressing ethical issues in the media today, among them ‘Fake news’																				
Teaching and Learning Format	The format will be a series of 11 two-hour lectures plus 104 hours of self-directed learning																				
Module Assessment Components	<table><tr><th colspan="5">Senior Fresh</th></tr><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Student Presentation/ Reflection</td><td></td><td>1-4</td><td>30%</td><td>6</td></tr><tr><td>Essay</td><td>2,000 words</td><td>1-6</td><td>70%</td><td>13</td></tr></table>	Senior Fresh					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Student Presentation/ Reflection		1-4	30%	6	Essay	2,000 words	1-6	70%	13
Senior Fresh																					
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																	
Student Presentation/ Reflection		1-4	30%	6																	
Essay	2,000 words	1-6	70%	13																	
Reassessment Requirements	SF 2 x 1,500-word essay																				
Indicative reading list	<ul style="list-style-type: none"><li>• Boxill, Jan (ed.), <i>Sports Ethics: An Anthology</i> (London: Blackwell, 2003)</li><li>• Carlin, John, <i>Playing the Enemy – Nelson Mandela and the Game that Made a Nation</i> (London: Atlantic Books, 2008)</li><li>• Kayser, Bengt, McNamee, M. J. (eds), <i>The Ethics of Sports: A Reader</i> (London: Routledge, 2010)</li><li>• O’Gorman, Kevin, <i>Saving Sport: Sport, Society and Spirituality</i> (Dublin: The Columba Press, 2010)</li><li>• Scally, John, “Does the Winner take it all?” <i>Doctrine and Life</i>, March 2012, pp 46-56.</li></ul>																				

## JUNIOR SOPHISTER (3<sup>RD</sup> YEAR)

### REU33114 The Apostle Paul: Life and Letters

<b>Module Code</b>	REU33114
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<b>Module status</b>	Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures
<b>Module Coordinator</b>	Prof. Benjamin Wold
<b>Teaching staff</b>	Prof. Benjamin Wold
<b>Module Learning Aims</b>	The aim of this module is to evaluate the apostle Paul and his letters within and beyond the so-called "New Perspective," which is concerned with Paul's letters in their Palestinian Jewish context.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Identify significant scholars who have had an impact on developing approaches to the study of Pauline epistles.</li> <li>2. Demonstrate an awareness of the complexities of locating Paul's social context(s).</li> <li>3. Discuss the various religion-traditions in Diaspora and Palestinian Jewish contexts that may have exerted influence on Paul.</li> <li>4. Offer a synopsis of what is known about Paul as a historical figure.</li> <li>5. Assess influences of Pauline Christianity on later Christian tradition.</li> <li>6. Evaluate the most debated passages from Paul's letters.</li> <li>7. Critically engage key Pauline letters, especially Galatians, Romans, and 1 Corinthians.</li> </ol>
<b>Module Content</b>	<p>The Apostle Paul's significance for 2,000 years of Western Civilization is profound. Paul's thirteen letters dominate the pages of the New Testament. His writings shape Christian theology more than any other part of the New Testament. Many have asked whether Paul was a follower of Jesus or the founder of Christianity. His letters, written between 50-68 CE, are the earliest Christian writings we have. From these we learn about the founding of early churches throughout much the Mediterranean world. In this module, attention is given to the social and cultural location of Paul's activities and his correspondences with the urban Christian communities he founded. Students will learn about Paul as a first century leader dealing with conflict, controversies, and challenges. Indeed, Paul and his activities were polarizing in his own time. We will explore, from a historical perspective, the issues that were important to him and Christians in the first generation of Christians.</p>
<b>Teaching and Learning Format</b>	Lectures

Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay	1 x 2,000-word essay on selected topic	2, 5	50%	10
	Exam	End of term examination		50%	16
Reassessment Requirements	As Annual.				
Indicative reading list	<ul style="list-style-type: none"> <li>David G. Horrell, <i>An Introduction to the Study of Paul</i>, 2<sup>nd</sup> ed. (London: T&amp;T Clark, 2006).</li> <li>Jerome Murphy-O'Connor, <i>Paul His Story</i> (Oxford: OUP, 2004).</li> <li>E. P. Sanders, <i>Paul, the Law, and the Jewish People</i> (Minneapolis: Fortress Press, 1983).</li> <li>Wayne A. Meeks, <i>The First Urban Christians: The Social World of the Apostle Paul</i> (New Haven: Yale University Press, 1983).</li> </ul>				

### REU33132 Words to the Wise: Israelite and Jewish Wisdom Literature

Module Code	REU33132
Module status	Core – Optional
ECTS weighting	5
Semester taught	Semester 2 - Hilary
Pre-requisites & co-requisites	none
Student Workload	22 x 1-hour lectures/seminars; 104 hours of self-directed study
Module Coordinator	Dr Neil Morrison
Teaching staff	Dr Neil Morrison
Module Learning Aims	This module aims to facilitate students' deeper acquaintance and critical engagement with the richness of the Wisdom tradition found in the Hebrew Bible and later Jewish traditions.
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Demonstrate knowledge and critical understanding of key themes of the Wisdom books of the Hebrew Bible/Old Testament and the ways in which various texts reflect them.</li> <li>2. Evaluate scholarly arguments relating to the classification of different OT texts as 'Wisdom literature'.</li> </ol>

	<div>3. Critically analyse the relationship between Hebrew/Jewish Wisdom and Ancient Near Eastern sapiential traditions.</div> <div>4. Recognise tensions between various wisdom texts and form a view on how these collections developed over time.</div> <div>5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion briefly.</div> <div>6. Write an essay which reflects critical engagement with both the biblical and secondary literature.</div>				
Module Content	This module represents an opportunity to explore the richness of the Wisdom Literature found in the Hebrew Bible and later Jewish traditions. Following an introduction to the Wisdom tradition, the module will offer a close and critical reading of the books of Proverbs, Job and Ecclesiastes and how wisdom themes have influenced other parts of the Hebrew canon. There will also be a focus on the divergent strands which emerge within this corpus and the historical context in which these works were produced. Seminar discussions will explore key themes such as divine justice, attitudes to wealth and work and the representation of women. The module will also consider the coherence of each individual book, the nature of the relationship between Hebrew wisdom and other sapiential traditions and will examine to what extent the Wisdom tradition diverges from other perspectives within the Hebrew Bible.				
Teaching and Learning Format	Interactive lectures and seminar discussions				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Critical responses	Seminar submissions (350-400 words) x 5	1-5	20	4, 5, 6, 8, 9, 10
	Fuller critical responses	Fuller critical responses (1,500 words)	5	30	7
	Essay	Essay (2,000 words)	6	50	12
Reassessment Requirements	Fuller critical responses and Essay				
Indicative reading list	<div><div>• Adams, S.L. and Goff, M. J. (eds.) <i>Wiley Blackwell Companion to Wisdom Literature</i>. Wiley Blackwell: 2020. Ebook.</div><div>• Firth D.G. and Wilson, L. (eds) <i>Exploring Old Testament Wisdom: Literature and Themes</i>. London: Apollos, 2016.</div><div>• Dell, K.J., Millar, S.R., and Keefer A.J. (eds.) <i>The Cambridge Companion to Biblical Wisdom Literature</i>. Cambridge: Cambridge University Press, 2022.</div><div>• Murphy, R.E., <i>The Tree of Life: An Exploration of Biblical Wisdom Literature</i>, 2nd ed. Grand Rapids: Eerdmans, 2002.</div><div>• Perdue, L., <i>The Sword and the Stylus: An Introduction to Wisdom Literature in the Age of Empires</i>. Grand Rapids: Eerdmans, 2008.</div><div>• Weeks, S. <i>An introduction to the Study of Wisdom Literature</i>. London: T&amp;T Clark, 2010.</div></div>				

## REU33301 Power and Politics: Liberation, Contextual and Post-Colonial Theologies

<b>Module Code</b>	REU33301
<b>Module status</b>	Core - Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	11 x 1-hour lectures/workshops; 11 1-hour seminars; 100 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Siobhán Garrigan
<b>Teaching staff</b>	Prof. Siobhán Garrigan
<b>Module Learning Aims</b>	The aim of this module is that students would exit with a complex understanding of issues of power in relation to theology. Through its course, students should gain a thorough understanding of theology's role in political movements in general and the conceptualisation of gender, race, class, sexuality, disability, protest and wealth in particular.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> <li>• Situate Christian Theology in Empire and in Modernity, particularly re: 'the rise of the subject'.</li> <li>• Demonstrate knowledge of some of the key works of some foundational thinkers of the 20th Century Theology (especially Barth, Rahner, Moltmann and Metz)</li> <li>• Analyse the major claims of Latin American Liberation Theology, Black Theology and Asian Theologies</li> <li>• Analyse the major claims of feminist (white and decolonial), womanist and Mujerista theologies.</li> <li>• Analyse the major claims of post-colonial and post-capitalist theologies.</li> </ul> <p>1. Critically assess the distinctions between liberation, contextual, post-colonial and related 20th and 21st Century theologies.</p>
<b>Module Content</b>	The Shoa/Holocaust meant that Theology could not carry on as it did before. Theology had to respond to this atrocity, to the "death of God" it brought, and to the demands of post-war churchgoers that it offer a vision capable of preventing Christian collusion in such horrors in the future. This module will look at the ways that Modernity's very tenets were revised in this theological effort – first via Barth and Rahner, then via Moltmann and Metz. Then, it will examine Theology's part in the political movements of the late twentieth and early twenty-first centuries.

<b>Teaching and Learning Format</b>	11 x 1-hour lectures, 11 x 1-hour seminars.. Formative assessment = verbal feedback on weekly student reflections posted to Blackboard. Summative assessment: 2 x 1500-word essays (2 x 50%)				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Formative assessment	verbal feedback on weekly student reflections posted to Blackboard			
	Summative assessment	Midterm Essay/Review 1500 words		40%	8
	Summative assessment	Final Essay 2000 words		60%	13
<b>Reassessment Requirements</b>	As Annual				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Marie Giblin et al, <i>Liberation Theology: An Introductory Reader</i> (Grand Rapids: Wipf and Stock, 2004)</li> <li>• Willie James Jennings, <i>The Christian Imagination</i> (New Haven: Yale University Press, 2010)</li> <li>• Kelly Kapic and Bruce Anderson, <i>Mapping Modern Theology: A Thematic and Historical Introduction</i> (Ada, MI: Baker, 2012)</li> <li>• Sebastian Kim, <i>A Companion to Public Theology</i> (Lieden: Brill, 2017)</li> <li>• Mary McClintock Fulkerson, <i>The Oxford Handbook of Feminist Theology</i> (Oxford: Oxford University Press, 2012)</li> </ul>				

## REU33332 God and Human Freedom

<b>Module Code</b>	REU33332
<b>Module status</b>	Core - Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 – Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures/seminars; 8 hours project research; 100 hours of independent study
<b>Module Coordinator</b>	Prof. Fáinche Ryan
<b>Teaching staff</b>	Prof. Fáinche Ryan



Module Learning Aims	The aims of this module are: 1. To introduce students to the long tradition of theological reflection on being human in Christian sources.														
Module Learning Outcomes	On successful completion of this module, students should be able to: <ol style="list-style-type: none"><li>1. Describe and discuss the importance of the Jewish heritage in Christian tradition.</li><li>2. Explain the importance of the concept of grace in Christian humanism.</li><li>3. Evaluate the different approaches to the theology of grace in the writings of St Paul, Augustine, Aquinas, and Luther.</li><li>4. Analyse the distinctive theological perspective on the interlocking complexity of evil in the human narrative.</li><li>5. Appraise issues in modern culture, such as human rights, from a theological grace perspective.</li><li>6. Engage in independent research in this area.</li></ol>														
Module Content	This module studies what it means to be human from the perspective of theology. The study begins within the horizon of Jewish experience as articulated especially in the early chapters of the book of Genesis. The themes of the human reality as the Imago Dei, of sanctification, of deification, as well as the theme of deep-seated human alienation, are studied. In the Western tradition grace became a key concept in the articulation of the interplay of divine and human in history. The module studies its deployment through the centuries. Running through the module is the question, the debate, as to whether there are resources in theological anthropology for an understanding of human nature which have been lost in modern culture.														
Teaching and Learning Format	Lectures, seminars.														
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Summative assessment</td><td>5 x 500-word article review and participation in class seminar</td><td>LO 1, 2, 3, 4, 5, 6</td><td>5 x 20% =100%</td><td>Continuous assessment</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Summative assessment	5 x 500-word article review and participation in class seminar	LO 1, 2, 3, 4, 5, 6	5 x 20% =100%	Continuous assessment
Assessment Component	Assessment Description	LO Addressed	% of total	Week due											
Summative assessment	5 x 500-word article review and participation in class seminar	LO 1, 2, 3, 4, 5, 6	5 x 20% =100%	Continuous assessment											
Reassessment Requirements	5 x 20 review articles														
Indicative reading list (4-5 titles max.)	<ul style="list-style-type: none"><li>• Duffy, S.J., The Dynamics of Grace. Perspectives in Theological Anthropology (Collegeville: The Liturgical Press, 1993).</li><li>• Fiorenza, F. Schussler and J. P. Galvin, eds., Systematic Theology. Roman Catholic Perspectives. Second Edition. (Minneapolis: Fortress Press, 2011).</li><li>• Kelsey, D., Eccentric Existence. A Theocentric Anthropology (Westminster: John Knox Press, 2009).</li><li>• McCabe, H., God Still Matters (London: Continuum, 2002).</li><li>• Ross, S. A., Anthropology. Engaging Theology: Catholic Perspectives (Collegeville: The Liturgical Press, 2012)</li></ul>														

## REU33522 Environmental and Technology Ethics

<b>Module Code</b>	REU33522
<b>Module status</b>	Core - Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures/Seminars and in-class debates; 104 hours of independent study
<b>Module Coordinator</b>	Prof. Cathriona Russell
<b>Teaching staff</b>	Prof. Cathriona Russell
<b>Module Learning Aims</b>	This module explores key concepts and debates in environmental and technology ethics: the commitments and values operative in models of sustainable development (theories of justice, capability and agency); questions of human populations (demographics, food production and food security; sustainable transport; values at work in approaches to biodiversity conservation (wild, agricultural, urban); and conflicts and convergences in aiming for smart and sustainable cities.
<b>Module Learning Outcomes</b>	On successful completion of the module students should be able to: <ol style="list-style-type: none"> <li>1. Trace the value assumptions, commitments and principles at work in cases related to: biodiversity loss; food biotechnology; synthetic biology; intellectual property rights, older and emerging technologies for transport (cycling, drones) energy production and security; nature-based farming, and the value of work and human capabilities in the context of emerging AI (applied statistics)</li> <li>2. Evaluate the integration of policy and regulation in Ireland, the EU and internationally.</li> <li>3. Argue for your position by critically relating it to different traditions of ethics (philosophical and theological) and civic debate in the public sphere.</li> </ol> <ol style="list-style-type: none"> <li>1. Demonstrate the ability to reconstruct arguments and value judgements in a poster, seminar and in written work</li> </ol>
<b>Module Content</b>	This module explores key concepts and debates in environmental and technology ethics: productionism and the 'tragedy of the commons'; instrumental versus intrinsic value; demographics and consumption; food security and related aspects of animal agriculture; justice and sustainable development; environmental citizenship and the future of work. It will examine key ethics responses rooted in hermeneutics, in philosophical and religious traditions (Christianity, Islam, Buddhism and Daoism) and characterise the role of the ethicist in 'expert' cultures and in policy development in Ireland, the EU and internationally.

<b>Teaching and Learning Format</b>	Lectures, in-class debates/case studies				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Formative	Poster or Three-slide Presentation		40 %	9
	Formative	Essay/Policy 2000 words		60 %	13
<b>Reassessment Requirements</b>	As above.				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Clingerman, F., Treanor, B, Drenthen, M. and Utsler, D. <i>Interpreting Nature: The Emerging Field of Environmental Hermeneutics</i> (New York: Fordham University Press, 2014).</li> <li>• Keller, David (ed) <i>Environmental Ethics</i> (UK; Wiley-Blackwell, 2010)</li> <li>• O'Neill, Onora <i>Autonomy and Trust in Bioethics</i> (Cambridge; CUP, 2002)</li> <li>• Thompson Paul B. <i>The Spirit of the Soil: Agriculture and Environmental Ethics</i>. London: Routledge, 2017 (second edition)</li> </ul>				

### REU33531 Theology and the Climate Crisis

<b>Module Code</b>	REU33531
<b>Module status</b>	Core - Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures/seminars; 8 hours project research; 104 hours of independent study
<b>Module Coordinator</b>	Prof. Jacob Erickson
<b>Teaching staff</b>	Prof. Jacob Erickson
<b>Module Learning Aims</b>	This module aims to equip students to engage contemporary ethical conversations about global warming and climate change. It offers students a chance to explore the concept of climate justice in diverse theo-ethical perspective.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> <li>2. Summarise the contemporary science of climate change.</li> <li>3. Articulate the development of the field of ecotheology as it relates to climate change.</li> </ul>

	<div>4. Comprehend and utilise major perspectives in contemporary theological ethics and climate change.</div> <div>5. Analyse the impact and response of Pope Francis on the climate debate. 81</div> <div>6. Engage the scholarly conversation on environmental injustice and ecospirituality, especially through the lenses of gender, class, race, and decoloniality.</div> <div>7. Articulate your own theological or ethical perspective on human responses to global warming.</div>				
Module Content	Pope Francis’ 2015 encyclical letter Laudato si’: On Care for our Common Home states that, “Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day.” Thinking alongside this encyclical, this advanced seminar module will tackle some of the most vexing theo-ethical challenges implicated by human-caused global warming. We’ll ask how theological worldviews contribute to, ignore, or creatively respond to global warming. We’ll explore the science and politics of climate change alongside theological cosmologies. And we’ll ask what resources theological ethics might bring to bear on questions of ecojustice, consumerism, fossil fuel use, biodiversity loss, ocean acidification, water shortages, and adaptation to ecological change.				
Teaching and Learning Format	Lectures and Seminars				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Continuous Assessment	1500-word essay		40	TBC
	Continuous Assessment	1500-word essay		40	TBC
	Continuous Assessment	Class presentation		20	TBC
Reassessment Requirements	As Annual				
Indicative reading list	<div>• Jenkins, W., The Future of Ethics: Sustainability, Social Justice, and Religious Creativity (Georgetown University Press, 2013).</div> <div>• McDonagh, S., On Care for our Common Home Laudato si’ (Maryknoll, NY: Orbis Press, 2016).</div> <div>• McFarland-Taylor, Sarah. Green Sisters: A Spiritual Ecology (Cambridge, MA: Harvard University Press, 2003).</div> <div>• Moe-Lobeda, C., Resisting Structural Evil: Love as Ecological-Economic Vocation (Minneapolis, MN: Fortress Press, 2013).</div> <div>• Squarzoni, P. Climate Changed: A Personal Journey Through the Science (New York: Abrams ComicArts, 2014)</div>				

## REU33704 Christianity in the Cultures of Late Antiquity

<b>Module Code</b>	REU33704
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<b>Module status</b>	Core – Optional; Approved
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 x 1-hour lectures, plus 104 hours of self-directed learning
<b>Module Coordinator</b>	Prof. Daniele Pevarello
<b>Teaching staff</b>	Prof. Daniele Pevarello
<b>Module Learning Aims</b>	The aim of this module is to investigate the historical, socio-economic and cultural factors which contributed to shape the development of early Christianity in the first five centuries of our era.
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Discuss and synthesise the key historical events and main cultural, political and economic factors which shaped the life, thought and institutions of the early Christians.</li> <li>2. Identify methodological challenges inherent in the study of Christianity in Late Antiquity.</li> <li>3. Analyse the principal trends in the historiographical debates surrounding the study of Late Antiquity.</li> <li>4. Interpret early Christian primary sources and other ancient texts in English translation with competence and awareness of their contexts and premises.</li> <li>5. Illustrate scholarly views of early Christianity to both specialists and non-specialists, write well-structured essays and use and compile relevant and informed bibliographies.</li> <li>6. Demonstrate a high degree of autonomy in assessing data concerning the development of early Christian thought and practice as a foundation for further studies in religion and theology.</li> </ol>
<b>Module Content</b>	Using literary sources as well as material evidence (archaeological finds, artwork, inscriptions), this module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire in Late Antiquity. The course will help students to think about central questions in the study of early Christianity such as: who were the early Christians? How did they articulate their identities across different languages and in different areas of the late antique world? How and where did they eat, pray and live? How did they understand their beliefs and interact with the cultures around them? What did their Roman, Greek or Syrian neighbours think about them? Students will reflect on different models of cross-fertilisation between emerging early Christian identities

	and the cultures and religious phenomena which characterised the later stages of the life of the Roman Empire.				
<b>Teaching and Learning Format</b>	22 1-hour lectures, plus 104 hours of self-directed learning				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Review Article	1,000 words	1-3, 5-6	30%	10
	Essay	2,000 words	1-2, 4-6	70%	13
<b>Reassessment requirements</b>	Review Article reassessed by submission of a further Review Article; essay reassessed by submission of an essay.				
<b>Indicative reading list</b>	<ul style="list-style-type: none"> <li>• Gillian K. Clark, <i>Christianity and Roman Society</i> (Cambridge: Cambridge University Press, 2004).</li> <li>• Philip F. Esler (ed.), <i>The Early Christian World. Vol. I</i> (London and New York: Routledge, 2000).</li> <li>• Robin Lane Fox, <i>Pagans and Christians</i> (London: Penguin, 1988).</li> <li>• Ramsay MacMullen, <i>Christianizing the Roman Empire: (A.D. 100–400)</i> (New Haven and London: Yale University Press, 1984).</li> </ul>				

### REU33713 Life of Muhammad: Sources, Methods and Debates

<b>Module Code</b>	REU33713
<b>Module status</b>	Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2-hour lectures and seminars; 110 hours self-directed learning
<b>Module Coordinator</b>	Prof. Zohar Hadromi-Allouche
<b>Teaching staff</b>	Prof. Zohar Hadromi-Allouche
<b>Module Learning Aims</b>	<p>In this module students will engage and familiarise themselves, with,</p> <ul style="list-style-type: none"> <li>• Main themes in the life of the Prophet Muhammad</li> <li>• Available Islamic sources for the study of Muhammad's life</li> <li>• The construction of Muhammad's image in Islam.</li> <li>• Scholarly approaches to the life of Muhammad.</li> <li>• Islamic and scholarly debates concerning the life of Muhammad.</li> </ul>

Module Learning Outcomes	On successful completion of this module, students should have: <ul style="list-style-type: none"><li>• Detailed knowledge of the biography of Muhammad according to traditional sources.</li><li>• Good knowledge of Muslim sources for the life of Muhammad and how to use them.</li><li>• Good knowledge of, and an ability to apply, scholarly approaches to the life of Muhammad.</li><li>• Become aware of various ways for discussing and understanding the Islamic narratives concerning the life of Muhammad.</li></ul>																								
Module Content	Muhammad is one of the most influential characters in history. This module discusses his diverse portrayals, from the ones found in the earliest available Islamic sources, to these days. It examines his biography in the early Islamic sources, as well as its diverse interpretations how in later Islamic writings, and modern scholarship.																								
Teaching and Learning Format	Lectures and seminars																								
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Essay plan (300 words)</td><td>Essay question, argument, methodology, structure, work plan, annotated bibliography</td><td>2,3,4</td><td>20%</td><td>27</td></tr><tr><td>Presentation</td><td>Class presentation</td><td>All</td><td>20%</td><td>29–33</td></tr><tr><td>Essay</td><td>1x 3,000-word essay</td><td>All</td><td>60%</td><td>35</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Essay plan (300 words)	Essay question, argument, methodology, structure, work plan, annotated bibliography	2,3,4	20%	27	Presentation	Class presentation	All	20%	29–33	Essay	1x 3,000-word essay	All	60%	35
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																					
Essay plan (300 words)	Essay question, argument, methodology, structure, work plan, annotated bibliography	2,3,4	20%	27																					
Presentation	Class presentation	All	20%	29–33																					
Essay	1x 3,000-word essay	All	60%	35																					
Reassessment Requirements	As annual																								
Indicative reading list	<ul style="list-style-type: none"><li>• Ali, Kecia. <i>The lives of Muhammad</i>. Cambridge; London: Harvard University Press, 2014.</li><li>• Ibn Hishām, 'Abd al-Mālik (d. 834). <i>The Life of Muḥammad: a translation of Ibn Ishāq's [d. 767] Sīrat rasūl Allāh</i>. Guillaume, A., trans., introd. and notes. London; New York: Oxford University Press, 1955.</li><li>• Peters, F.E. "The quest for the historical Muhammad." <i>International Journal of Middle East Studies</i>, 1991, Vol. 23 (3), pp. 291-315.</li><li>• Rubin, Uri. <i>The eye of the beholder: The life of Muḥammad as viewed by the early Muslims, a textual analysis</i>. Princeton: the Darwin Press, 1995.</li><li>• Watt, William Montgomery. <i>Muhammad: Prophet and Statesman</i>. Oxford: Oxford University Press, 1961.</li></ul>																								

## REU33722 Religion, Media and the Public Sphere

<b>Module Code</b>	REU33722
<b>Module status</b>	Core - Optional



<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	22 x 1-hour lectures/seminars; 28 hours project research; 80 hours of independent study
<b>Module Coordinator</b>	Prof. Alexandra Grieser
<b>Teaching staff</b>	Prof. Alexandra Grieser
<b>Module Learning Aims</b>	This module introduces ways of studying and discussing the relationship between religion, media and the public sphere and the presence of religion in the media. Students will be familiarized with studying religion through their media performances. Engaging in critical media research, students will develop research skills in studying the role of religion in the public sphere. These skills include critical media competence and the reflected usage of media when (re)presenting knowledge.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. distinguish, navigate and assess approaches to and the interaction between religion and media in historical perspective.</li> <li>2. conceptualise key terms (medium/media/mediation; religion; public sphere).</li> <li>3. describe, analyse and discuss the role of mass media in the contemporary religious field; explain and interpret religious media performances as a lived cultural practice.</li> <li>4. present and impart knowledge through media usage and develop a critical media competence.</li> <li>5. reflect on religious media usage impacts on a larger culture.</li> <li>6. Present a historical or contemporary example of religion in the public sphere and outline an approach to study it.</li> </ol>
<b>Module Content</b>	<p>Religion is prominent in public debates, in the media, and in the cultural imaginary of people's daily life, no matter whether they see themselves as believers or not. In turn, religions also 'make use' of media and mediation when creating influential symbols and intense and extraordinary experiences. They do so by means of architecture and music, images and narratives, through clothes, body practices or the TV and the internet.</p> <p>The module focuses on how the relationship between religion and media can be studied and how this helps to better understand the role of religion in how world views develop and change. This includes theoretical reflection on the "public sphere" as an element of democracy and the question whether we live in a "post-secular" world.</p>

	Rethinking the concept of “media” will include but reach beyond social media and the mass media; scripture and dance, money and microphones are means of mediating religion as well. We will ask, what is a medium, how are religions depicted in the media, how do religions respond to new media, and how can religion be understood as mediation while often claiming to provide “immediate” experiences? Students will sign up for a “research team” and develop a case study over the course of the semester.				
Teaching and Learning Format	lectures, seminars, case study, oral presentations, designing a panel discussion; participation is essential; submission of assignments without participation will not be accepted.				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Draft of Case Study	Guided outline of research idea 500-800 words	1, 2	10%	8
	Input Research Team	Group presentation of peer-reviewed case projects: short ppt + 500 words	2,3,4	20%	8-12
	Research Essay	Final version of Case Study 2500 words	3, 5, 6	70%	16
Reassessment Requirements	Research essay 3000 words 100%				
Indicative reading list	<ul style="list-style-type: none"><li>• Hoover, Stewart M., Religion in the Media Age (London: Routledge, 2006).</li><li>• Meyer, Birgit/Annelies Moors, Religion, Media, and the Public Sphere (Indiana University Press, 2005).</li><li>• Knott, K., Poole, E. &amp;Taira, T., Media Portrayals of Religion and the Secular: Representation and Change (Farnham: Ashgate, 2006).</li><li>• Lundby, Knut (Ed.), Religion Across Media. From Early Antiquity to Late Modernity (New York: Peter Lang, 2013). Schofield Clark, Lynn (ed.), Religion, Media, and the Marketplace (New Brunswick: Rutgers University Press, 2007).</li></ul>				

## REU33732 Hindu Mythology

<b>Module Code</b>	REU33732
<b>Module status</b>	Optional
<b>ECTS weighting</b>	5
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None

Student Workload	22 x 1-hour lectures																								
Module Coordinator	Prof. Seema Chauhan																								
Teaching staff	Prof. Seema Chauhan																								
Module Learning Aims	This course aims to introduce students to the history of Hindu Mythology from 1000BCE to 1000 CE through Sanskrit sources in English translation.																								
Module Learning Outcomes	<ol style="list-style-type: none"><li>1. Identify key narrative genres in the history of Hindu Mythology</li><li>2. Understand and apply distinct methods used in narrative theory to sources in Hindu Mythology</li><li>3. Synthesize key theological questions tackled in Hindu Mythology</li><li>4. Compare and Contrast iterations of the same myth across different texts.</li><li>5. Explain the relevance of the study of narrative to the study of Hindu religion.</li></ol>																								
Module Content	<p>In the world of Hindu Mythology, everything seems up-side down. Demons are virtuous. Gods are deceptive. Animals attain liberation. And humans are mediocre. How and why do Hindus narrate our world in this way?</p> <p>This course surveys the history of Hindu Mythology from its inception in the Vedic period (1000 BCE) to its height in epics and Purāṇas (1000 CE). Students will explore how premodern Hindu writers used mythology to navigate key religious questions regarding the problem of evil; the ontology of God; gender and salvation; and the creation of the universe.</p>																								
Teaching and Learning Format	22 x 1 Seminars																								
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Theory Mini Essay</td><td>1000 words</td><td>5</td><td>33%</td><td>3</td></tr><tr><td>Gobbet 1</td><td>1200 words</td><td>1-5</td><td>33%</td><td>6</td></tr><tr><td>Gobbet 2</td><td>1200 words</td><td>1-5</td><td>34%</td><td>12</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Theory Mini Essay	1000 words	5	33%	3	Gobbet 1	1200 words	1-5	33%	6	Gobbet 2	1200 words	1-5	34%	12
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																					
Theory Mini Essay	1000 words	5	33%	3																					
Gobbet 1	1200 words	1-5	33%	6																					
Gobbet 2	1200 words	1-5	34%	12																					
Reassessment Requirements	All																								
Indicative reading list	<p>Doniger, Wendy. 1975. <i>Hindu Myths: A Sourcebook</i>. Penguin Classics. Harmondsworth: Penguin.</p> <p>———. 1980. <i>The Origins of Evil in Hindu Mythology</i>. 1st ed. Berkeley: University of California Press.</p> <p>Smith, John D. 2009. <i>The Mahābhārata</i>. London: Penguin.</p>																								

## SENIOR SOPHISTER (4<sup>TH</sup> YEAR)

### REU44124 Friendship in the New Testament

<b>Module Code</b>	REU44124
<b>Module status</b>	Core - Optional
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2h seminars
<b>Module Coordinator</b>	Prof. Daniele Pevarello
<b>Teaching staff</b>	Prof. Daniele Pevarello
<b>Module Learning Aims</b>	This module investigates the development of friendship and other cognate human relationships (e.g., patronage, mentorship and clientship) in the Graeco-Roman world, their impact on the characterisation of human relationships in the New Testament, and their development in the construction of the ideals of friendship, brotherhood, and sisterhood in Early Christianity.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Identify the main methods of investigation and the core methodological issues and problems in the understanding of friendship in the ancient world and Early Christianity.</li> <li>2. Show familiarity with relevant primary sources on friendship and patronage in English translation from the classical, biblical, and early Christian traditions.</li> <li>3. Assess recent scholarly trends in the study of friendship in the New Testament and Early Christianity.</li> <li>4. Demonstrate knowledge of the human relationships which contributed to shape Graeco-Roman societies and of their impact on the New Testament and the development of early Christian thought and practice.</li> <li>5. Communicate scholarly views on the social structures of the ancient world and their development in early Christianity to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.</li> <li>6. Develop an independent and personal view of the development of the ideals of friendship and patronage in the ancient world and early Christianity as a foundation for further study in religion and theology.</li> </ol>
<b>Module Content</b>	This module investigates views on friendship, patronage and clientship in the New Testament (e.g., the Gospels of Luke and John, the letters of Paul, the Epistle of James) and in Early Christian authors (e.g., Ambrose of Milan, Augustine, John Chrysostom,

	Paulinus of Nola) within their broader context in ancient Greek and Roman societies. The module focuses on how the understanding of friendship in the New Testament and early Christianity reflects a gradual change in the understanding of friendship in the ancient world from classical philosophical definitions of friendship (e.g., Plato, Aristotle, Epicurus, Cicero) to the redefinition of human relationships and power dynamics in Roman imperial societies (e.g., Valerius Maximus, Lucian, Themistius).														
Teaching and Learning Format	11 x 2h seminars, plus 104 hours self-directed study														
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Essay</td><td>3,000 words</td><td>1-6</td><td>100%</td><td>Week 11</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Essay	3,000 words	1-6	100%	Week 11
Assessment Component	Assessment Description	LO Addressed	% of total	Week due											
Essay	3,000 words	1-6	100%	Week 11											
Reassessment Requirements	As Annual														
Indicative reading list	<ul style="list-style-type: none"><li>• Martin M. Culy, <i>Echoes of Friendship in the Gospel of John</i> (Sheffield: Phoenix Press, 2010).</li><li>• John T. Fitzgerald (ed.) <i>Greco-Roman Perspectives on Friendship</i> (Atlanta: Scholars Press, 1997)</li><li>• David Konstan, <i>Friendship in the Classical World</i> (Cambridge: Cambridge University Press, 1997).</li><li>• Carolinne White, <i>Christian Friendship in the Fourth Century</i> (Cambridge: Cambridge University Press, 1992).</li></ul>														

## REU44302 Contemporary Theologies: Critical and Constructive

<b>Module Code</b>	REU44302
<b>Module status</b>	Core- Optional
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	For TCD students, at least two SF or JS modules in Theology pathway. For Visiting Students, at least two previous modules in Theology beyond first year.
<b>Student Workload</b>	11 x 2-hour seminars, plus 104 hours of self-directed study, to include weekly posting on class blog via Blackboard.
<b>Module Coordinator</b>	Prof. Siobhán Garrigan

<b>Teaching staff</b>	Prof. Siobhán Garrigan				
<b>Module Learning Aims</b>	The aims of the module are to discover and enjoy the diversity of contemporary systematic theology, and to understand its relation to both historical theology and the current practical needs of society and the church.				
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students will be able to</p> <ol style="list-style-type: none"> <li>1. Demonstrate detailed knowledge of 10 contemporary systematic theologies.</li> <li>2. Articulate the differences between various forms of systematic theology.</li> <li>3. Discern the historical and philosophical foundations of modern arguments.</li> <li>4. Employ technical theological terms to advance conceptual understanding.</li> <li>5. Use art as a basis for analysing and making theological claims</li> </ol>				
<b>Module Content</b>	Students will read 10 primary texts of contemporary systematic theology, one book per week. They will be guided in their reading by specific questions designed to help students to notice what is significant in each text and to compare between and across texts.				
<b>Teaching and Learning Format</b>	Students are guided in reading each week's book and then write a blog post about it (on Blackboard). For this blog post, they must find a piece of art that helps them to explain what the book is about or how they reacted to the book, then write 250 words outlining the argument of the book and then 250 more asking a question (or two) of the book, with specific attention to its argument structure, its reference to historical concepts and its claims to speak to contemporary contexts. Discussion of the blogs form the basis for each week's seminar.				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	10 weekly blog posts on Blackboard	10 x 500 words, to include an art-find, a description of the book's argument and a critical analysis of it	1 - 5	50	2, 3, 4, 5, 6, 8, 9, 10, 11, 12
	Summative Essay	3,000-word essay answering a question the student sets for themselves in consultation with the Professor	1 - 4	50	14
<b>Reassessment Requirements</b>	For blog posts, 500-word essay for each blog post missed, plus art-find for each. For summative essay, as above.				
<b>Indicative reading list (4-5 titles max.)</b>	<ul style="list-style-type: none"> <li>• Louis Marie Chauvet, <i>The Sacraments: The Word of God at the Mercy of the Body</i> (Collegeville: Liturgical Press, 2001).</li> <li>• Ivone Gebara, <i>Longing for Running Water: Ecofeminism and Liberation</i> (Minneapolis: Fortress Press, 1999).</li> <li>• John J. Thatamanil, <i>Circling the Elephant: A Comparative Theology of Religious Diversity</i> (New York: Fordham University Press, 2020).</li> <li>• Mark I. Wallace, <i>When God was a Bird: Christianity, Animism and the Re-enchantment of the World</i> (New York: Fordham, 2018).</li> </ul>				

- Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-talk* (New York: Orbis, 2013).

## REU44312 Queer Theological Ethics

<b>Module Code</b>	REU44312
<b>Module status</b>	Core – Optional
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 2 – Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	22 hours of seminars; 200 hours self-directed learning
<b>Module Coordinator</b>	Prof. Jacob Erickson
<b>Teaching staff</b>	Prof. Jacob Erickson
<b>Module Learning Aims</b>	This module aims and allows students to explore the crucial importance of sexuality in contemporary theological ethics and politics. Special emphasis is placed on interpreting feminist, womanist, queer, and other intersectional theological approaches.
<b>Module Learning Outcomes</b>	On successful completion of this module, students should be able to: <ol style="list-style-type: none"> <li>1. Summarize a basic history of Sexual Ethics in Christian Theological Traditions.</li> <li>2. Comprehend the importance of embodiment and the theological and moral significance of the body and flesh in historical Christian traditions, particularly through the concept of “incarnation.”</li> <li>3. Explain and analyze contemporary theological approaches to sexual ethics.</li> <li>4. Articulate various perspectives the theo-ethical and political significance of embodied desire.</li> <li>5. Reflect on the various modes and methods of sexual ethics with intersectional engagement (race, class, sex, sexuality).</li> <li>6. Articulate your own sexual ethic in conversation with the course <ul style="list-style-type: none"> <li>• material.</li> </ul> </li> </ol>
<b>Module Content</b>	Flesh, bodies, and other carnal concepts flow, transfigure, and transform in ethical and theological traditions. Divinity becomes incarnate; flesh becomes resurrected or glorified, bodies are desired or attractive. Desire brings communities and peoples together and apart. And understandings of what carnal and sexual bodies shape ethical stances and political action. The module will explore how particularly Christian



	theo-ethical traditions think with and have defined (or not) sexuality and desire in relationship to bodies and flesh. Centered on the embodied themes of “vulnerability” and “resilience,” this module will ask how carnal traditions might inform personal ethical stances and sexuality and politics. We’ll reflect upon a number of themes including embodiment as everyday practices, sexual ethics, LGBTQ identity, race, ideas of the “body politic”, the politics of empathy, and embodied affect.																			
Teaching and Learning Format	Lectures and Seminars																			
Module Assessment Components	<table><tr><th>Assessment Component</th><th>Assessment Description</th><th>LO Addressed</th><th>% of total</th><th>Week due</th></tr><tr><td>Presentation</td><td>Queer Memoir Presentation</td><td></td><td>30</td><td>TBC</td></tr><tr><td>Essay</td><td>3,000-3,500 words</td><td></td><td>70</td><td>TBC</td></tr></table>					Assessment Component	Assessment Description	LO Addressed	% of total	Week due	Presentation	Queer Memoir Presentation		30	TBC	Essay	3,000-3,500 words		70	TBC
Assessment Component	Assessment Description	LO Addressed	% of total	Week due																
Presentation	Queer Memoir Presentation		30	TBC																
Essay	3,000-3,500 words		70	TBC																
Reassessment Requirements																				
Indicative reading list (4-5 titles max.)	<ul style="list-style-type: none"><li>• Patrick S. Cheng. <i>Radical Love: An Introduction to Queer Theology</i>. New York: Seabury Books, 2011.</li><li>• M. Shawn Copeland. <i>Enfleshing Freedom: Body, Race, and Being</i>. Minneapolis, MN: Fortress Press, 2010.</li><li>• Marvin M. Ellison. <i>Making Love Just: Sexual Ethics for Perplexing Times</i>. Minneapolis, MN: Fortress Press, 2012.</li><li>• Wendy Farley, <i>Gathering Those Driven Away: A Theology of Incarnation</i>. Louisville, KY: Westminster John Knox Press, 2011.</li><li>• Jennifer Wright Knust, <i>Unprotected Texts: The Bible’s Surprising Contradictions About Sex and Desire</i>. New York: HarperOne, 2012.</li></ul>																			

## REU44732 Religion and Multiple Modernities

<b>Module Code</b>	REU44732
<b>Module status</b>	
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 2 – Hilary
<b>Pre-requisites &amp; co-requisites</b>	none
<b>Student Workload</b>	11 x 2 hours seminars/ lectures; 180 hours of self-study and preparation of presentation

<b>Module Coordinator</b>	Prof. Alexandra Grieser
<b>Teaching staff</b>	Prof. Alexandra Grieser
<b>Module Learning Aims</b>	The aim of this module is to analyze and discuss the relationship between religion and modernity and how we can best understand the role of religion today. It traces the radical critique of concepts such as secularization and modernization as outcomes of a colonial, Eurocentric history and introduces alternative possibilities. These debates will be tested by studying empirical cases, demonstrating that religion and modernity interact in many, often unexpected ways around the world.
<b>Module Learning Outcomes</b>	<ul style="list-style-type: none"> <li>• understand, reconstruct and critique current positions on the role of religion in pluralist democracies.</li> <li>• identify core features of the concept of “multiple modernities” and its critique.</li> <li>• examine the consequences for the study of the dynamic role of religion in modern societies and the recognition of sources other than texts.</li> <li>• develop the conceptual tools for studying religion as a "relational phenomenon".</li> <li>• distinguish analytical concepts from normative claims.</li> <li>• apply the different concepts to and compare case studies on religion and modernity in different contexts.</li> <li>• reflect on the Study of Religion as an integral part of modernization</li> </ul>
<b>Module Content</b>	<p>Over a long time, Western scholarship expected religion to decline or even vanish in the course of modernization and that global developments would follow the “Western model”. However, from the 1970s on it became clear that secularization rather meant pluralization, and that pluralization not necessarily means a loss or decline of religion, but a change of form and function: diverse and possibly religious modernities became visible, including such forces that work against pluralism as an element of a “world society”.</p> <p>Phenomena such as the rising Pentecostalism in the Americas and Africa, controversies around religious symbols in the public sphere, new links between religion and political populism, “new spirituality” as well as “new atheism” and religiously embedded terrorism made clear that no simple explanation would help to understand the complexity of changing roles of religion in recent history. Seeking for models of explanation, scholars offered a variety of concepts and ideas.</p> <p>We will take a closer look at these concepts and the arguments they put forward. They will lead us to studying “religion as relations”, addressing cases from diverse fields and cultural areas:</p> <ul style="list-style-type: none"> <li>- how religion interacts with social change, as a political power and a means of protest</li> <li>- how religious feminism can be conservative and innovative at the same time.</li> <li>- how science and art interact with religion</li> <li>- how the religious and the secular shape the modern city</li> <li>- how religion diffuses into popular culture and the media</li> <li>- how death and dying in modern societies creates religious and secular responses.</li> <li>- how Occultism and Esotericism interact with modernity</li> <li>- how the main thinkers of modernity made religion a core theme.</li> <li>- how religion shifted from dogma and belief to feeling and embodied experience</li> </ul>

	Cases may vary and can be adapted to students' interest.				
<b>Teaching and Learning Format</b>	Seminar style: discussions based on students' presentations; overview lectures				
<b>Module Assessment Components</b>	<b>Assessment Component</b>	<b>Assessment Description</b>	<b>LO Addressed</b>	<b>% of total</b>	<b>Week due</b>
	Presentation	Reconstructing, presenting and discussing provided literature	3; 4; 5	30%	
	Open-books assignment	2 out of 5 questions; 2000 words	1-6	70%	13
<b>Reassessment Requirements</b>	The presentation will be reassessed by a critical review essay of 1500 words; the open-books assignment will remain in place with changed questions				
<b>Indicative reading list (4-5 titles max.)</b>	<ul style="list-style-type: none"> <li>• Asad, Talal, Formations of the Secular: Christianity, Islam, Modernity (Stanford, CA: Stanford UP, 2003).</li> <li>• Berger, P., M. Buitelaar, K. Knibbe (eds): Religion as Relation. Studying Religion in Context (London: Equinox 2021).</li> <li>• Burchardt, M./ Wohlrab-Sahr, M. / Wegert, U. (2013): 'Multiple Secularities': Postcolonial variations and guiding ideas in India and South Africa, in: International Sociology 28, 6: 612-628.</li> <li>• Eisenstadt, S. N., "Multiple Modernities", Daedalus 129/1 (2000) 1-29.</li> <li>• Mahmood, Saba, Politics of Piety: The Islamic Revival and the Feminist Subject (Princeton: Princeton University Press, 2nd edition, new preface, 2011).</li> <li>• Storm, J.A.J.: Metamodernism. The Future of Theory (Chicago: Chicago University Press, 2021).</li> </ul>				

## REU44742 Ancient Indian Religions

<b>Module Code</b>	REU44742
<b>Module status</b>	Optional
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 2 - Hilary
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	12 x 2-hour seminars
<b>Module Coordinator</b>	Prof. Seema Chauhan
<b>Teaching staff</b>	Prof. Seema Chauhan

Module Learning Aims	This course introduces students to the earliest available evidence for Hinduism, Buddhism and Jainism from 1000 BCE-300 CE. In particular, students will question the concept of “origin” both within the context of Early India as well as within the history of the study of religion.				
Module Learning Outcomes	<ol style="list-style-type: none"><li>1. Identify key textual and material sources in the study of Early South Asia</li><li>2. Understand how to read material evidence in conjunction with textual evidence.</li><li>3. Explain influential scholarly theories about the history of Early Indian Religions and their implications for our reconstruction of Early South Asia.</li><li>4. Assess the extent to which scholarly hypotheses are applicable to primary source evidence.</li><li>5. Understand the theoretical implications of debates about “origins” in the wider study of religion</li></ol>				
Module Content	<p>Is there an “origin” of “religion”?</p> <p>This course introduces students to the earliest history of Hinduism, Buddhism and Jainism in South Asia. Students will learn how to read the earliest available evidence from these religious traditions—myths, ritual manuals, philosophy, and inscriptions—in tandem with one another. Through these sources, students will 1) reconstruct the key debates in which all religious traditions participated, 2) assess the validity of scholarly reconstructions of Early South Asia, and 3) consider the extent to which we can distinguish Hinduism from Buddhism in the early common era. Aside from being able to explain the context and history of early South Asian religions, students will be able to explain the impact that the search for “Eastern origins” had on Colonialism and Orientalism in the 18th-19th century.</p>				
Teaching and Learning Format	Seminars				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Analysis 1	1000 words	1-2	25%	2
	Analysis 2	1000 words	All	25%	5
	Analysis 3	1000 words	All	25%	9
	Prepared oral exam (one-on-one conversation between student and professor)	15-20 mins (students can use a transcript)	All	25%	13
Reassessment Requirements	Methods and Sources analysis; gobbet 1 and gobbet 2.				
Indicative reading list	<ul style="list-style-type: none"><li>• Jamison, Stephanie W., and Joel P. Brereton, trans. 2014. <i>The Rigveda: The Earliest Religious Poetry of India</i>. 3 vols. South Asia Research. New York, NY: Oxford University Press.</li><li>• Olivelle, Patrick, trans. 1996. <i>Upaniṣads</i>. Oxford: Oxford University Press.</li><li>• Davids, Rhys (trans.), <i>Suttapiṭaka: Buddhist Suttas</i> 1881. Sacred Books of the East Vol.11. Oxford: Oxford University Press</li></ul>				

## REU44752 Between the Qur'an and Bible: Biblical Characters in Islamic Contexts

<b>Module Code</b>	REU44752
<b>Module status</b>	Optional
<b>ECTS weighting</b>	10
<b>Semester taught</b>	Semester 1 - Michaelmas
<b>Pre-requisites &amp; co-requisites</b>	None
<b>Student Workload</b>	11 x 2-hour seminars
<b>Module Coordinator</b>	Prof. Zohar Hadromi-Allouche
<b>Teaching staff</b>	Prof. Zohar Hadromi-Allouche
<b>Module Learning Aims</b>	<p>This module aims to</p> <ul style="list-style-type: none"> <li>• Provide an overview of the relationship between the Qur'an and the Bible</li> <li>• Provide an overview of biblical characters in the Qur'an and early Islamic literature.</li> <li>• Present and discuss the development and reconstruction of such characters over time and genres from the Bible to the emergence of Islam.</li> <li>• Demonstrate how such reconstructions represent, and shape, inter-religious and internal religious polemics.</li> <li>• Examine how such characters and their Islamic reconstruction contribute to our understanding of the emergence of Islam</li> </ul>
<b>Module Learning Outcomes</b>	<p>On successful completion of this module, students should be able to:</p> <ol style="list-style-type: none"> <li>1. Access and read the Qur'an (in translation where necessary)</li> <li>2. Search and find specific themes in the text of the Qur'an.</li> <li>3. Identify prominent biblical characters that are referred in the Qur'an.</li> <li>4. Compare, analyse, and discuss biblical characters that are referred in the Qur'an.</li> <li>5. Demonstrate an understanding of the development, and significance, of biblical characters from the Bible to the Qur'an and early Islamic era.</li> <li>6. Locate and use relevant scholarly literature about the Bible and Qur'an</li> <li>7. Locate and use relevant exegetical sources for the Bible and Qur'an</li> <li>8. Discuss various academic approaches and portrayals of biblical characters in Islam.</li> </ol>
<b>Module Content</b>	<p>Mary, Jesus, Eve, Joseph, Solomon and the Queen of Sheba are but a few of the many biblical characters whom the Qur'an discusses. In this module we will —</p> <ul style="list-style-type: none"> <li>• Learn about shared characters between the Qur'an and Bible, and their diverse roles in each tradition.</li> <li>• Follow the development of specific characters over time and genre, in the broader context of religion, history, and culture.</li> </ul>

	<ul style="list-style-type: none"> <li>Examine the dynamics of portraying, constructing, and re-constructing such characters, from the Bible to the Qur'an and early Islamic era.</li> <li>Explore the diverse functions of such characters in each religious context.</li> <li>Discuss what such characters and their (re)construction tell us about the emergence of Islam and its religious milieu.</li> </ul>				
Teaching and Learning Format	Seminars				
Module Assessment Components	Assessment Component	Assessment Description	LO Addressed	% of total	Week due
	Essay plan (600 words)	Essay question, argument, methodology, structure, work plan, annotated bibliography	All	20%	8
	Presentation	1x Class presentation	All	20%	10–14
	Essay	1x 3,500-word essay	All	60%	16
Reassessment Requirements	As annual				
Indicative reading list	<ul style="list-style-type: none"> <li>The Qur'an: Yusuf Ali translation (a hard copy).</li> <li>Reynolds, Gabriel Said. <i>The Qur'an and the Bible: Text and Commentary</i>. New Haven and London: Yale University Press, 2018.</li> <li>Reeves, John C. (editor). <i>Bible and Qurān: Essays in Scriptural Intertextuality. Symposium Series</i>. Leiden and Atlanta: Brill/, 2003.</li> <li>Kaltner, John. <i>Ishmael instructs Isaac: An Introduction to the Qur'an for Bible Readers</i>. Collegeville, Minnesota: Liturgical Press, 2017 (1999).</li> </ul>				