SCHOOL OF RELIGION

TRINITY COLLEGE, DUBLIN

Introduction

Welcome to the School of Religion where we continue a tradition of scholarship that goes back to the very foundation of Trinity College Dublin.

The School of Religion is one of the twelve Schools that comprise Trinity College's Faculty of Arts, Humanities and Social Sciences. It brings together biblical studies, theology, ethics, theory of Religion and World Religions, and international conflict and peace studies as independent but related disciplinary fields.

The School's undergraduate and postgraduate courses explore encounters between religions and cultures from their roots in antiquity to the present day. They investigate the intellectual and institutional resources developed in historical and current interactions and conflicts and apply them to the challenges and the opportunities societies face in an age of globalisation.

The School has a strong commitment to community engagement and is home to two exceptional academic entities: the Loyola Institute and the Irish School of Ecumenics and has a campus in Belfast as well as in Dublin.

This Handbook supplements and synopsizes the regulations that are contained in Part II of the Calendar and in any disparity between Calendar and Handbook, the Calendar's provisions apply. On Orientation Day, academic and administrative staff will be available to explain most of these requirements, and to answer any queries that you may have about procedures and regulations.
An electronic copy of this Handbook, will be available on the School of Religion/Programme website with copies available via the Virtual Learning Environment (VLE). A hard copy of this handbook in large print is available in the School office. Alternative formats of the Handbook can be made on request.

There may be some modification during the year to the procedures and regulations outlined below: these will be brought to your attention as they arise.

**Please note:**

Familiarize yourself with College’s regulations for undergraduate students. This is available in Part II of the Calendar.

Your @tcd.ie email account is the only e-mail address used for official College business. Consult this email account regularly.
Contents

TEACHING AND LEARNING .................................................................................................................. 6
1. Coursework Requirements ............................................................................................................. 6
2. Coursework Assessment ............................................................................................................... 8
   2.1 General Information ................................................................................................................. 8
   2.2 The Role of External Examiners .............................................................................................. 8
3. Examination Conventions ........................................................................................................... 9
4. Absence Policy/Regulations for Attendance ..............................................................................12
5. Marking Criteria - EXAMINATIONS ..........................................................................................14
   5.1 Examination Results ...............................................................................................................14
   5.2 Description of ECTS ...............................................................................................................19
   5.3 QFI-NFQ Level .......................................................................................................................20
   5.4 Timetable ...............................................................................................................................20
6. Presenting and Submitting Your Work .......................................................................................21
   6.1 Essays ...................................................................................................................................21
   6.2 Returning Essays / Essay Submission ....................................................................................22
   6.3 Essay Extensions .....................................................................................................................23
   6.4 Senior Sophister Dissertations ...............................................................................................23
   6.5 Referencing .............................................................................................................................27
   6.3 skills 4 study (Help with writing your essay) ........................................................................31
7. Research Ethics in the School of Religion ..................................................................................32
8. Plagiarism ...................................................................................................................................32
10. Undergraduate Appeals Process ...............................................................................................35
GENERAL INFORMATION ..................................................................................................................35
1. College Disability Service ...........................................................................................................35
2. Links to University Policies .........................................................................................................37
3. Student Support Services ...........................................................................................................37
   3.3 Mature Student Supports ......................................................................................................38
   3.6 Student Union (TCDSU) .......................................................................................................39
4. Resources ...................................................................................................................................40
   4.3 Data Protection ......................................................................................................................42
5. Careers ......................................................................................................................................43
6. Clubs and Societies ....................................................................................................................43
7. Study Abroad/International Study..........................................................................................43
  7.1 Visiting Students at Trinity................................................................................................43
  7.2 Trinity Students abroad: Erasmus and International Exchanges.....................................44
8. Graduation..................................................................................................................................45
9. Feedback.........................................................................................................................................45
10. Emergency Procedure................................................................................................................46
11. Health and Safety.......................................................................................................................46
12. Key Dates - Academic Year 2019-2020..................................................................................47
    12.1 Key Contacts and Locations................................................................................................47
    12.2. Opening Hours...................................................................................................................50
3. Module Descriptors......................................................................................................................51
TEACHING AND LEARNING

1. Coursework Requirements

B.A. Moderatorship in World Religions and Theology

The Honors B.A. degree is known as a Moderatorship. There are two possible courses leading to the degree:

I. Single Honors (SH) Moderatorship in World Religions and Theology;

II. Two-Subject Moderatorship (Trinity Joint Honors) in World Religions and Theology combined with another Arts Subject;

The first year of each programme offers courses on foundational methods and approaches to study of religions and biblical studies, theological studies, and ethics; these disciplines set the context for the more specialised study of the second and third years. The fourth year offers a series of seminar style, two-hour slots modules and a dissertation.

https://www.tcd.ie/TSM/current/tsmtrinityelectives.php

The four years of the degree programme are known by the following titles:

- Year 3: Junior Sophister (JS)
- Year 4: Senior Sophister (SS)

Both the Single Honors and TSM degree in Religions and Theology are recognised by the Department of Education and Science as leading to qualifications for the purpose of admission to the Register for Intermediate (Secondary) School Teachers.

Junior Sophister

Hebrew Bible

REU24111A: Messengers of God: Prophets and Prophecy’s in the Hebrew Bible
REU24112B: Words to the Wise: Israelite and Jewish Wisdom
New Testament

**REU23101 A:** The Historical Jesus and the Gospels  
**REU23102 B:** The end of the world: Johannine Writings

Christian Origins and their Interpretation in Systematic Theology

**REU23011 A:** Hermeneutics  
**REU23012 B:** Christology

Theological Ethics

**REU23031 A:** Christianity and Society  
**REU12701 B:** Approaches to Theological Ethics

Theory of Religion

**REU23041 A:** Contemporary Theories of Religion  
**REU24702 B:** Religion, Media and the Public Sphere

World Religions

**REU23713 A:** The life of Muhammad: sources, methods, and debates  
**REU24712 B:** Current expressions and movements in Christianity, Islam and Hinduism

Senior Sophister

**REU44033** Ethics and Politics  
**REU44023** Theological Ethics and Ecology  
**REU44133** Imagining Moses/Exodus in the Arts (Advanced Topics in Scripture and Exegesis)  
**REU44113** Sects and Sages: The Dead Sea Scrolls
Your examinations, essays and dissertation are assessed, first in the School of Religion and then by the university’s External Examiners (Junior Sophister and Senior Sophister only). Assessments pass or fail on the final judgement of the External Examiners. External Examiners meet in late May following the end of the academic year to monitor assessment procedures and outcomes in all modules and for the dissertation. Final marks are confirmed at this Court of Examiners. The internal examiner of your assessment (typically the module co-ordinator, or lecturer for the topic) will provide you with a report on your work together with the grade that will be proposed to the Court of Examiners. If your mark is on the threshold between Pass and Fail, or between Distinction and less than 70, then a second internal examiner will mark your assessment. All correspondence with External Examiners are compliant with GDPR.
3. Examination Conventions

In order to rise with their year, students must pass the annual examination. The following conventions apply in the determination of results. Students wishing to discuss their examination results should consult in the first instance their Head of Year.

Passing the year:

Students may Pass the year outright if they achieve ALL of the following:
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined); and
2. A Pass mark in all modules (minimum 40% in all modules),

OR

Students may Pass the year By Compensation if they achieve ALL of the following (All modules are compensatable):
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined);
2. Pass a minimum of 50 credits (minimum 40% in each module); AND
3. Have fail marks between 35% and 39% in modules not exceeding 10 credits in total (i.e. one or two 5 ects modules or one 10 ects module).

Failing and Reassessment:

Students who have an overall Fail result following the Semester 2 / End of Year session will be reassessed in all failed modules, at the Reassessment session. Details of what components/modules need to be reassessed in will be on the portal with your results. If you have any queries on your requirements please contact your Department(s) in the first instance.
3.2 Senior Fresh (TSM)

The following examination conventions apply to TSM students in Senior Fresh Years (K-5-6)

*Senior Fresh examination regulations*

**Passing the year:**

Students may Pass the year outright if they achieve ALL of the following:
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined); and
2. A Pass mark in all modules (minimum 40% in all modules),

OR

Students may Pass the year By Compensation if they achieve ALL of the following (All modules are compensatable):
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined);
2. Pass a minimum of 50 credits (minimum 40% in each module); AND
3. Have fail marks between 35% and 39% in modules not exceeding 10 credits in total (i.e. one or two 5 ects modules or one 10 ects module).

**Failing and Reassessment:**

Students who have an overall Fail result following the Semester 2 / End of Year session will be reassessed in all failed modules, at the Reassessment session. Details of what components/modules need to be reassessed in will be on the portal with your results. If you have any queries on your requirements please contact your Department(s) in the first instance.

*World Religion and Theology (TSM) students, your attention is drawn to the Calendar / Handbooks for information.*

3.3 Junior Sophister (Single Honor)

Please refer to the Joint Honors harmonised regulations as found in the College Calendar, K. 6-7 and below (4).
3.4 Junior Sophister (TSM)

At the end of the JS year, Joint Honors students have to choose with which of their subjects they will major and write their dissertation.

Your attention is drawn to the following regulations in the College Calendar, please see link:


3.5 Senior Sophister

Your attention is drawn to the following regulations in the College Calendar:

Passing the year:

Students may Pass the year outright if they achieve ALL of the following:
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined); and
2. Pass mark in all modules (minimum 40% in all modules),

OR

Students may Pass the year By Compensation if they achieve ALL of the following (All modules are compensatable):
1. An overall credit-weighted average Pass mark for the year of 40% of higher, based on the full 60 credits (all modules combined);
2. Pass a minimum of 50 credits (minimum 40% in each module); AND
3. Have fail marks between 35% and 39% in modules not exceeding 10 credits in total (i.e. one or two 5 ects modules or one 10 ects module).

TSM Degree Weightings:

The method of calculation is dependent on the student's TSM Pattern.

(i) Pattern A:

<table>
<thead>
<tr>
<th>Subject 1 SS</th>
<th>Subject 2 SS</th>
<th>Overall Degree Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>50%</td>
<td>50%</td>
<td>100%</td>
</tr>
</tbody>
</table>
(a) To be eligible for a moderatorship award candidates must achieve an overall pass in the Senior Sophister year;

(b) The marks awarded in the two subjects in the Senior Sophister year contribute with equal weighting to the overall degree mark.

(ii) Pattern B:

<table>
<thead>
<tr>
<th>Minor Subject JS</th>
<th>Major Subject JS</th>
<th>Major Subject SS</th>
<th>Major Subject JS + SS</th>
<th>Overall Degree Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>25%</td>
<td>25%</td>
<td>50%</td>
<td>75%</td>
<td>100%</td>
</tr>
</tbody>
</table>

(a) To be eligible for a moderatorship award candidates must achieve an overall pass in the Junior Sophister year and an overall pass in the Senior Sophister year;

(b) The total moderatorship mark is the combined result of both the Junior Sophister and Senior Sophister years. The overall degree mark is calculated on the basis of equal weightings of both subjects in the Junior Sophister year and equal weighting of both Sophister years.

**Failing and Reassessment:**

Students who have an overall Fail result following the Semester 2 / End of Year session will be reassessed in all failed modules, at the Reassessment session. Details of what components/modules need to be reassessed in will be on the portal with your results. If you have any queries on your requirements please contact your Department(s) in the first instance.

**4. Absence Policy/Regulations for Attendance**

Attendance is required at all lectures, seminars and tutorials unless you are specifically exempted (off books). If you are unable to attend a lecture for any reason, you must let your lecturer know, either in person or by sending a note or email to the lecturer. Unexplained and/or unwarranted non-attendance at more than six lectures per module in any term will result in your performance being deemed non-satisfactory for that term.
Being returned as non-satisfactory for two terms puts you at risk of being barred from exams in accordance with normal university regulations.

Undergraduate students who consider that illness may prevent them from attending an examination (or any part thereof) should consult their medical advisor and request a medical certificate for an appropriate period. If a certificate is granted Medical certificates should be given to the Executive Officer of Undergraduate studies, Ms. Jane Welch, who will contact the Head of Year, within three days of the beginning of the period of absence from the examination. Such medical certificates must state that the student is unfit to sit examinations. Medical certificates will not be accepted in explanation for poor performance; where an examination has been completed, subsequent withdrawal is not permitted. Further details of procedures subsequent to the submission of medical certificates are available in from student tutors.

Course participants who fail to meet deadlines and who have not been granted an extension, will be notified that no further work will be accepted from them and that their assessment will be based on work already submitted.

*Summaries for missed classes:* Students who have missed six or more lectures are required to hand in a one-page summary of the main points of each class they have missed from the articles and the PowerPoints available either on Blackboard, or as handed out in class and in the reader, as evidence that they have caught up with what they have missed. Students have to attend every class from then on until the end of term. For those with a doctor’s note, the deadline is extended, but the work has to be handed in at a date before the end of the teaching term to make them able to take the exams. The normal essay assignment has to be completed by the class deadline.
5. Marking Criteria - EXAMINATIONS

5.1 Examination Results

First Class  I = over 70%
Second Class, First Division  II.1 = 60 - 69%
Second Class, Second Division  II.2 = 50 - 59%
Third Class  III = 40 - 49%

Fail

F1  30 - 39%
F2  less than 30%

The characteristics of work achieving these grades are as follows:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First (70-100%)</td>
<td>Indicates that the work is of excellent standard. The question/thesis will be addressed fully and clearly in a sustained and coherent argument. The work will show a wide range of relevant sources, which provide relevant support for the argument. The work will also show originality and an ability to integrate a wide range of material.</td>
</tr>
</tbody>
</table>

Overall:
- Exceptionally/highly well structured and informed
- Demonstrates striking personal insight and originality

Understanding:
- Thorough or even authoritative based upon wide reading
- Comprehensive understanding of relevant material
• High degree of precision
• Independent and critical judgment

Structure:
• Excellent focus and structure
• Highly developed presentation and writing style
• Precision in use of style guidelines
• Contributes to a highly persuasive line of reasoning

Sources & Research:
• Extensive use of sources and engaged with high degree of insight
• Exceptionally effective use of evidence to support argument

Upper Second (60-69%) Indicates a clear understanding of the subject, a clear and relevant answer to the question, and shows a wider range of sources. The argument is coherent and logical, and there will be few, if any, errors.

II.1 Overall:
• Good understanding providing an answer informed by wide reading
• Reflects clarity of thought
• Demonstrates personal insight and originality

Understanding:
• Evidence of independent and critical judgment
• Discussion provides original insights
• Good understanding of relevant material
• Analytical and not only descriptive
Structure:
- Well structured and focused
- Clear and fluent writing style
- Compelling argument

Sources & Research:
- Good range of sources used and applied
- Effective use of evidence to support argument

**Lower Second (50-59%)**
Indicates a familiarity with the subject, and shows evidence of somewhat wider reading than work awarded a lower grade. There may be some errors in the work, but it presents some relevant ideas and examples.

II.2

Overall:
- Sound understanding
- Limited analysis

Understanding:
- Generally sound understanding or relevant material but limited range of depth
- More descriptive than analytical

Structure:
- Generally clear presentation but weak in structure and development of argument

Sources & Research:
- Limited use of sources
- Attempts to support argument with relevant literature
- Occasionally awkward and unconvincing

**Third Class**  
(40-49%)  
Indicates an attempt to answer the question. The work may omit key details, or lack support for the arguments presented, but includes some relevant details. Work awarded this grade typically draws on a narrow range of sources, and may be based solely on lecture notes.

Overall:
- Understanding is basic
- Analysis is limited

Understanding:
- Reflects a general knowledge but little detail
- Analytical thought is minimally demonstrated

Structure:
- Adequate presentation but unclear and disorganised

Sources & Research:
- Coverage of basic material is sparse
- Support of argument with relevant evidence is unsuccessful

**A minimum of 40% must be achieved for a pass**

**F1**  
(30-39%)  
Indicates that the work does not answer the question set, and/or contains minimal relevant information. The work may also be unstructured and incoherent.
Overall:
- Incomplete and/or inaccurate work
- Unsystematic

Understanding:
- Poor understanding
- Significant inaccuracies
- Little to no analysis
- Lack of clarity

Structure:
- Argument is disorganized
- General lack of coherency
- Fails to meet length requirement
- Poor use of style guidelines

Sources & Research:
- Minimal or inappropriate use of sources
- Evidence is not provided to support argument

**F2**
(0-29%)

Indicates the work has completely misunderstood the question, or has made no attempt to use relevant material.

Overall:
- Incomplete and/or inaccurate work
- Unsystematic

Understanding:
- Little or no knowledge demonstrated
- Little or no analysis
• Inaccurate and/or unclear

Structure:
• Disorganised and unclear
• Incoherent answer or none discernable
• Unacceptably brief

Sources & Research:
• Inappropriate and/or inaccurate use of sources/literature
• Poor or no use of evidence to support argument

5.2 Description of ECTS

The European Credit Transfer and Accumulation System (ECTS) is an academic credit system based on the estimated student workload required to achieve the objectives of a module or programme of study. It is designed to enable academic recognition for periods of study, to facilitate student mobility and credit accumulation and transfer. The ECTS is the recommended credit system for higher education in Ireland and across the European Higher Education Area.

The ECTS weighting for a module is a measure of the student input or workload required for that module, based on factors such as the number of contact hours, the number and length of written or verbally presented assessment exercises, class preparation and private study time, laboratory classes, examinations, clinical attendance, professional training placements, and so on as appropriate. There is no intrinsic relationship between the credit volume of a module and its level of difficulty. The European norm for full-time study over one academic year is 60 credits. 1 credit represents 20-25 hours estimated student input, so a 10-credit module will be designed to require 200-250 hours of student input including class contact time, assessments and examinations.
ECTS credits are awarded to a student only upon successful completion of the programme year. Progression from one year to the next is determined by the programme regulations. Students who fail a year of their programme will not obtain credit for that year even if they have passed certain component. Exceptions to this rule are one-year and part-year visiting students, who are awarded credit for individual modules successfully completed.

5.3 QQI-NFQ Level

Under the QQI-NFQ, the Irish National Framework of Qualifications, the undergraduate degree is Level 8 qualifications. For the full list of Modules with ECTS weighting, Learning Outcomes and a clear statement on graduate attributes that are achieved within the programme/learning outcomes within the ‘Full module descriptors’ below.

If you are not enrolled in your modules check with your School Office to ensure you are timetabled for the modules. All data in Blackboard is based on the College timetabling systems and information taken from your student record on my.tcd.ie. Blackboard requires an active TCD computer account for access. For more information on access and enrolment issues visit the IT Services VLE page.

5.4 Timetable

Your timetable will be available in your student portal at https://my.tcd.ie/. It is also available on the relevant undergraduate course page on the website: https://www.tcd.ie/religion/
6. Presenting and Submitting Your Work

6.1 Essays

Number of Essays required

Modules are assessed by essay/assignments and/or exam.

*Senior Fresh & Junior Sophister Year:* students are required to write an essay (or its equivalent) of **2,000 words** for each half-year or semester examined course taken.

*Senior Sophister Year:* All SS students are required to write a dissertation of 15,000 words.

How essays contribute to your annual marks

In the Senior Fresh language courses, 50% of the final mark is based on marks for assignments completed during the year.

*Senior Fresh & Junior Sophister Years:* essays normally make up 30% of annual assessment marks. In the language courses, 50% of the final mark is based on marks for assignments completed during the year.

*Senior Sophister Year:* all students take four courses and write a 15,000 word dissertation (incl. footnotes, excl. bibliography).

Writing essays

Learning to write clear, succinct and well-structured essays is an important part of your education. You should also learn to adhere to the prescribed word-limit. A lecturer may penalise your work if it is too short and may refuse to read material greatly beyond the word limit. Essays will be assessed on the basis of content, logical structure, spelling, grammar and presentation.
Please use the cover sheet found on the School website and on Blackboard which includes space for the following information:

- your name
- your student number
- your year
- the lecturer’s name
- the course code and name
- the title of the essay
- your signature not to have plagiarized.

*Layout:* the spacing of essays should be 1.5 or double-spaced and printed.

The lecturer who assigns the essay (or equivalent) will tell you the day when it is due.

### 6.2 Returning Essays / Essay Submission

Essays are to be submitted electronically and in hard copy, according to the lecturer’s requirements, by the date and time stated on the essay assignment. The essay should include detailed references (either in-text, or endnotes, or footnotes) and a bibliography laid out in alphabetical order. Your pages should be A4 size, numbered, and your typing double-spaced. Correct spelling (consistently either English or American), grammar and clear presentation are essential.

All hard copy essays must be submitted to the School Undergraduate Office (Room G8) by noon on the specified date. Every essay must include the appropriate cover-sheet attached and delivered into the School Undergraduate Office. The cover-sheet includes a Declaration concerning plagiarism, so all cover-sheets must be signed. Copies of cover-sheets can be downloaded on the Departmental webpage.
An electronic copy must also be submitted by the deadline through TurnItIn via the College VLE (Blackboard) using your Trinity IT account username and password. If you are unclear as to how to do this please talk to your lecturer.

If you hand your essay in after the due date without an extension, it will still be accepted up to one week late with a loss of 10% of whatever mark is awarded. It will not be accepted after the lapse of one week. If you require an extension, contact your Head of Year in the first. Remember that if you do not hand in your essays you also risk being returned as non-satisfactory for courses. If this happens over two terms, the department may ask for you to be barred from taking the examinations. Remember also that since the essays count towards your final mark your grades will suffer if you fail to submit them.

6.3 Essay Extensions

Essay extensions are granted by your Head of Year and only in cases of medical or personal emergencies. If you would like to seek an extension you should visit/contact your Head of Year during their posted office hours, BEFORE the respective deadline. The School of Religion essay submission cover sheet should be used in submitting essays. The essay should include detailed references (either in-text, or endnotes, or footnotes) and a bibliography laid out in alphabetical order. Your pages should be A4 size, numbered, and your typing double-spaced. Correct spelling (consistently either English or American), grammar and clear presentation are essential. All submissions must have the mandatory cover sheet available to download. (word.doc)

6.4 Senior Sophister Dissertations

SS Students take four modules/seminars – two in each half-year or semester chosen from the modules on offer in that year. In addition they also write a dissertation of 15,000 words in length (incl. footnotes, excl. bibliography).
Preparing to write your dissertation in the Junior Sophister year.

The subject of the dissertation should be discussed with the potential supervisor before or in Semester B of the Junior Sophister year. Once a topic is agreed upon, a dissertation proposal should be drawn up comprising a title, a provisional chapter structure, an indicative bibliography of 3-5 titles. The dissertation proposal should be submitted to the Head of JS year by the end of the first week of April 2019. In consultation with the supervisor (in the School of Religion) the proposal will be agreed and a list of students and their supervisors will be put on the Departmental noticeboard by the end of April.

Supervision: writing and researching your dissertation

Students meet with their supervisor for approximately five tutorial sessions during the course of work on their dissertation. The role of the supervisor is to give general guidance and direction to structuring and organising research and students should not anticipate that supervisors act as a type editor. For feedback on dissertations plan to have drafts of chapters to your supervisor well in advance of the final submission deadline.

Length of your dissertation

The dissertation should not exceed 15,000 words in length (incl. footnotes, excl. bibliography). A key part of writing a dissertation is learning to present an argument precisely and succinctly. On the other hand, if you produce a dissertation that is significantly below 15,000 words, you may be penalised on the ground that you have invested insufficient time and effort into it.

Submitting your dissertation

Due date. Dissertations are to be submitted to Ms. Jane Welch, the Undergraduate Executive Officer by Wednesday, 25th March 2020, no later than 4:00 p.m.
Cover page. The cover page of the dissertation should include the following:

Main Title
Subtitle
Student’s name
Senior Sophister Dissertation presented to
The Department of Religions and Theology
Trinity College Dublin
Supervisor: Supervisor’s name
Date

On the first page you should make and sign the following declaration:

“I [Name] hereby declare that this dissertation is entirely my own work.”

Binding. Two soft-bound copies of the dissertation are to be submitted, one to be sent to the external examiner, the other for the supervisor and internal examiner.

The structure of the dissertation should be (in this order):

1. Title page, including title and author (this is the name under which you are officially registered in College)
2. Declaration. Use the following wording:

DECLARATION

I certify that this dissertation, submitted in partial fulfilment of the requirement for the Undergraduate degree and has not been submitted for a degree at any other University, and that it is entirely my own work. I agree that the Library may lend or copy the dissertation upon request.
Signed: ........................................

Date: ..............................

3. Acknowledgements (if any)

4. Abstracts. You must provide one-page Abstract one bound in, at the start of your dissertation. The Abstract of the dissertation (in single spacing), outlines its content and mode of investigation. It should be headed by title and author and entitled “Abstract”.

5. Table of Contents

6. Introduction

7. Chapters

8. References (if you are not using the Harvard system whereby references are in brackets in the text)

9. Bibliography

You must also include:

(i) a list of **abbreviations** used in the dissertation (if such abbreviations are extensive), which are placed either before the Introduction or immediately before the Bibliography. These should be noted in the Contents.

You may also include:

(ii) **appendices**, containing any important extra material you **need** to include. Any appendices are placed after the conclusion but before the bibliography.

You must follow the exact form and colour of the light binding required for the dissertation. The name of the degree must appear on the front cover. The name of the degree is followed by the year of submission and the student's name. The front cover should show the title of the dissertation above the centre.
Your name must appear on the front cover of the dissertation exactly as registered. If in doubt, please check with Ms Jane Welch. First name initials are not allowed.

6.5 Referencing

Clear and accurate referencing is an important part of the scholarly task. Your reader should be able to see when you are quoting directly from a source, when you are synopsizing a source, and when you are advancing your own judgement on the sources to which have referred. The reference that you provide should enable your reader to check the sources that you have used. And, as section 8 on Plagiarism, below, makes clear, the careful making of clear and accurate references is an essential element in establishing the integrity of your work as a scholar.

Quotations (and references generally) must be made with care for accuracy. Quote the exact words; if you have to add extra words to clarify the sense, put them in square brackets; if you omit any, indicate that you have done so with three dots; so, for example:

It is instructive to note the comment of Henry Kissinger: “[In such cases] ... it is essential to bear in mind the role of personal humility in the exercise of diplomacy.”

If a quotation is going to take up more than two lines in your script, or if you wish to give it a special emphasis, make a distinct paragraph of it: indent the whole paragraph five places in from the left hand margin, with single spacing and without quotation marks. Always when you quote or refer, give a precise reference to the work and page or pages to which you have referred.

It is a standard and essential academic requirement to cite the source of ideas taken from other authors and to place direct quotes in quotation marks. Where the idea or quotation is second-hand, i.e., drawn from a citation in another source, that fact should be noted in your list of references, e.g. Sen, 1999, p. 75, as cited in Todaro, 2009, p. 16.

Web-based resources should be referenced with the following information: author of the document, title of the document, website address, and the date at which you accessed the site.
The work of compiling an accurate bibliography and footnotes is immeasurably lightened if proper care is taken from the beginning of your research to keep such details. When you note down a quotation or other reference, take care to register with it the full and precise details of publication.


**Reference Styles**

College does not require you to employ a particular reference style – you may, therefore use styles that rely on endnotes or footnotes (e.g., Chicago), or that provide references in brackets in the body of your text (e.g., Harvard), as long as you are consistent in their use – never ever mix the referencing styles.

Endnotes or footnotes serve two chief purposes: (i) to give a reference or several references; or (ii) to discuss a point which is incidental to your main argument, but which you wish nevertheless to acknowledge, or which serves to supplement or clarify your text. Most of your footnotes or endnotes will be of the first type.

Footnote and Endnote references should be in single spacing and may be placed at the bottom of the relevant page (Footnotes) or in numerical order before the bibliography at the end of the dissertation or essay (Endnotes).

In a bibliography for your essays and dissertation, books, journal articles, online resources or book chapters should be listed alphabetically by author surname in the bibliography. The bibliography should include all works that you quote or mention in your references. Full publication details of the books and articles should be given, and you should follow a consistent pattern for doing this. The titles of books and journals should be italicised (or underlined), but not the titles of articles in journals. These should be put in inverted commas or quotation marks.
Referring to the Bible

We recommend that you use either the RSV or the NRSV version of the Bible. Students taking the language courses will find the RSV more useful since it is a more literal translation than the NRSV.

When referring to the Bible, you do not need to use footnotes or endnotes. Biblical references normally go in brackets in the body of your text. You should use the abbreviations of Biblical books as found in the RSV and NRSV translations. The punctuation of Biblical references should be as follows. The Book of Genesis, chapter 1, verse 1 should be written as ‘Gen. 1:1’. If you wish to refer to a passage of several verses, then write, for example, ‘Gen. 1:1-5’.

Foot/Endnotes

With the exception of Biblical references, all other acknowledgements should take the form of either footnotes or endnotes. For detailed instructions and examples on how to quote, please refer to the Chicago Manual of Style Citation Quick Guide: http://www.chicagomanualofstyle.org/tools_citationguide.html

Notes of either kind should take the following form:

For books

Surname, first name, Title of book (Place of publication: publisher, year), particular page number(s) referred to.

Examples:
For articles in books

Surname, first name, "Title of article", in Name of Book Editor, ed., *Title of Book* (Place of publication: publisher, year), first and last page number, particular page number(s) referred to.

Example:

For articles in journals

Surname, First name, "Title of article", *Title of Journal*, volume number, issue number (year of publication) particular page number(s) referred to.

Example:

You only need to give full information in the very first reference to a document. Thereafter you may abbreviate thus:

³ Stausberg, *Contemporary Theories*, p. 72.
⁴ Wiese, "Counterhistory", p. 83.

Bibliography
At the end of your essay you will be expected to list the books that you have consulted in a ‘bibliography’. This list should be in alphabetical order of surname.

Noting or listing an internet resource
In a footnote

Surname, first Name of Author or Webmaster/Webmistress (if known), "Title of text", heading of page, full URL (date last accessed).


In a bibliography

Surname, First Name of Author or Webmaster/Webmistress (if known). "Title of text", heading of page, full URL (date last accessed).

Example:


NB: Unless using an internet source specifically allowed by the module lecturer, use of internet sites is not permissible as bibliographical material.

6.3 skills 4 study (Help with writing your essay).
TCD’s Local Homepage, under “For Students” in the right hand margin, you will find a link to “skills4study”. This service provides instruction for students who require guidance and further education when writing academic essays. Taking the essay writing classes offered by College is an excellent investment for all students.

7. Research Ethics in the School of Religion

Trinity College Dublin and the School of Religion’s research community takes great care to ensure that our research activities follow best ethical practice in their design, content and conduct. Staff and students are required to follow College policies, maintain appropriate ethical standards in their research, and adhere to current data protection policies such as the General Data Protection Regulation (GDPR). To review the College’s full “Policy on Good Research Practice”, follow this link.

If you are pursuing a research project or dissertation that involves human subjects, your proposal may require approval from the School of Religion’s Research Ethics Committee. For more on that process, visit the School’s Research Ethics Website here.

8. Plagiarism

Whenever you draw on another person’s work, you are required to acknowledge your source. Failure to do so exposes you to the accusation of passing off someone else’s work as your own. This is called ‘plagiarism’. The University Calendar states that this is "a major offence, and subject to the disciplinary procedures of the University". As your essays count towards your final mark, plagiarism in your essays is considered the equivalent of cheating in an examination, a major offence for which you may be expelled. Plagiarism results from either deliberately using the work of another without proper acknowledgement, or from lack of care in acknowledgements. All quotations and paraphrases of other people's work must be properly referenced to avoid the charge of plagiarism. This includes the work of other students and internet sites. If you use another student's essay notes without acknowledgement, both you and the author of the notes
might be charged with plagiarism. To properly reference material taken from an internet site, you should give the full URL of the page.

*Your attention is drawn to the following communication by the Senior Lecturer and the Dean of Graduate Studies:*

In order to support students in understanding what plagiarism is and how they can avoid it, we have created an online central repository to consolidate all information and resources on plagiarism. Up to now, information has been spread across many sites, which can lead to confusion. Through the provision of a central repository, it is hoped to communicate this information to students in a clearer and more coherent manner. The central repository is being hosted by the Library. It includes the following:

(i) The 2018-19 Calendar entry on plagiarism for undergraduate and postgraduate students;
(ii) The matrix explaining the different levels of plagiarism outlined in the Calendar entry and the sanctions applied;
(iii) Information on what plagiarism is and how to avoid it;
(iv) ‘Ready, Steady, Write’, an online tutorial on plagiarism which must be completed by all students;
(v) The text of a declaration which must be inserted into all cover sheets accompanying all assessed course work;
(vi) Details of software packages that can detect plagiarism, e.g. Turnitin.

It is important to emphasise that all students, i.e., undergraduate and postgraduate new entrants and existing students, will be required to complete the online tutorial ‘Ready, Steady, Write’. Linked to this requirement, we are asking colleagues in all departments to ensure that the cover sheets which students must complete when submitting assessed work, contain the following declaration:

*I have read and I understand the plagiarism provisions in the General Regulations of the University Calendar, Part II for the current year,*
found at:  https://www.tcd.ie/calendar/undergraduate-studies/complete-part-II.pdf

I have also completed the Online Tutorial on avoiding plagiarism

Course handbooks are currently required to include a section on plagiarism, which has a
link to the relevant sections in the University Calendar. For 2018-19, we ask you to ensure
that your Course Handbooks include the following information:

(ii) The 2018-19 Calendar entry on plagiarism,[1]
(iii) Guidelines on the appropriate methodology for the kind of work that
students will be expected to undertake. Providing discipline specific
examples of good academic practice for referencing is very helpful for
students. We would like to draw your attention to the 2018-19 Calendar
entry on plagiarism which states that “[a]ll Schools and departments must
include in their handbooks or other literature given to students, guidelines
on the appropriate methodology for the kind of work that students will be
expected to undertake”;
(iv) A statement informing all students that they must complete the online
tutorial on avoiding plagiarism ‘Ready, Steady, Write’, located
at http://tcd-ie.libguides.com/plagiarism/ready-steady-write
(v) The template of the coversheet/s which students must complete and
attach to work submitted in hard or soft copy or via Blackboard. NB. The
coversheet must include the declaration noted above.

[1] UG: Calendar Part II, General Regulations, Academic Progress, Paragraphs 82 and
following; PG Calendar Part III, General Regulations, Paragraphs 1.32 and following.

We ask you to take the following steps:
(i) Visit the online resources to inform yourself about how Trinity deals with plagiarism and how you can avoid it at https://www.tcd.ie/library/support/plagiarism/story_html5.html. You should also familiarize yourself with the 2018-19 Calendar entry on plagiarism located on this website and the sanctions which are applied;

(ii) Complete the ‘Ready, Steady, Write’ online tutorial on plagiarism at https://tcd-ie.libguides.com/plagiarism/ready-steady-write. Completing the tutorial is compulsory for all students.

(iii) Familiarise yourself with the declaration that you will be asked to sign when submitting course work at https://tcd-ie.libguides.com/plagiarism/declaration;

(iv) Contact your Course-Co-ordinator or your Lecturer if you are unsure about any aspect of plagiarism.

10. Undergraduate Appeals Process

The Appeals Process is outlined in the Trinity College Calendar, Part II,. All appeals should be heard first at School level. The grounds for appeal against the decision of Taught Course Committees are outlined in the Calendar under “General Regulations”. For further details of appeals at College level, please consult the Calendar Part II.

GENERAL INFORMATION

1. College Disability Service
The School welcomes applications from prospective students with disabilities, and endeavours to assist all students to realise their potential by offering a range of supports that include reasonable accommodations.

Trinity is an inclusive university and encourages students with disabilities to think about coming here. There are over 1,600 students with disabilities who have applied for reasonable accommodation with the Disability Service, it offers a confidential and accessible service for all students with disabilities and aims to identify and support your learning needs during your time in Trinity. It is student-centred and is committed in as far as is reasonably possible, to empowering students with disabilities achieve their academic and vocational goals, as well as access all aspects of College life.

Please click on this link to find out more about the Disability Service and supports offered.
2. Links to University Policies

**UG Student Learning Development**
**Student Complaints**
**Dignity and Respect Policy**
**Data protection**

3. Student Support Services

There are a range of services to turn to for advice and support should you need it at any stage of your studies. The main services are outlined below, and you will receive more information on what the various services provide at orientation. For a general list of all Student Support Services, visit the website: [https://www.tcd.ie/students/supports-services/](https://www.tcd.ie/students/supports-services/) or download the leaflet here: **Student Support Services** booklet.

3.1 UNDERGRADUATE ADVISORY SERVICE

The **Undergraduate Advisory Service** is a unique and confidential service available to all registered students in Trinity College. It offers a comprehensive range of academic, pastoral and professional supports dedicated to enhancing your student experience.

3.2 Tutors

Trinity College is the only university in Ireland to operate what is known as the tutorial system. All registered undergraduate students are allocated a Tutor when starting in College. Your Tutor is a member of the academic staff who is appointed to look after the general welfare and developments of all students in his/her care. You can contact your tutor about anything and they will either offer advice or will be in a position to refer you to a more appropriate colleague in college. Details of your tutor can be found on your [TCD Portal](https://www.tcd.ie). You
should ensure that you meet with your Tutor at the beginning of the year to introduce yourself.

### 3.3 Mature Student Supports

The [Mature Student Office](#) in Trinity College is part of the [Trinity Access Programmes (TAP)](#). They are located in Goldsmith Hall, right beside Pearse Street Dart Station. The Mature Student Office provides advice and support to both prospective and current undergraduate mature students. They are always interested in meeting prospective students and are happy to provide information to mature student groups in Colleges of Further Education or other organisations.

### 3.4 S2S (Student 2 Student)

From the moment you arrive in College right the way through to your end of year exams Student 2 Student (S2S) is here to make sure your first year is fun, engaging and a great foundation for the rest of your time in Trinity. You'll meet your two S2S mentors in Freshers' Week and they'll make sure you know other people in your course before your classes even start. They'll keep in regular touch with you throughout your first year and invite you to events on and off campus. They'll also give you useful information about your course and what to look out for. Mentors are students who have been through first year and know exactly what it feels like, so you never have to worry about asking them a question or talking to them about anything that's worrying you.

S2S also offers trained Peer Supporters if you want to talk confidentially to another student or just to meet a friendly face for a coffee and a chat.

S2S is supported by the Senior Tutor's Office and the Student Counselling Service.

http://student2student.tcd.ie, E-mail: student2student@tcd.ie, Phone: + 353 1 896 2438
3.5 Heads of Year

A Year Head is appointed for each year. This person, who is a member of the School’s staff, is available for consultation should you have any difficulties with your studies, and will link up with your tutor, if necessary. The following members of staff

**Heads of Year for 2019-2020 are as follows:**

- **SF** Prof. Alexandra Grieser
- **JS** Prof. Cathriona Russell Sem A/ Prof. Maureen Junker-Kenny Sem B
- **SS** Dissertation Seminars co-ordinator: Prof. Cathriona Russell Sem A / Prof. Maureen Juncker-Kenny Sem B

3.5 Staff – Student meetings

The lecturers are all approachable people who welcome the opportunity to meet their students. The times at which lecturers are available to students in their offices are posted on the notice board and on each lecturer's door. If these times clash with your other class times, simply make an appointment with the lecturer for another time.

3.6 Student Union (TCDSU)

The [Students’ Union](#) is run for students by students. They represent you at college level. As a student of Trinity College, you are automatically a member of TCDSU. Remember – they work for you, so if you think they should be focusing on a particular issue, get in touch!

The Students’ Union is a vital resource for Trinity students. It’s the place to go if you have a problem in College - it has information on accommodation, jobs, campaigns, as well as information pertaining to education and welfare. The website also contains contact details for each Sabbatical Officer.
3.7 Student Representatives

Student representatives are available for each year of the undergraduate course for Single Honor and TSM students. Year Heads offer the opportunity for students to talk about the curriculum, the degree, and matters of particular concern to the student body. If you have an issue that you would like to raise, tell the appropriate student representative about it. On the School of Religion Executive Committee, the student convenor elected for 2019/2020. Need to add this info. In due course.

4. Resources

4.1 Books and the Library

Experience shows that students who adopt a good routine of personal reading and study throughout the year are the ones who succeed. Reliance on class notes alone is not adequate for the standard expected in an honors degree programme. You are expected to buy a certain number of books. You will need a Bible; the department recommends that you use the RSV or NRSV version. Before deciding what books to buy, ask your course lecturers for advice. For most of your reading, however, you will be using the College Library. Apart from lectures, the library is arguably the most important resource within College for Arts students.

4.2 Computer Facilities

It is in your interest to learn to type as soon as possible and to familiarise yourself with the computer facilities available to you in College. Computers available to undergraduate students can be found at the following locations:

Arts Building, lower ground floor, Beckett Rooms 1 and 2
Áras an Phiarsaigh, beside the Players Theatre

201 Pearse Street (PCs only), to the right of Áras an Phiarsaigh

"The Arches", under the railway line in the northeast corner of College

The Hamilton Building, at the Westland Row end of College

When you register, you will be given a login ID and a password, both of which you will need to access the College computers. You will also be given, free of charge, an e-mail account. Brief starter courses in computer use will be offered during the week of registration.

Every student will also be provided with personal file storage. This means that you can save material on the College network. You can then access this material on any computer in any of the above locations. It is, of course, Indicative that you save all your work onto floppy discs as well. Anything you save on your personal file storage can be opened only with your password.

Any problems you have with computers should be brought to the attention of the College's Information Systems Services (IS Services). Their help desk is in Áras an Phiarsaigh and they can be reached by phone at Ext. 2164 (or at 608 2164 if you are phoning from outside College). An IS Services Handbook is available from the Help Desk
4.3 Data Protection

Trinity College Dublin uses personal data relating to students for a variety of purposes. They are careful to comply with relevant obligations under data protection laws and have prepared this short guide to ensure you understand how they obtain, use and disclose student data in the course of performing University functions and services. The guidance note is intended to supplement the University's.

4.3 Public Lectures

The School has a lively tradition of public lectures, which are frequently delivered by distinguished international scholars. Attendance at these lectures is free of charge to all students of Trinity College, who are strongly encouraged to take advantage of them.

4.4 THE WEINGREEN MUSEUM

The Weingreen Museum of Biblical Antiquities is named in honor of its founder Professor Jacob Weingreen. It received its present title in 1977 in recognition of Professor Weingreen's contribution to the creation of the museum. Professor Weingreen was Erasmus Smith's Professor of Hebrew at Trinity College Dublin between 1939 and 1979. He excavated in the Near East and maintained contact with archaeologists who donated pieces to the Museum. Professor Weingreen was the author of the Hebrew grammar textbook that is still recognized as the standard teaching work on the subject.

The museum's collection consists of pottery and other artefacts from the ancient Near East: items from ancient Israel, Egypt and Babylon, Greek and Roman coins, Roman lamps, for example. The museum exists to further scholarly research and teaching. Visiting scholars, school parties, and members of the public, are welcome to visit, by appointment, during teaching term. The Weingreen Museum is located on the 5th Level of the Arts Building, in Room 5036. Applications should be made in writing to the Curator of the Weingreen Museum, Dr Zuleika Rodgers.
5. Careers

Link to careers office [https://www.tcd.ie/Careers](https://www.tcd.ie/Careers)
Students can make an appointment with a Careers Advisor through [MyCareer](https://www.tcd.ie/). To avail of this service please login to MyCareer with your Trinity student name and password, update your profile and you can then book an appointment. The School of Religion Careers Advisor, is Ms Orlaith Tunney, e-mail: tunneyo@tcd.ie.

6. Clubs and Societies

It’s not all about study – we hope you will enjoy your time outside the classroom too and participate in university life as fully as possible.
You can find a list of clubs and societies on the main College [website](https://www.tcd.ie)
[Clubs and Societies](https://www.tcd.ie)
[Sports Centre](https://www.tcd.ie)

7. Study Abroad/International Study

7.1 Visiting Students at Trinity

Visiting students attending modules for JF, SF, and JS years are assessed in one of two ways: (1) identical to the assessment structure of non-visiting students; or (2) in a manner agreed by the individual lecture i.e., all visiting students should write a 1,500 word essay for JF modules and a 2,000 word essay in SF/JS modules. If they do not sit exams they need to write two essays of the length required for the year. In SS modules (10 ECTS) they write two 2,500 word essays.
7.2 Trinity Students abroad: *Erasmus and International Exchanges:*

Under this scheme undergraduate students have the opportunity to spend their Junior Sophister Year (or part of it) studying at one of two European universities outside Ireland—Glasgow and Leuven—with financial support from European funds. Students who expect to finish their Senior Fresh year with a I or a II.1 mark are encouraged to apply. The Erasmus and international exchanges coordinator for out-going students is Prof. Ben Wold, woldb@tcd.ie. Please contact the coordinator early in your SF year for preparation.

**The University of Glasgow, Scotland**

We have links with the Faculty of Divinity and the Department of Theology and Religious Studies at the University of Glasgow, one of Scotland’s oldest medieval universities.

**The Catholic University of Leuven, Belgium**

We have established both a student exchange and a teaching exchange with the Faculty of Catholic Theology in Leuven. This represents a genuine opportunity for our students. It allows students to travel to the Continent and experience a different climate of studying theology without having to master a foreign language—the lectures are conducted in English. Moreover, the Faculty of Theology in Leuven has a long-established, worldwide reputation. Major theologians from Erasmus to Gutierrez have studied or worked there. The international English-language programmes of Theology attract students from all over the world. The Faculty employs almost 40 full-time members of staff, covering all major aspects of the theological and exegetical fields. The theology library is one of the finest in Europe, subscribing to more than 1,000 journals, with more than one million books on theology. Leuven itself is a beautiful medieval town in the heart of Europe. For further information, see: http://www.theo.kuleuven.ac.be/en/d.
Students can apply for the international exchanges that Trinity offers on a competitive basis to spend their JS year at a University in Canada, the US, Australia or Asia.

8. **Graduation**

Following the Court of Examiners, the University’s decision to award a degree must be processed and ratified at different committee levels, and you should not expect to be commenced within at least two months of a Court decision. All queries about your Commencement, following the Court of Examiners, must be addressed to the Academic Registry. Remember that TCD will contact you at the home address that you provided at registration. Any change of address must be notified to TCD on completion of the course. Please note: you may not graduate until all outstanding fees and charges (including library charges) have been paid.

9. **Feedback**

Much of this Handbook is taken up with rules and procedural requirements. This is unavoidable if we are to ensure that the School of Religion courses are well-structured and that the degree you obtain is of real value. But the experience of undergraduate study should be richer than the mere passing of assessment requirements and the School of Religion encourages you to participate in our continuing efforts to improve our procedures as the year advances and to make an evaluation of your experience at the end.

Your suggestions on every aspect of the programme will be invited throughout the year. At the end of each semester, you will be asked to complete an assessment of each of the modules that you have undertaken. The information that you supply is invaluable to staff in the further development of the School of Religion. You may also be asked to take part in an online survey conducted by the Faculty of Arts, Humanities and Social Sciences. Please note that in any official survey you will remain anonymous, and your assessment of your experience in the School of Religion – whether positive, negative or both – is fed into
a structured assessment of teaching and learning. Of course, you do not have to wait for these formal assessments to take place: staff are available at regular office hours (posted on their office doors at the start of the year) and they welcome your concerns and suggestions. Your class will also elect a class representative, who will be able to articulate your concerns through the appropriate channels.

10. Emergency Procedure

In the event of an emergency, **dial Security Services on extension 1999.** Security Services provide a 24-hour service to the college community, 365 days a year. They are the liaison to the Fire, Garda and Ambulance services and all staff and students are advised to always telephone extension 1999 (+353 1 896 1999) in case of an emergency.

Should you require any emergency or rescue services on campus, you must contact Security Services. This includes chemical spills, personal injury or first aid assistance. It is recommended that all students save at least one emergency contact in their phone under ICE (In Case of Emergency).

11. Health and Safety

Health, Safety and Welfare at work are of crucial importance throughout Trinity College and the School of Religion is committed to upholding the College’s Health, Safety and Welfare policies.

The School also recognises and will ensure compliance with the requirements of the Safety, Health and Welfare at Work Act 2005; associated legislation made under the Act, and the College Safety Statement and College Policies and Codes of Practice documents. The Act requires that precautions are taken, as far as is reasonably practicable, to avoid endangering oneself or others by our actions / activities. All reasonable steps will be taken to ensure that the health, safety and welfare of all persons
12. **Key Dates - Academic Year 2019-2020**

The academic year is divided into semesters and teaching occurs in Semesters ‘A’ and ‘B’, see in the Curriculum below). Each is 12 weeks long with one reading week in Week 7. There are no lectures in Reading Week. [Link to Academic Year Structure 2019-20](#).

**Semester A (Michelmas Term):** Begins Monday the 9th of September and concludes Friday the 29th of November. Reading/Study/Review week begins Monday the 21st of October. Revision Week begins Monday the 2nd of December.

**Semester B (Hilary Term):** Begins Monday the 20th of January and concludes Friday the 10th of April. Reading/Study/Review Week begins Monday the 2nd of March. Revision Week begins Monday the 13th of April.

Key dates for the course are posted on the relevant course page on the website: [https://www.tcd.ie/religion/](https://www.tcd.ie/religion/). Submission deadlines for coursework will be provided by your module coordinator and can be found in the syllabus.

12.1 **Key Contacts and Locations**

**Head of School** – Prof. Siobhan Garrigan (currently on research leave)

garrigs@tcd.ie
+353 (0)1 8964794

**Acting Head of School** (Aug. 2019 – Aug. 2020) – Prof. David Shepherd

shepherd@tcd.ie
+353 (0)1 8964796
School Manager – Ms Aideen Woods:
aidwoods@tcd.ie
+353 (0)1 896 4778

Director of Teaching and Learning - Undergraduate – Prof. Linda Hogan
lhogan2@tcd.ie
+353 (0) 1896 4796

Administrative:
Ms. Jane Welch (Email: jwelch@tcd.ie; Tel: 01-896 1297) is the Undergraduate Executive Officer for the School. Her office is located in room G8, ISE-LI Building.

Academic:
Prof. Katie Dunne, Assistant Professor of Theology in the Catholic Tradition, email: kdunne5@tcd.ie

Prof. Jacob Erickson, Assistant Professor of Theological Ethics, email: ericksoj@tcd.ie, ISE-LI Building Room 1.20.

Prof. Zohar Hadromi-Allouche, Assistant Professor, email: hadromiz@tcd.ie, ISE-LI Building Room 2.19.

Prof. Maureen Junker-Kenny, Professor in Theology, email: mjunkerk@tcd.ie; ext. 1044; ISE – LI Building Room 1.01.

Prof. Alexandra Grieser, Assistant Professor for the Theory of Religion, email: griesera@tcd.ie; ext. 1297; ISE-LI Building Room 1.06.
Prof. Daniele Pevarello (Assistant Professor in Early Christianity), email: pevarelld@tcd.ie; ext. 4797; ISE-LI Building Room 2.03.

Prof. Cathriona Russell, Dungannon and Beresford Assistant Professor in Theology and Ethics, email: cathriona.russell@tcd.ie; ISE-LI Building, Room.

Prof. Fáinche Ryan, Assistant Professor of Systematic Theology, email; fryan@tcd.ie, ISE-LI Building, Room 2.18.

Prof. David Shepherd, Assistant Professor Hebrew Bible/Old Testament, e-mail; shepherd@tcd.ie, ISE-LI Building, Room 2.20.

Prof. Benjamin Wold, Assistant Professor in Ancient Judaism and Christianity, School of Religion, email: woldb@tcd.ie, ISE-LI Building, Room 1.02.

Adjunct staff members:
Dr Patrick Claffey, Adjunct Assistant Professor in South East Asian Religions and World Christianities, email: claffeyp@tcd.ie

Dr Ciarán McGlynn, Adjunct Assistant Professor in Philosophy, email: cmcglyn@tcd.ie

Dr John Scally, Beresford Adjunct Assistant Professor in Ecclesiastical History, email: jscally@tcd.ie

For local course contacts please see the relevant course page on the website.
12.2. Opening Hours

View our Dublin location and get driving/walking directions here.

Opening hours of School offices are normally 9.00am – 5.30pm (Monday through Friday and 9.00 – 5.00 pm each Friday). You will be notified of any changes to this via your student email account.
# 3. MODULE DESCRIPTORS

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Messengers of God: Prophets and Prophecy in the Hebrew Bible</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU24111</td>
</tr>
<tr>
<td>Module status</td>
<td>Approved/Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour interactive lectures and seminars</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>David Shepherd</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>David Shepherd</td>
</tr>
<tr>
<td><strong>Module Learning Aims</strong></td>
<td>This module aims to facilitate students’ deeper acquaintance and critical engagement with the phenomenon of prophecy as we meet it in the so-called ‘Latter Prophets’ of the Hebrew Bible.</td>
</tr>
<tr>
<td><strong>Module Learning Outcomes</strong></td>
<td>On successful completion of this module, students should be able to:</td>
</tr>
<tr>
<td></td>
<td>1. Understand the historical situations out of which these prophetic voices emerge within the Hebrew Bible.</td>
</tr>
<tr>
<td></td>
<td>2. Analyze the ethical interests of the prophetic tradition</td>
</tr>
<tr>
<td></td>
<td>3. Evaluate the relationship between prophecy and the apocalyptic tradition</td>
</tr>
<tr>
<td></td>
<td>4. Interrogate the Christian appropriation of the prophetic tradition.</td>
</tr>
<tr>
<td></td>
<td>5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion briefly.</td>
</tr>
<tr>
<td></td>
<td>6. Write an essay which reflects critical engagement with both the biblical and secondary literature. (JS)</td>
</tr>
<tr>
<td><strong>Module Content</strong></td>
<td>This module introduces the phenomenon of ‘prophecy’ as we find it represented in the ‘Latter Prophets’ of the Hebrew Bible/Old Testament. In doing so, it explores writings associated with the pre-exilic, exilic and post-exilic periods including Amos, Ezekiel, Daniel, Malachi and especially Isaiah, whose voice resonates throughout these periods, echoes down into the Common Era and is heard prominently in the Christian tradition.</td>
</tr>
<tr>
<td><strong>Teaching and Learning Format</strong></td>
<td>Interactive lectures and seminar discussions.</td>
</tr>
</tbody>
</table>
### Module Assessment Components

- **SF**: Weekly critical reflections (totalling 2500 words)
- **JS**: Weekly critical reflections (totalling 1000 words) (40%) and Essay (1500 words) (60%)

### Indicative reading list (4-5 titles max.)

### Module Title

**The Historical Jesus & the Gospels**

<table>
<thead>
<tr>
<th>Module Code</th>
<th>REU23101</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module status</td>
<td>Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td></td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Benjamin Wold</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Benjamin Wold</td>
</tr>
</tbody>
</table>

### Module Learning Aims

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 discipline.

### Module Learning Outcomes

On successful completion of this module, students should be able to:
1. assess the distinguishing characteristics of each “quest” for the historical Jesus.
2. appraise at least three approaches to resolving the synoptic problem.
3. debate approaches/methods historians have developed to read the gospels.
4. dialogue at an intermediate level about philosophical and religious movements with which Jesus has been associated (e.g., Cynics, apocalyptic prophets, etc.).
5. compare and contrast Jesus with other religious leaders/figures contemporary to him.

Module Content

Who was the historical Jesus – the Jewish Galilean whose activities and death resulted in the emergence of Christianity? This module explores questions about Jesus the man, his world, his social and literary environment, his disciples, and their literary activities. The history of research on the historical Jesus (i.e., the so-called “three quests”) orient this module before turning to a sustained study of the earliest witness to his life and those of his followers, namely the synoptic gospels: Matthew, Mark, and Luke. When studying the context of Jesus and the gospels their environments and social milieu are introduced vis-à-vis material culture and archaeology. Key themes, particularly ancient Jewish “Messianism” as it relates to the portrayal of Jesus as “Christ,” are considered in light of Qumran Discoveries (e.g., so-called “4QMessianic Apocalypse”). Students are also inducted to the various historical and literary methods and approaches used when studying the synoptic gospels.

Teaching and Learning Format

lectures

Module Assessment Components

This module is assessed by a portfolio of 4 pieces of work each worth 25%: (1) Gobbet 1; (2) Gobbet 2; (3) a Wikipedia-style entry on assigned topic (including images); and (4) a 1,000 word book review.

Indicative reading list

(4-5 titles max.)

James D. G. Dunn & Scot McKnight (eds.), The Historical Jesus in Recent Research, SBTS 10 (Winona Lake: Eisenbrauns, 2005).
Sean Freyne, Jesus a Jewish Galilean: A New Reading of the Jesus-story (Edinburgh: T & T Clark, 2004).
Robert J. Miller, The Apocalyptic Jesus: A Debate (Polebridge, 2001)

Module Title

Hermeneutics

Module Code

REU23011
<table>
<thead>
<tr>
<th>Module status</th>
<th>Mandatory</th>
</tr>
</thead>
<tbody>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Either</td>
</tr>
<tr>
<td>Pre-requisites &amp; co--requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Cathriona Russell</td>
</tr>
<tr>
<td>Teaching staff</td>
<td></td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This course will trace the history of interpretation of texts, investigating the nature of language and meaning, of action, interpretation and subjectivity. It will reflect on the theological and philosophical presuppositions that influenced Biblical interpretation in the history of those texts’ reception. It will explore the hermeneutical approaches and evaluations of Fredrich Schleiermacher, Hans-Georg Gadamer and Paul Ricoeur and case studies in hermeneutics in biblical studies, historiography, translation, ecology, ethics and intercultural encounter.</td>
</tr>
</tbody>
</table>
| Module Learning Outcomes | On successful completion of this module, students should be able to:  
Differentiate the theological and philosophical presuppositions that have influenced Biblical interpretation and text interpretation, particularly since the Enlightenment.  
Identify classical authors in hermeneutics  
Demonstrate their understanding by outlining the limits and scope of different approaches to interpretation  
Apply these insights to the interpretation of any text in the contemporary context and validate their insights in a case study.  
Present their insight in a precise and illustrative paper. |
| Module Content      |                                 |
| Teaching and Learning Format | Lectures                       |
| Module Assessment Components | Annual examination (70%) and 2000 word essay (30%). |
- Jeanrond, Werner, Theological Hermeneutics (London: SCM, 1994)  

| Module Title | Christianity and Society |
| Module Code | REU23031 |
| Module status | Core – Mandatory; Approved |
| ECTS weighting | 5 |
| Semester taught | Semester A or B |
| Pre-requisites & co-requisites | None |
| Student Workload | Contact Hours 2 hours of lectures: * 5 hours for assignments, self-study. |
| Module Coordinator | Lecturer(s) Prof. Maureen Junker-Kenny, mjunkerk@tcd.ie |
| Teaching staff | Prof. Maureen Junker-Kenny |
| Module Learning Aims | |
| Module Learning Outcomes | On successful completion of this course, students will be able to: |
· Identify the main concepts which help to understand the dynamic role of religion in modernity, such as secularization, individualization, and pluralization.

· Locate the theme within the movements of philosophical, sociological and theological thought.

· Analyse the presuppositions of the different approaches regarding the “will to live together” (H. Arendt), the relationship between theory and praxis, (practical) reason and faith.

· Apply the critical debates about these concepts to contemporary challenges like poverty and migration.

· Identify key alternatives in the philosophical and theological debates on justice, solidarity and cohesion, and argue for their own view on the role of religion in local and global society

### Module Content

The module begins with different analyses of the changed position of religion in late modern societies: secularization, individualization, and varieties of interpretation of the term “postsecular”. Its second part introduces different schools of social philosophy from Aristotle to contract theory. The third part compares John Rawls and Jürgen Habermas on their conceptions of justice and democracy, as well as their philosophical and theological critiques. Cases of application will be global poverty and migration. The fourth part examines the intercultural and interreligious translatability of moral principles, such as human dignity, and of ethical values, using Hans Küng’s discussion with Paul Ricoeur on a global ethic as a test case for the role of the particular in a universalist discourse. Part Five examines Christian resources and visions for society, comparing the divergent understandings of “political theology”, of secular society and of church in Radical Orthodoxy and in “Public Theology”. It concludes with the question of how the public sphere is to be seen: as a space of independent, internally oriented “comprehensive doctrines” of philosophical or religious origin (Rawls), or as a space for dialogue and discourse between these participants, based on justifiable criteria (Habermas). What conditions does the public realm provide for working out shared new understandings that inform political will formation in pluralist democracies?

### Teaching and Learning Format

### Module Assessment Components

Annual examination (70%) and 2000 word essay (30%)

### Indicative reading list

(4-5 titles max.)
<table>
<thead>
<tr>
<th><strong>Module Title</strong></th>
<th>Contemporary Theories of Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Module Code</strong></td>
<td>REU23041</td>
</tr>
<tr>
<td><strong>Module status</strong></td>
<td>Mandatory</td>
</tr>
<tr>
<td><strong>ECTS weighting</strong></td>
<td>5</td>
</tr>
<tr>
<td><strong>Semester taught</strong></td>
<td>Either</td>
</tr>
<tr>
<td><strong>Pre-requisites &amp; co-requisites</strong></td>
<td>None</td>
</tr>
<tr>
<td><strong>Student Workload</strong></td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td><strong>Module Coordinator</strong></td>
<td>Alexandra Grieser</td>
</tr>
<tr>
<td><strong>Teaching staff</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Module Learning Aims</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Module Learning Outcomes</strong></td>
<td>On successful completion of this module, students should be able to:</td>
</tr>
<tr>
<td></td>
<td>Recognize the multi-methodical, systematic structure of the discipline and distinguish different methodologies and perspectives.</td>
</tr>
<tr>
<td></td>
<td>Identify, distinguish and characterize key concepts in the contemporary academic study of religion.</td>
</tr>
<tr>
<td></td>
<td>Identify the relevance and consequences of theorizing in the study of religion.</td>
</tr>
<tr>
<td></td>
<td>Understand and reconstruct critical discussion of theoretical issues.</td>
</tr>
<tr>
<td></td>
<td>Apply concepts to empirical cases.</td>
</tr>
<tr>
<td><strong>Module Content</strong></td>
<td>Studying religion as an ever-changing cultural phenomenon requires dynamic theories. This course will, firstly, address fundamental questions relevant to the contemporary study of</td>
</tr>
</tbody>
</table>
religion, for instance, how we compare religious phenomena, or what makes a workable theory when we want to gain independent knowledge about religion. Secondly, continuities will be explored from key concepts developed in the course from the “cultural turn” since the 1960s (for instance colonialism, gender, emotions) to recently developed approaches, for example, in the field of ritual studies, or the cognitive study of religion. Thirdly, the questions of how contemporary theories explain religious change, and the changing forms of religion in modernity will be addressed.

Active contribution is expected by signing up for an “expert group” on weekly readings. The essay assignment involves applying theories to empirical and historical cases.

<table>
<thead>
<tr>
<th>Teaching and Learning Format</th>
<th>Lectures; expert groups; developing a case study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Assessment Components</td>
<td>Annual examination (70%) and 2000 word essay (30%).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Module Title</th>
<th>The life of Muhammad: sources, methods, and debates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU23713</td>
</tr>
</tbody>
</table>
Module status: Core
ECTS weighting: 5
Semester taught: Semester A or B
Pre-requisites & co-requisites: None

Student Workload: 11 x 2 hour lectures and seminars; 110 hours self-directed learning
Module Coordinator: Zohar Hadromi-Allouche
Teaching staff: Zohar Hadromi-Allouche

Module Learning Aims:
This module aims to introduce students to, and familiarise them with,
- Main themes in the life of the Prophet Muhammad
- Available Islamic sources for the study of Muhammad’s life
- The construction of Muhammad’s image in Islam.
- Scholarly approaches to the life of Muhammad.
- Islamic and scholarly debates concerning the life of Muhammad

Module Learning Outcomes:
On successful completion of this module, students should have:
- Detailed knowledge of the biography of Muḥammad according to traditional sources.
- Good knowledge of Muslim sources for the life of Muhammad and how to use them.
- Good knowledge of, and an ability to apply, scholarly approaches to the life of Muhammad.
- Become aware of various ways for discussing and understanding the Islamic narratives concerning the life of Muḥammad.

Module Content:
This module discusses the portrayal of the Prophet Muḥammad in the Islamic sources. It examines the existing sources for this biography, and the various ways in which these have been interpreted within the contexts of Islam and modern scholarship.

Teaching and Learning Format:
Interactive lectures and seminars

Module Assessment Components:
This module is assessed by
1 x 2000 word essay (40%);
1 x exam (1.5 hrs) (60%)

Indicative reading list (4-5 titles max.):

<table>
<thead>
<tr>
<th><strong>Module Title</strong></th>
<th>Words to the Wise: Israelite and Jewish Wisdom Literature</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Module Code</strong></td>
<td>REU24112</td>
</tr>
<tr>
<td><strong>Module status</strong></td>
<td>Approved/Optional</td>
</tr>
<tr>
<td><strong>ECTS weighting</strong></td>
<td>5</td>
</tr>
<tr>
<td><strong>Semester taught</strong></td>
<td>Semester B</td>
</tr>
<tr>
<td><strong>Pre-requisites &amp; co-requisites</strong></td>
<td>None</td>
</tr>
<tr>
<td><strong>Student Workload</strong></td>
<td>22 x 1-hour interactive lectures and seminars</td>
</tr>
<tr>
<td><strong>Module Coordinator</strong></td>
<td>David Shepherd</td>
</tr>
<tr>
<td><strong>Teaching staff</strong></td>
<td>David Shepherd and Benjamin Wold</td>
</tr>
<tr>
<td><strong>Module Learning Aims</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Module Learning Outcomes</strong></td>
<td>On successful completion of this module, students should be able to:</td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>2. Evaluate scholarly arguments relating to the classification of different OT texts as ‘Wisdom literature’.</td>
</tr>
<tr>
<td></td>
<td>4. Understand the ways in which the Wisdom tradition evolved in Second Temple Judaism and early Christianity</td>
</tr>
<tr>
<td></td>
<td>5. Reflect critically on scholarly discussion of texts from this corpus and express their own opinion briefly.</td>
</tr>
<tr>
<td></td>
<td>6. Write an essay which reflects critical engagement with both the biblical and secondary literature. (JS)</td>
</tr>
<tr>
<td><strong>Module Content</strong></td>
<td>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 followed by an exploration of how</td>
</tr>
</tbody>
</table>
traditions of Wisdom evolved not only in Judaism of the Second Temple Period including especially the Scrolls from Qumran, but also in the New Testament.

**Teaching and Learning Format**
Interactive lectures and seminar discussions.

**Module Assessment Components**
SF: Weekly critical reflections (totalling 2500 words)
JS: Weekly critical reflections (totalling 1000 words) (40%) and Essay (1500 words) (60%).

**Indicative reading list (4-5 titles max.)**

---

**Module Title**
The End of the World: The Johannine Writings

**Module Code**
REU23102

**Module status**
Core - Optional

**ECTS weighting**
5

**Semester taught**
Semester B

**Pre-requisites & co-requisites**

**Student Workload**
22 x 1-hour lectures, 100 hours self-directed learning
<table>
<thead>
<tr>
<th>Module Coordinator</th>
<th>Prof. Benjamin Wold</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching staff</td>
<td>Prof. Benjamin Wold</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>The aim of this module is to engage critically with Johannine writings vis-à-vis the ancient phenomenon of “apocalyptic,” eschatology, and dualistic cosmologies.</td>
</tr>
</tbody>
</table>
| Module Learning Outcomes | On successful completion of this module, students should be able to:  
1. compare and contrast, at an intermediate level, the characteristics of John’s Gospel with that of John’s Apocalypse.  
2. dialogue on possible motivating factors (religious and political) that may have influenced the intellectual traditions found in the Johannine literature.  
3. assess the polarities/dichotomies found in early Christian “Gnostic” writings and those found in the Fourth Gospel.  
4. distinguish between the genre “apocalyptic” and worldviews that may reflect “apocalypticism.”  
5. analyse how socio-religious circumstances may have influenced the Johannine literature.  
6. discuss John’s Apocalypse alongside other ancient Jewish and Christian apocalypses. |
| Module Content | The book of Revelation depicts a series of end-time judgments that lead to cosmic catastrophe followed by a new heaven and new earth. The author of the Apocalypse, John at Patmos, is not alone in believing that there is more than just this world—there is another world. As such, the book of Revelation is participating in the apocalyptic genre and worldview wherein reflection upon another world and otherworldly beings are dominant themes. Expectations of the end are not only thought about in terms of time (i.e. a linear progression from past, to present, to future), but also space (e.g. the world above and below; material vs. spiritual). To better understand the Apocalypse of John this module sets it among: (1) other Johannine Writings and their conceptions of “the world,” and (2) ancient Jewish apocalyptic writings (e.g., Book of Watchers, Animal Apocalypse, 3 Baruch). Themes such as Jewish and Christian anti-imperialism, responses to suffering, and conceptualizations of justice come into focus within the broader context of the ancient phenomenon of apocalyptic. |
| Teaching and Learning Format | Lectures |

62
<table>
<thead>
<tr>
<th>Module Assessment Components</th>
<th>This module is assessed by a 1500-word essay (40%) and 2-hr exam (60%)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Christology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU23012</td>
</tr>
<tr>
<td>Module status</td>
<td>Core - Mandatory (B/T), Core - Optional (A/R+T); Approved</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A or B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1h lectures, plus 104 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof Maureen Junker-Kenny</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof Maureen Junker-Kenny and Dr Daniele Pevarello</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>The aim of this module is to investigate the historical origins of Christology in the worship of Jesus Christ in the first Christian communities and the doctrinal developments in the theological understanding of his person and his work of redemption in different eras of Christian thinking.</td>
</tr>
</tbody>
</table>
| Module Learning Outcomes | On successful completion of this module, students should be able to:  
1. Distinguish the main theoretical stances in the study of |
Christology and illustrate their importance for early Christian history and for contemporary theology.
2. 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.
3. Assess the treatment of Christology in a theology of religions and its relevance for contemporary anthropological and ethical debates, such as feminist critiques and transhumanism.
4. Demonstrate the ability to analyse and synthesise the plural nature of the sources and to contextualise critically conflicting interpretations and contrasting theological positions.
5. 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.
6. Identify the frameworks of thinking in which classical and modern Christological questions arose as the foundation for further study in theology.

| Module Content | Drawing on primary sources and critical scholarship, 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. The significance of Christology for a Christian anthropology will be tested by analysing the Christological formulations of early, medieval and modern Christianity and by discussing feminist interpretations as well as current ethical issues, such as transhumanism, and questions arising in the theology of religions. The course will also investigate the history of reception in culture with a focus on Christ in music and film. |
| Teaching and Learning Format | lectures |
| Module Assessment Components | This module will be assessed by:
a) one 2,000-word essay (30%)
b) annual examination (1.5hrs) (70%) |
| Indicative reading list (4-5 titles max.) | James D. G. Dunn, *Did the First Christians Worship Jesus?* (London: SPCK, 2010).
<table>
<thead>
<tr>
<th>Module Title</th>
<th>Approaches to Theological Ethics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU12701</td>
</tr>
<tr>
<td>Module status</td>
<td>Mandatory</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Either</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Maureen Junker-Kenny</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Maureen Junker-Kenny</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>The contributions Christian ethicists make to debates in the public sphere depend on approaches they take to this discipline, basing it on the Bible or the worshipping community, on virtue, on classical or revisionist Natural Law, on principled autonomy in a Christian framework, or on different feminist positions. The module will investigate these approaches in terms of their methods and basic concepts, and on how they relate to movements of philosophical thought and to other theological disciplines, such as biblical studies and hermeneutics. How they evaluate some concrete ethical issues and justify their positions will also be compared</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students should be able to: Recognise and illustrate with examples the typical uses of core ethical concepts in each school’s argumentation.</td>
</tr>
</tbody>
</table>
Analyse each approach regarding the relationship it proposes between faith and (practical) reason, biblical revelation and church community, theological ethics and the human sciences.

Elate the five theological ethical approaches studied to philosophical and theological anthropologies within the history of western thinking.

Outline some transformation within this heritage arising from the interaction between philosophical and theological ethics.

Distinguish alternative positions in the philosophical debate on public reason and argue for their own view on the role of religion in civil society.

<table>
<thead>
<tr>
<th>Module Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching and Learning Format</td>
</tr>
<tr>
<td>Module Assessment Components</td>
</tr>
<tr>
<td>Indicative reading list (if available) 4-5 titles max.</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<p>| Module Title | Religion Media and the Public Sphere |
| Module Code | REU24702 |</p>
<table>
<thead>
<tr>
<th>Module status</th>
<th>Mandatory</th>
</tr>
</thead>
<tbody>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Either</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Alexandra Grieser</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Alexandra Grieser</td>
</tr>
</tbody>
</table>

**Module Learning Aims**

**Module Learning Outcomes**

On successful completion of this module, students should be able to:

- Distinguish and reproduce approaches to the study of religion and media.
- Conceptualize key terms (Medium/Mediation, Religion, Public Sphere).
- Describe the interaction between religion and media in historical perspective.
- Understand the role of mass media and contemporary religions filed.
- Distinguish the diverse media performances in religions as a lived cultural practice.
- Reflect how religious media usage impacts on a larger culture.
- Present a self-chosen historical or contemporary example of religion in the public sphere: formulate a research question; outline an approach to study the case.

**Module Content**

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 ‘ake use’ of media and mediation, creating symbolic representations and special experiences, be it through architecture and music, images and narratives, or through clothes and body practices. The course will focus on how the relationship between religion and media can be studies and how this can help to better understand the role of
religion in the public sphere. Our understanding of media will reach beyond TV and internet – 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 act on and react to new media, and how can religion be understood as mediation while often claiming to provide ‘immediate’ experiences? Besides signing up for an ‘expert group’ on one of the weekly readings, you will engage in studying and presenting a self-chosen case.

<table>
<thead>
<tr>
<th>Teaching and Learning Format</th>
<th>Lectures, Students’ Presentations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Assessment Components</td>
<td>Annual examination (70%) and 2000 word essay (30%).</td>
</tr>
</tbody>
</table>
| Indicative reading list (if available) 4-5 titles max. | • Hoover, Steward M., Religion in the Media Age (London: Routledge, 2006)  
• Meyer, Birgit/Annelies Moors, Religion, Media and the Public Sphere (Indiana University Press, 2005)  
• Knott, K., Poole, E, & Taira, T., Media Portrayals of Religion and the Secular: Representation and Change (Farnham: Ashgate, 2006)  
• Lundby, Knut (Ed.), Religion Across Media. From Early Antiquity to Late Modernity (New York: Peter Lang, 2013)  
• Schofield Clark, Lynn (ed.), eligion, Media, and the Marketplace (New Brunswick: Rutgers University Prese, 2007) |

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Current expressions and movements: Christianity, Islam and Hinduism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU24712</td>
</tr>
<tr>
<td>Module status</td>
<td>Core - Mandatory (R,); Core - Optional (R&amp;T &amp; T); and Approved</td>
</tr>
<tr>
<td><strong>ECTS weighting</strong></td>
<td>5</td>
</tr>
<tr>
<td>--------------------</td>
<td>---</td>
</tr>
<tr>
<td><strong>Semester taught</strong></td>
<td>Either</td>
</tr>
<tr>
<td><strong>Pre-requisites &amp; co-requisites</strong></td>
<td>None</td>
</tr>
<tr>
<td><strong>Student Workload</strong></td>
<td>22 x 1-hour lectures/seminars; 104 hours of self-directed learning</td>
</tr>
<tr>
<td><strong>Module Coordinator</strong></td>
<td>Dr Patrick Claffey</td>
</tr>
<tr>
<td><strong>Teaching staff</strong></td>
<td>Dr Patrick Claffey</td>
</tr>
</tbody>
</table>
| **Module Learning Aims** | 1. Learn to approach religion from a theoretical perspective that is other than theological and exclusively Eurocentric.  
2. Develop an understanding of the discipline of the study of religion from contemporary manifestations of religious traditions. |
| **Module Learning Outcomes** | On successful completion of this module, students should be able to:  
1. Characterize the diverse manifestations of the religious imaginary across the spectrum of three particular historical religions in the modern world.  
2. Define and apply key concepts in the study of religious revival and renewal movements.  
3. Relate the observation and analysis of case studies in Christianity, Hinduism and Islam.  
4. Identify premises in theoretical approaches and in concrete interpretations.  
5. Relate the observation and analysis of case studies in Christianity, Hinduism and Islam to theoretical approaches in the three religions under examination.  
6. Analyse, discuss and portray religion in the language of the social sciences, including key themes such as ‘religion and identity’, ‘religion as political contestation’, religion and globalisation, fundamentalism. |
| **Module Content** | This module offers undergraduate students an insight to a number of key examples of contemporary manifestations of the religious imaginary drawn from Christianity, Islam, and Hinduism, along with a range of methodological approaches to their analysis. It invites a more critical approach to manifestations of the religious that questions popular essentialist or reductionist interpretations. The module will focus on these three religions because of their |
demographic significance but also because of various dynamics both within and between them.

<table>
<thead>
<tr>
<th>Teaching and Learning Format</th>
<th>22 x 1-hour lectures/seminars; 104 hours of independent study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Assessment Components</td>
<td>Formative: Essay 2000 words (30%) Summative: Annual examination (1.5hrs) (70%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Ethics and Politics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44033</td>
</tr>
<tr>
<td>Module status</td>
<td>Core - Mandatory (R,); Core - Optional (R&amp;T &amp; T); and Approved</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Either</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 104 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. John Scally</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. John Scally</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This course is aimed to empower students to reflect on the many ethical issues, which arise in the world of politics in the broadest sense. The course is intended to develop awareness of the multiplicity of issues that arise from the interface between ethics and politics and to reflect on how they might be resolved and what theories have been developed to respond to these issues throughout history from Aristotle through to Mary Robinson as well as reflect on specific issues like: Is there a just war? What are the ethical implications of globalisation?</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this course, student will be able to: Summarise the work of the leading theologians – through the presentation of material in lectures and reading material. Evaluate how theology is shaped by a particular socio-political context. Assess the links between the present and the past and appraise the influence of the modern period today. Identify crucial theological questions in the political sphere. Situate the topic under study in a wider theological framework. Communicate effectively.</td>
</tr>
<tr>
<td>Module Content</td>
<td>As Per Aims above</td>
</tr>
<tr>
<td>Teaching and Learning Format</td>
<td>22 x 1-hour lectures/seminars; 104 hours of independent study</td>
</tr>
<tr>
<td>Module Assessment Components</td>
<td>Annual Examination (100%)</td>
</tr>
</tbody>
</table>

**Module Title**  
*Theological Ethics and Ecology*

**Module Code**  
REU44023
<table>
<thead>
<tr>
<th>Module status</th>
<th>Core - Mandatory (R); Core - Optional (R&amp;T &amp; T); and Approved</th>
</tr>
</thead>
<tbody>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td>A or B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures/seminars; 104 hours of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. C. Russell</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. C. Russell</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This module will introduce students to the key positions—anthropocentrism, eco-centrism and theocentrism—in environmental theology. It will explore; the problem of productionism; the question of population, food and freedom; the concept of sustainable development; stewardship ethics; the principle of subsidiarity; and the tangentially related question of animal welfare and rights. These will be ethically evaluated from philosophical and theological perspectives and through the exploration of scriptural themes in relation to environmental concerns. Students will explore the philosophical and ethical assumptions at work in policy formation on biodiversity, on climate change and climate justice and on the ethical questions presented by food biotechnology and synthetic biology as well as intellectual property rights. They will be expected to develop their analytical and presentation skills through participation in class discussions, the delivery of a student seminar and in a final year examination.</td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this course, students will be able to: Present and interpret the use of key themes and concepts in environmental ethics such as sustainable development, stewardship and climate justice Articulate and evaluate the core areas of concern in environmental ethics from theological, biblical and philosophical perspectives in such areas as food security, burden-sharing in a changing climate, and biodiversity and resource conservation. Critically analyse and evaluate the argumentation and environmental effectiveness of public policy in Ireland, the EU and globally.</td>
</tr>
<tr>
<td>Module Content</td>
<td>As Per Aims above</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Teaching and Learning Format</td>
<td>22 x 1-hour lectures/seminars; 104 hours of independent study</td>
</tr>
<tr>
<td>Module Assessment Components</td>
<td>Annual Examination (100%)</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th>Module Title</th>
<th>Imagining Moses/Exodus in the Arts (Advanced Topics in Scripture and Exegesis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44133</td>
</tr>
<tr>
<td>Module status</td>
<td>Approved/Optional</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>10</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A or B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour interactive lectures and seminars</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>David Shepherd</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>David Shepherd</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This module offers students the opportunity to explore how Old Testament stories, characters and themes have been represented in the</td>
</tr>
</tbody>
</table>
visual, literary, theatrical and cinematic arts down through the centuries and right up to the present day.

<table>
<thead>
<tr>
<th>Module Learning Outcomes</th>
<th><strong>On successful completion of this module, students should be able to:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Demonstrate critical understanding of how artistic interpretations of the Old Testament relate to the biblical text</td>
</tr>
<tr>
<td></td>
<td>2. Evaluate the influence of aesthetic trends and specific artistic influences on artistic representations of the Old Testament</td>
</tr>
<tr>
<td></td>
<td>3. Analyze how religious contexts and institutions and socio-economic factors shape interpretations of the Old Testament in the Arts.</td>
</tr>
<tr>
<td></td>
<td>5. Reflect critically on scholarly discussion of the artistic interpretation of the Old Testament and express their own opinions briefly.</td>
</tr>
<tr>
<td></td>
<td>6. Write an essay which reflects critical engagement with both the biblical and secondary literature.</td>
</tr>
</tbody>
</table>

| Module Content | Through a combination of lectures and seminars, students will be exposed to and encouraged to engage with specific works of art including paintings, plays, poetry, fictional adaptations, moving pictures, always with a view to considering not merely how the biblical tradition has been interpreted but why it has been interpreted in the way it has. Attention will be paid to aesthetic trends, specific artistic influences, religious and ecclesial contexts and socio-economic factors as we grapple with the complex phenomenon of the reception of the Hebrew Bible/Old Testament in these works. Traditions which may be analysed include Cain and Abel, Moses and the Exodus and/or David, Saul and Solomon. |

| Teaching and Learning Format | Interactive lectures and seminar discussions. |

| Module Assessment Components | Weekly critical reflections (totalling 1500 words) (35%) and essay (3000 words) |


<table>
<thead>
<tr>
<th>Module Title</th>
<th><strong>Sects and Sages: The Dead Sea Scrolls</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td><strong>REU44113</strong></td>
</tr>
<tr>
<td>Module status</td>
<td></td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>Semester taught</td>
<td></td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Benjamin Wold</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Benjamin Wold</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td></td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this module, students will be able to:</td>
</tr>
<tr>
<td></td>
<td>• argue their own interpretation of Qumran as an archaeological site.</td>
</tr>
<tr>
<td></td>
<td>• articulate the significance of the Scrolls for the study of Old Testament textual traditions.</td>
</tr>
<tr>
<td></td>
<td>• provide a sketch of important religious themes found in the Scrolls (e.g. ‘the end of days’, views about redeemer figures).</td>
</tr>
</tbody>
</table>
- assess critically the notion of ‘sectarianism’ as related to Jewish and Christian origins.
- identify common ideas found in Palestinian Judaism and the New Testament.
- articulate continuities and discontinuities between the ‘Teacher of Righteousness’ and Jesus.
- discuss in basic terms key characteristics of Palestinian Jewish thought.
- relate discoveries at Qumran with other manuscripts discoveries in the Judean Wilderness.

**Module Content**
The Dead Sea Scrolls are unquestionably one of the most significant archaeological discoveries of our time. In total, more than 900 manuscripts were discovered in 11 different caves, preserving compositions known to us from the ‘Old Testament’ (i.e. Hebrew Scriptures) as well as ancient Jewish documents that were previously unknown. These manuscripts of the Hebrew Scriptures are especially important because they are the earliest copies of these books. Previously unknown compositions provide a wealth of information about the history of Jewish intellectual trajectories and ideas in the first centuries B.C.E. and C.E. Although the 11 caves that held scrolls were found in the late 1940s through to the mid-1950s, the materials from Cave 4, where 574 manuscripts were discovered in 1952, were not published in critical editions for the public until the mid-1990s through to the early 2000s. Therefore, the meaning and significance of these 2000-year-old compositions is currently at the centre of an enormous amount of innovative research into the textual traditions of the Hebrew Scriptures as well as religious matrices of ancient Palestinian Judaism. Together, research in these areas is providing opportunities to make new and even profound observations about the origins of Christianity.

This module is dedicated to introducing this discovery, what it means for the historical assessment of ancient Judaism and Christianity and its significance for religious studies today.

**Teaching and Learning Format**
22 1 hour lectures, plus 104 hours of self-directed learning

**Module Assessment Components**
One 2,000 word essay (50%)
One in class test (25%)
Class notes submitted at end of term (25%)
García Martínez, F. & Tigchelaar, E. J. C., *The Dead Sea Scrolls Study Edition* (2 vols.; Leiden: Brill, 2000). Note: this is a fairly comprehensive English translation of the most important Scrolls: Magness, J., *The Archaeology of Qumran and the Dead Sea Scrolls* (Grand Rapids: Eerdmans, 2002). Note: The first three chapters are the most significant for this module and are available on Blackboard.


<table>
<thead>
<tr>
<th>Module Title</th>
<th><strong>Eve in Islam: Portrayals of the first woman</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44706</td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Mandatory</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>10</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A or B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>11 x 2-hour lectures, plus 110 hours</td>
</tr>
<tr>
<td></td>
<td>of self-directed learning</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Zohar Hadromi-Allouche</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Zohar Hadromi-Allouche</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td>This module aims to</td>
</tr>
<tr>
<td></td>
<td>• Provide an overview of Islamic history</td>
</tr>
<tr>
<td></td>
<td>• Present and discuss Islamic scriptures,</td>
</tr>
<tr>
<td></td>
<td>doctrines and rituals</td>
</tr>
<tr>
<td></td>
<td>• Demonstrate the significance and</td>
</tr>
<tr>
<td></td>
<td>development within Islam of concepts</td>
</tr>
<tr>
<td></td>
<td>such as prophethood, revelation, jihad,</td>
</tr>
<tr>
<td></td>
<td>theology, law and</td>
</tr>
</tbody>
</table>
gender

- Develop an understanding of the contribution of Islamic civilization to human culture
- Examine various scholarly approaches to the study of Islam

| Module Learning Outcomes | On successful completion of this module, students should be able to:
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Discuss major events and trends in Islamic history</td>
</tr>
<tr>
<td></td>
<td>• Discuss Islamic scriptures, ritual and doctrines</td>
</tr>
<tr>
<td></td>
<td>• Demonstrate an understanding of the significance and development of concepts such as prophethood, revelation, jihad, theology, law and gender from an Islamic perspective</td>
</tr>
<tr>
<td></td>
<td>• Discuss the contribution of Islamic civilization to human culture</td>
</tr>
<tr>
<td></td>
<td>• Discuss various academic approaches to the study of Islam</td>
</tr>
</tbody>
</table>

| Module Content | This module surveys the emergence, development, beliefs and practices of Islam, from 7th century to present. |

| Teaching and Learning Format | 22 1 hour lectures, plus 104 hours of self-directed learning |

| Module Assessment Components | 1 x 2500 word essay (50%); 1 x 1.5 hour exam (50%) |


<table>
<thead>
<tr>
<th>Module Title</th>
<th><strong>Religion in the Work of J. Habermas</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44024</td>
</tr>
<tr>
<td>Module status</td>
<td>Core – Mandatory; Approved</td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>5</td>
</tr>
<tr>
<td>--------------------</td>
<td>---</td>
</tr>
<tr>
<td>Semester taught</td>
<td>Semester A or B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>Contact Hours 2 hours of lectures: * 5 hours for assignments, self-study.</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Maureen Junker-Kenny, <a href="mailto:mjunkerk@tcd.ie">mjunkerk@tcd.ie</a></td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Maureen Junker-Kenny</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td></td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td><strong>Learning Outcomes:</strong> On successful completion of the module, students will be able to</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Characterize the three stages of the Critical Theory of the Frankfurt School.</td>
</tr>
<tr>
<td></td>
<td>• Distinguish the four phases of Habermas’s treatment of religion.</td>
</tr>
<tr>
<td></td>
<td>• Discuss his understanding of “postmetaphysical thinking” and of key philosophical and theological responses to it.</td>
</tr>
<tr>
<td></td>
<td>• Outline his position on religion in the public sphere in his debate with John Rawls.</td>
</tr>
<tr>
<td></td>
<td>• Portray the lines he traces between medieval Nominalism and Modernity.</td>
</tr>
<tr>
<td></td>
<td>• Discuss his proposal of mutual “translations” between secular and religious fellow-citizens in the public realm</td>
</tr>
<tr>
<td>Module Content</td>
<td>The much-awaited, two-volume work on religion, entitled “Also a History of Philosophy” to be published in the autumn of 2019, will open up a new chapter in the history of reception and critique of Habermas’s work. The module will offer an overview of the different phases of his engagement with religion and of the key themes of debate by philosophers and theologians.</td>
</tr>
<tr>
<td>Teaching and Learning Format</td>
<td></td>
</tr>
<tr>
<td>Module Assessment Components</td>
<td>Annual exam 100 %.</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Indicative reading list</td>
<td>(4-5 titles max.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Module Title</th>
<th>The Sensory Sacred: Aesthetic and Material Approaches to Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Module Code</td>
<td>REU44013</td>
</tr>
<tr>
<td>Module status</td>
<td></td>
</tr>
<tr>
<td>ECTS weighting</td>
<td>10</td>
</tr>
<tr>
<td>Semester taught</td>
<td>B</td>
</tr>
<tr>
<td>Pre-requisites &amp; co-requisites</td>
<td>None</td>
</tr>
<tr>
<td>Student Workload</td>
<td>22 x 1-hour lectures</td>
</tr>
<tr>
<td>Module Coordinator</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Teaching staff</td>
<td>Prof. Alexandra Grieser</td>
</tr>
<tr>
<td>Module Learning Aims</td>
<td></td>
</tr>
<tr>
<td>Module Learning Outcomes</td>
<td>On successful completion of this course, students will be able to:</td>
</tr>
<tr>
<td></td>
<td>Identify and characterize typical concepts and approaches in the</td>
</tr>
<tr>
<td></td>
<td>aesthetic and material study of religion.</td>
</tr>
<tr>
<td></td>
<td>Analyze the interaction between bodily practice, perception and</td>
</tr>
<tr>
<td></td>
<td>religious ways of world-making in historical perspective</td>
</tr>
</tbody>
</table>

80
| Critically discuss the relevance of aesthetic and material approaches in the study of religion, and why they have long been neglected |
| Understand and apply specific methods of studying and representing the sensory aspects of religion as a lived cultural practice |
| Theorize concepts such as body/embodiment, cognition, imagination, perception, emotion, and apply them to cases and in exercises |
| Reflect on the impact religious ways of world-making have on a larger culture |
| Analyze the political aspects of cultivating the body and the senses in both religious and secular realms. |

**Module Content**
The study of religion has often been confined to texts, beliefs and doctrines, or a singular ineffable experience *sui generis*. However, religions are as much danced, imagined, painted and sung as read and theorized in a broad variety of ways, and beliefs are grounded in sensory experiences, body practices and emotional engagement as much as in reflecting and thinking. Recent approaches to the study of religion as a sensory practice rethink the relationship between body and mind, and between matter and form. They recognize all the senses as religious media – sight, sound, touch, smell; they investigate how religious traditions “tune the body”, stimulate the senses, use things and objects and implement convincing and repeatable experiences of “other worlds” or powers.

We will ask to what extent the body and the senses are political media being restricted and engaged, symbolizing and enacting what is religious or secular, and cultivate experiences that are not mere expressions of beliefs, but rather create ways of perceiving what is taken as real. We will address the practical consequences for studying religion as a sensory practice and apply the approaches in case studies and exercises.

**Teaching and Learning Format**
22 1 hour lectures, plus 104 hours of self-directed learning

**Module Assessment Components**
Annual Examination (100%).

**Indicative reading list**
(4-5 titles max.)

*Material religion*: the journal of objects, art and belief, Berg publisher [electronic resource TCD library]