School of Religion

B.A. Moderatorship in

World Religions and

Theology

Course Handbook

2018–2019
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 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.

2018/19 is the year of the final intake to the four-year World Religions & Theology degree (both Single Honors and TSM), before the launch of a new undergraduate format in Trinity from Sept. 2019 and of a new UG degree offered by the new School of Religion, comprising the previous Department of Religions and Theology, the Irish School of Ecumenics and the Loyola Institute. Some modules for in the World Religions & Theology degree are offered by colleagues from the Loyola Institute (LY); other modules are offered from the Department of Near and Middle Eastern Studies (NMES), which is part of the School of Languages, Literatures, and Cultural Studies. For contacts and further information please visit the College website.

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 the University 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.

In the event of any conflict or inconsistency between the General regulations published in the University Calendar and information contained in programme or local handbooks, the provisions of the General Regulations in the Calendar will prevail.

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 III of the *Calendar*, accessed at [https://www.tcd.ie/calendar/graduate-studies-higher-degrees/](https://www.tcd.ie/calendar/graduate-studies-higher-degrees/)

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

Your personal data is kept in accordance with the Student Data Policy: [https://www.tcd.ie/info_compliance/data-protection/student-data/](https://www.tcd.ie/info_compliance/data-protection/student-data/).
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1. COURSEWORK REQUIREMENTS

B.A. Moderatorship in World Religions and Theology
The Honours 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 (TSM) in World Religions and Theology combined with another Arts Subject;

The first year of each programme offers courses on foundational approaches to the methods and approaches to religious studies, 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 elective courses and the possibility of a dissertation.

The four years of the degree programme are known by the following titles:
- Year 1: Junior Fresh (JF)
- Year 2: Senior Fresh (SF)
- 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.

UNDERGRADUATE PROGRAMME - 084 World Religions and Theology

JUNIOR FRESH

1. Introduction to World Religions
HE1101 A: World religions
HE1111 B: Approaches to the Study of Religion
HE1103 B: Introduction to the New Testament: Texts and Contexts

2. Introduction to Theology
HE1016 (BCRE07) A: Eras and Classical Authors in the History of Christian Thinking
HE1017 B: Key themes in theology

3. Religions in History
HE1112: A: Religions in the ancient Mediterranean
HE1107 B: The Qur’an and its History of Reception

4. Religion in Public
HE1116 A: Great Speeches
HE1117 B: Great Images
Introductions to Philosophy and to Great Controversies
LY1105  A: Introduction to Philosophy
HE1024  B: Great controversies in the histories of monotheism

SENIOR FRESH AND JUNIOR SOPHISTER

Hebrew Bible

LY2303  A: Literary and Historical Approaches to the Torah/Pentateuch
LY2304  B: From Joshua to Exile: The Rise and Fall of Israel and Judah

New Testament

HE2325  A: Paul and the Development of Early Christianity
HE2326  B: Pauline Letters in Context (Prof. B. Wold)

The Development of Christian Thinking and Practice

LY2000  A: The making of Catholic Theology: the Medieval period Semester: A
HE2305  B: Christianity in the Cultures of Late Antiquity Semester: B

Systematic Theology

HE2327  A: Philosophical and Theological Approaches to God Semester: A
HE2328  B: Theological Cosmology and Anthropology

Ethics

HE3204  A: Ethics in Sport and Media
HE2332  B: Contemporary Ethical Issues

Religious Studies

HE2306  A: Classical Thinkers on Religion
HE2336  B: World Christianities: Africa and Asia

World Religions - Islam

HE2343  A: A Survey of Islamic Theology, Mysticism and Philosophy from its Origins to the Modern Period
HE2344  B: Classical Islamic Religious Thought in Dialogue with Philosophical, Jewish and Christian Sources

Language Offerings
Senior Fresh

HE2012 (A & B) Introduction to Koine Greek
NM2011 Introduction to Arabic
NM2009 Introduction to Classical Hebrew

Junior Sophister

NM3002 Intermediate Arabic
NM3001 Intermediate Hebrew

SENIOR SOPHISTER

Courses to be taught in Semester A

HE4042 Sects and Sages: The Dead Sea Scrolls
HE4044 The Sensory Sacred: Aesthetic and Material Approaches to Religion
HE4040 Theological Ethics and Ecology
LY4001 Imagining Moses/Exodus in the Arts (Advanced Topics in Scripture and Exegesis)

Courses to be taught in Semester B

HE4907 Ethics and Politics
HE4047 Friendship in the New Testament and in Early Christianity
HE4048 Religions, Gender and Human Rights

2. COURSEWORK ASSESSMENT

2.1 General Information

School of Religion courses rely on a continuous assessment and Examinations system, based on a mixture of written assignments and lecture/seminar attendance and examinations which take place at the end of each semester (Michaelmas & Hilary term).

2.2 The Role of External Examiners

Your examinations, essays and dissertation are assessed, first in the School of Religion and then by the university’s External Examiners. Essays pass or fail on the final judgement of the External Examiners, not on the opinion of the teaching staff, although this counts in the final decision. 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 at this Court of Examiners. Final responsibility for the standard of an essay rests with the student.

2.3 External Examiners are:

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 your essay will be
marked by a second internal examiner. Your essay report and mark will be distributed to you.

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.

3.1 Junior & Senior Fresh (Single Honor)
The Department applies the conventions of the TSM harmonised regulations also to the exams of Single Honor students. They are found in the College Calendar, https://www.tcd.ie/TSM/current/exam/regulations.php, and below (2).

3.2 Junior & Senior Fresh (TSM)
The following examination conventions apply to TSM students in the Junior and Senior Fresh Years (K-5-6)

Junior Fresh examination regulations
(i) General academic progress — see §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students may pass the Junior Fresh year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).
(iv) Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).
(v) Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course work must be re-submitted by the Friday before the supplemental examination period commences.
(vi) Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).
(vii) Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.

Senior Fresh examination regulations
(i) General academic progress — see §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students may pass the Senior Fresh year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).

(iv) Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).

(v) Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course work must be re-submitted by the Friday before the supplemental examination period commences.

(vi) Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).

(vii) Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.

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

JF and SF Years: All modules taught by staff in the Department are assessed by essay/assignment and annual examination. Students taking modules with staff from the Loyola Institute, from the Dept. of NMES or from the Broad Curriculum should be aware of their conventions of assessment and compensation rules.

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

3.4 Junior Sophister (TSM)
Your attention is drawn to the following regulations in the College Calendar, to be accessed here:

PATTERN A STUDENTS
(i) General academic progress — see §§19-22 above.
(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual or supplemental examinations in the same academic year in order to pass the year overall and to proceed to the next year.
(iii) Students may pass the Junior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and either (a) pass outright modules totalling at least 25 credits in each subject and achieve a mark of at least 30 per cent in any failed module(s), or (b) pass all modules outright in one subject, and modules totalling at least 20 credits in the other subject, and achieve a mark of at least 35 per cent in any failed module(s).
Students who do not pass at the annual examination session, either outright or by compensation, must complete supplemental assessments in all modules in which they did not achieve a mark of at least 40 per cent (grade III).

Students who fail one or both subjects at the annual examinations will be re-assessed in their failed modules during the supplemental examination session. Where required, course work must be re-submitted by the Friday before the supplemental examination period commences.

Students who fail in one or both subjects at the supplemental examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).

Students who are absent from any or all of their supplemental examinations without permission from the Senior Lecturer are excluded from the course.

Students who obtain a minimum grade of III in each of their two subjects at the annual or supplemental examinations may be permitted to graduate with an ordinary degree of B.A. Except by special permission of the University Council, the ordinary degree of B.A. may be conferred only on candidates who have spent at least three years in the University.

PATTERN B STUDENTS

(i) General academic progress — see §§19-22 above.

(ii) Students must achieve an overall pass mark (grade III or above) in both subjects at the annual examinations in the same academic year in order to pass the year overall and to proceed to the next year.

(iii) Students in pattern B may pass the Junior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and pass outright modules totalling at least 20 credits in each subject, and achieve a mark of at least 30 per cent in any failed module(s). Some modules or module elements in some subjects are non-compensatable.

(iv) The examination in the minor subject (subject studied for the first three years of the course only) is part I of the moderatorship examination. This is the final examination for the minor subject.

(v) The examination in the major subject (subject studied for all four years of the course) forms part of the moderatorship part II examination.

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

(vii) There are no supplemental examinations.

(viii) Students who fail in one or both subjects at the annual examination may be permitted to repeat the year in both subjects (subject to GENERAL REGULATIONS AND INFORMATION, section II, §§59-61).

(ix) Students who are absent from any or all of their examinations without permission from the Senior Lecturer are excluded from the course.

(x) Students who obtain a minimum grade of III in each of their two subjects at the annual examinations may be permitted to graduate with an ordinary degree of B.A. Except by special permission of the University Council, the ordinary degree of B.A. may be conferred only on candidates who have spent at least three years in the University.

(xi) Students taking a modern language other than English literature as their minor subject must complete their residence requirement in that subject before the Junior
Sophister end-of-year examination in that subject. Students who do not complete their residence requirement before their Junior Sophister examinations will not receive their results and will be unable to proceed until the requirement has been met and approved by the relevant schools or departments. See §16 above.

3.5 Senior Sophister

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

24 Senior Sophister examination regulations
(i) General academic progress — see §§19-22 above.
(ii) The moderatorship examination is held on only one occasion annually in Trinity term.
(iii) There is no supplemental examination.
(iv) Students unavoidably absent from the moderatorship examination due to illness or other grave cause beyond their control may apply through their tutor to the Senior Lecturer to sit the examination the following year.
(v) Students who are absent from any or all of their annual examinations without permission from the Senior Lecturer are excluded from the course.
(vi) Students who have failed to obtain a moderatorship may nevertheless be allowed the ordinary B.A. degree on their answering in the Senior Sophister examination.

PATTERN A STUDENTS
(i) Pattern A students are examined in both subjects. This is the final examination in both subjects.
(ii) The marks awarded in the two subjects in the Senior Sophister year contribute with equal weighting to the aggregate mark. To pass the year and be eligible for a moderatorship award candidates must achieve a grade III or higher in both subjects.
(iii) Students in pattern A may pass the Senior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in each subject, and pass outright modules totalling at least 20 credits in each subject, and achieve a mark of at least 30 per cent in any failed module(s). Some modules or module components in some subjects are non-compensatable.

PATTERN B STUDENTS
(i) Pattern B students are examined in the one subject studied in the Senior Sophister year. This is the final examination of the major subject, moderatorship part II.
(ii) To be eligible for a moderatorship award candidates must achieve a grade III or higher in the moderatorship part I examination (Junior Sophister) and both parts of the moderatorship part II examination (Junior Sophister and Senior Sophister).
(iii) Pattern B students may pass the Senior Sophister year by compensation if they achieve an overall credit-weighted average mark of at least 40 per cent (grade III) in the one subject studied in the Senior Sophister year, and pass outright modules totalling at least 40 credits, and achieve a mark of at least 30 per cent in each failed module, up to a maximum of 20 credits. Some modules or module components in some subjects are non-compensatable.
(iv) Or pattern B students may pass the Senior Sophister year by aggregation if they achieve a mark of less than 30 per cent in one or more failed modules up to a maximum of 10 credits, if they achieve a credit-weighted average mark of 40 per cent for the year,
pass outright modules totalling at least 40 credits and have a minimum mark of 30 per cent in any remaining failed modules. Some module or module components in some subjects are non-compensatable.

(v) The total moderatorship mark is the combined result of both the Junior Sophister and Senior Sophister years in both subjects. The overall mark is calculated on the basis of Two-subject moderatorship courses

*Calendar 2013-14 K9

equal weighting of both subjects in the Junior Sophister year and equal weighting of both Sophister years.

(vi) Students taking a modern language other than English literature as their major subject must complete their residence requirement in that subject before the Senior Sophister final examination in that subject. Students who do not complete their residence requirement before their Senior Sophister examinations will not receive their results and will be unable to graduate until the requirement has been met and approved by the relevant schools or departments. See §16 above.

Pattern B World Religions and Theology (TSM) students, your attentions is drawn to the Calendar:

Content. Pattern B: Students take modules to the value of 60 credits comprising one compulsory module (dissertation) carrying 20 credits and four optional modules, carrying 10 credits each. The dissertation module is compulsory. The maximum length of the dissertation is 15,000 words (incl. bibliography and footnotes) and must be submitted on the first day of Hilary term.

Assessment. Students sit four examinations and submit a dissertation. Students are also required to make oral presentations. Detailed dissertation regulations are available from the department. Modules are weighted according to their credit values.

The total moderatorship mark is the combined result of both the JS year (50%, 25% for each subject) and SS-year (50% for the chosen major subject).

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 the Department, 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 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: The Department requires students who have missed six or more lectures to hand in a one-page summary of the main points of each module taught in the first four weeks 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. If they fail to do so, they are asked to hand in a one-page summary of each week’s classes for each week missed in addition. 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

<table>
<thead>
<tr>
<th>Classification</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Class</td>
<td>I = over 70%</td>
</tr>
<tr>
<td>Second Class, First Division</td>
<td>II.1 = 60 - 69%</td>
</tr>
<tr>
<td>Second Class, Second Division</td>
<td>II.2 = 50 - 59%</td>
</tr>
<tr>
<td>Third Class</td>
<td>III = 40 - 49%</td>
</tr>
<tr>
<td>Fail</td>
<td>F1   30 - 39%</td>
</tr>
<tr>
<td></td>
<td>F2   less than 30%</td>
</tr>
</tbody>
</table>

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.

III

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](https://www.tcd.ie/academicregistry/), the Irish National Framework of Qualifications, the Postgraduate Diploma and MPhil are both Level 9 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 please see 'Full module descriptors' starting from page 42.

5.4 **College Scholarships and Prizes**

5.4.1 **College Scholarships and Conventions**
Scholars are elected annually in various subjects on the result of an examination held in January. In one of the most colourful events of the academic year, the names of those elected are formally announced by the Provost from the steps of the Examination Hall on the Monday of Trinity Week.

Scholars are entitled to free Commons (meals in the dining hall) and free rooms in College. They also receive an allowance and are exempt from paying fees.

Candidates must give notice of their intention to take the scholarship examination on the prescribed form. For specific dates and information please visit this link: [https://www.tcd.ie/academicregistry/exams/scholarship/](https://www.tcd.ie/academicregistry/exams/scholarship/)
The traditional time to sit the scholarship examination is in the Senior Fresh Year. The objective of the foundation scholarship examinations is to identify students who, at a level of evaluation appropriate to the Senior Fresh year, can consistently demonstrate exceptional knowledge and understanding of their subjects. The examination requires candidates to demonstrate skill in synthesising and integrating knowledge across the full range of the set examination materials; to demonstrate rigorous and informed critical thought; and, in appropriate disciplines, to demonstrate a highly-developed ability to solve problems and apply knowledge. As such, the types of questions found in the scholarship examination differ from those found in the annual examinations. The format of the exams is available from the Calendar and further information is available from a full-time staff member, currently Prof. A. Grieser. A meeting will be called for SF students interested at the beginning of Michaelmas Term.

5.4.2 Prizes
Due to its historical Benefactions and Prizes, a number of awards are available to students of the World Religions & Theology degree, fuller details of which may be found in the University Calendar.

5.4.2.1 The 1983 Prize in Biblical Greek
Awarded to the student who achieves the highest mark in Senior Fresh Year.

5.4.2.2 The Carson Biblical Prize
Awarded to those in the Junior Fresh Year who perform best in Biblical Studies. (The Ancient Near East from the Iron Age to the Graeco-Roman Period)

5.4.2.3 The Church Formularies Prize and Ryan Prize
Awarded annually to the Senior Fresh student who performs best in systematic theology.

5.4.2.4 The Elrington Prize
Awarded for the best essay (on a set topic) written by a Senior Fresh student.

5.4.2.5 The Bishop Forster’s Divinity Premium
Awarded to those students who come first or second in Biblical Studies and to those who come first or second in Theological Studies in the Senior Fresh year.

5.4.2.6 Lambert Prize
For the highest marks in the course “Greek Texts” in the Junior Sophister year.

5.4.2.7 Newport White Prize
Awarded to the student who achieves the second highest marks in the course “Greek Texts” in the Junior Sophister year.

5.4.2.8 The John Boland Prize
Awarded for the best essay written on an ecumenical or inter-faith theological subject (on a set topic) by a Junior Sophister student.
5.4.2.9 The Haddick Memorial Prize
Students of the Dept. of Religions and Theology who take Hebrew in the Dept. of Near and Middle Eastern Studies are eligible for this award which is based on the best Hebrew exams in the Junior Sophister year.

5.4.2.10 The Robert King Memorial Prize in Ecclesiastical History
For the best dissertation on a theological subject in the Senior Sophister year.

5.4.2.11 Toplady Memorial Prize
For the best Senior Sophister dissertation in the Biblical Studies area.

NB: Awards are made only when the work submitted is deemed to be of a sufficient standard.

For scholarships please see information available online at https://www.tcd.ie/loyola-institute/scholarships/
https://www.tcd.ie/ise/postgraduate/Scholarships.php

5.5 Timetable
Your timetable will be available in your student portal at https://my.tcd.ie/. It is also available on the relevant MPhil course page on the website: https://www.tcd.ie/religion/

6. PRESENTING AND SUBMITTING YOUR WORK

6.1 Essays

Number of Essays required
Modules taught by staff in the Department of Religions and Theology are assessed by essay/assignments and/or exam.
Junior Freshman Year: students are required to write an essay (or its equivalent) of 1,500 words for each half-year or semester examined course taken. Senior Freshman & 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
Junior Freshman Year: essays normally make up 40% of annual assessment 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.

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 covering sheet found on the departmental 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.

Every essay should be typed or word-processed, and stapled with the mandatory essay cover sheet before being handed in. Please do not submit essays with each page in a separate plastic pocket. ALWAYS remember to keep a copy for yourself: it has been known for essays handed-in to go missing! Apart from the printed copy, some lecturers will ask for essays to be handed in via Blackboard as well.

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. Essays must be handed in to the Departmental Office, R. 5010, or the drop box directly outside it, by the date and time stated on the essay assignment.

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. 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.

Returning Essays
Lecturers return essays to the designated year box in the Departmental Office (Arts Building, 5010).
**Essay Submission**

Essays are to be submitted in hardcopy to the Departmental Office or the drop box directly outside it (Arts Building, 5010). Ensure that a mandatory essay cover sheet is affixed to your essay.

Some lecturers, at their own discretion, may require that you submit an electronic version in addition to a hardcopy to Blackboard or Turnitin (as in: turn-it-in), in which case the following .pdf document is important to read: [http://www.turnitin.com/resources/documentation/turnitin/training/en_us/qs_instructor_en_us.pdf](http://www.turnitin.com/resources/documentation/turnitin/training/en_us/qs_instructor_en_us.pdf)

Instructions on how to use Turnitin and training maybe found online: [http://www.turnitin.com/resources/documentation/turnitin/training/tii_daily_training.pdf](http://www.turnitin.com/resources/documentation/turnitin/training/tii_daily_training.pdf) or help on: [http://www.turnitin.com/static/knowledge_base/knowledge_base.html](http://www.turnitin.com/static/knowledge_base/knowledge_base.html)

**Internal deadlines**

Assessments are distributed at the beginning of each academic year. **Accomplishing the assignment within the set time limits is a key element of the assessment.** If you do not succeed in submitting your essay on time, a 10% penalty is imposed on the grade that you receive. If you are aware in advance that you are unable to meet the set deadline solely due to circumstances beyond your control (e.g., bereavement or illness), you should contact your Course Co-ordinator and request an extension to the deadline; you will be asked to provide appropriate evidence, for instance a medical certificate. Should you fall one or more essays behind schedule during the course of your studies, you will be asked to discuss the matter with your Course Co-ordinator. Please see section 3.5 of the Calendar Part 3 for College absence regulations.

**Essay Extensions**

Essay extensions are granted by your Head of Year (see 2.III above) and only in cases of medical or personal emergencies. If you would like to seek an extension you should visit your Head of Year during their posted office hours. 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.

**Retain a copy of each essay that you submit.**

**6.2 Dissertation - 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.

**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
- a 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 inclusive of footnotes. 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 (5010) by Wednesday, 20\textsuperscript{th} March 2019, no later than 4:00 p.m.

*Covering 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 degree of M.Phil. 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 binding required for the dissertation. It should be bound in dark blue cloth, with front lettering in gold. The name of the degree (M.Phil.) 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 the Executive Officer of your M.Phil. course. First name initials are not allowed.

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 5 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 foot/endnote**
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.

7. RESEARCH ETHICS
The School of Religion is a research community in which great care is taken to ensure that, ethically, our research activities follow best practice in their design, content and conduct. Staff and students are required to follow College policies and maintain appropriate ethical standards in their research, and especially in any research involving human subjects.

Dissertation proposals must be accompanied by a completed School Research Ethics Checklist. This checklist enables you to determine the level of Research Ethics oversight appropriate to your project. You must include this initial checklist when you submit your dissertation proposal. If you do not answer ‘yes’ to any of these questions, then you may apply to the School’s Research Ethics Committee to secure clearance and permission to proceed with your project.

Checklist:

Does your research/ project involve: Yes No

1. A survey asking questions of a sensitive or private nature

2. A questionnaire or observational studies involving children or vulnerable adults.

3. Research where there is a risk of a participant feeling undue pressure to participate by virtue of his/her relationship with the researcher (e.g. student/supervisor; patient/clinician).

4. A project involving a justifiable degree of deception.
5. Analysis of archival irrevocably anonymised human tissue samples for which consent for research was not originally given, and was not acquired in the course of clinical treatment. (Archived samples taken for a previous research study must always get new ethical approval).

6. Research involving invasive procedures.

7. Research involving vulnerable persons.

8. Research where identifiable information obtained may have legal, economic or social consequences for research subjects.

9. Research that may identify illegal activity

10. A project where each subject is paid (over and above token gestures).

11. Research that may potentially endanger the subjects, and/or researchers, and/or 3rd parties, and/or the environment.

12. Research involving the collection of human tissue.

13. Research that may have a direct military role.

14. Potentially harmful research involving humans conducted outside Ireland.

15. Research involving psychological intervention.

16. Research where a potentially beneficial or harmful treatment, information or learning method may be withheld from some participants.

This checklist helps you and your supervisor to determine the level of Research Ethics oversight appropriate to your project. If you do not answer ‘yes’ to any of these questions, then you may apply to the School’s Research Ethics Committee to secure clearance and permission to proceed with your project (this is referred to as Level 1 clearance). If, however, you answer ‘yes’ to any of the questions, then your application falls into the category of moderate to high risk and requires Level 2 clearance; it must be considered by the Faculty Research Ethics Committee to which you apply via:

http://ahss.tcd.ie/Faculty%20Ethics%20Committee/FacultyEthicsCommittee.php

Although the Faculty Research Ethics Committee meets regularly to consider applications for research ethics clearance, if you think will need clearance at this level then the sooner that you submit your proposal the better.
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:

On foot of a joint initiative between the Undergraduate and Graduate Studies Committees, a working-group reviewed the existing Calendar entry and current practices across College. It was deemed that the particular register of the Calendar meant that the document was not as accessible for students as it could be and, therefore, did not necessarily contribute to their understanding of what constitutes plagiarism. Thus, the 2016-17 Calendar entry has been formulated in a more accessible way. It also contains revisions relating to how cases or levels of plagiarism are classified and dealt with under summary procedures.

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 and is located at http://tcd.ie.libguides.com/plagiarism. It includes the following:

(i) The 2016-17 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 for the current year, found at: http://www.tcd.ie/calendar

I have also completed the Online Tutorial on avoiding plagiarism 'Ready, Steady, Write', located at http://tcd-ie.libguides.com/plagiarism/ready-steady-write

Course handbooks are currently required to include a section on plagiarism, which has a link to the relevant sections in the University Calendar. For 2016-17, we ask you to ensure that your Course Handbooks include the following information:

(ii) The 2016-17 Calendar entry on plagiarism;
(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 2016-17 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.


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 2016-17 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.

9. COLLEGE DISABILITY SERVICE
The School of Religions, Peace Studies and Theology (CS website) 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.

The Disability Service in Trinity College Dublin provides advice and support to students who disclose their disability prior to entry and whilst studying in College. Students with disabilities are encouraged to attend the College Open Day – usually in early December of the year preceding entry, or to contact the Disability Service to arrange a visit. We also encourage students with disabilities to register with the Disability Service, in order to seek supports and facilitate participation in their course, at the beginning of the academic year. Students who do not disclose a disability cannot avail of reasonable accommodations and cannot claim that they have been discriminated against (on grounds of disability), if they have not disclosed a disability. For further information, or to discuss the supports that are available please contact the Disability Service at disab@tcd.ie or visit https://www.tcd.ie/disability/

10. Undergraduate APPEALS PROCESS
The Appeals Process is outlined in the Trinity College Calendar, Part 3, Section 1.10. 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 3.

11. Links to key university policies
Academic policies: https://www.tcd.ie/teaching-learning/academic-policies/

Student complaints: https://www.tcd.ie/about/policies/160722_Student%20Complaints%20Procedure_PUB.pdf

Dignity and Respect Policy: https://www.tcd.ie/equality/policy/dignity-respect-policy/

Data protection: https://www.tcd.ie/info_compliance/data-protection/student-data/
12. 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/ or download the leaflet here: Student Support Services booklet.

12.1 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.

12.2 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. You should ensure that you meet with your Tutor at the beginning of the year to introduce yourself.

12.3 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
12.4 Heads of Year
The Department of Religions and Theology also appoints a Year Head 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 2018/19 are as follows:

- JF   Prof. Daniele Pevarello
- SF   Prof. Alexandra Grieser
- JS   Prof. Maureen Junker-Kenny
- SS   Prof. Cathriona Russell
- SS   Dissertation Seminars co-ordinator: Prof. Maureen Junker-Kenny

12.5 Staff – student meetings
The lecturers in the department 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 departmental 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.
Do not allow problems with a course or with your studies in general to build up. Go to see your Year Head, and meet with your College Tutor. Remember too that confidential help with personal problems is available for all students through the Student Counselling Service.

12.6 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 2018/19 is Ms Ailbhe Redding.

13. Resources

13.1 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. Junior Fresh students should take the "Library Tour" offered by the library staff.
Through this tour you will find out how to take full advantage of the resources that the Library offers.
13.2 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.

13.3 Public Lectures
The School has a lively tradition of mounting 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.

13.4 THE WEINGREEN MUSEUM
The Weingreen Museum of Biblical Antiquities is named in honour 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.

13.5 skills4study (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 online 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 students of all abilities and marks!

14. Careers
Link to careers office https://www.tcd.ie/Careers/////

Students can make an appointment with a Careers Advisor through MyCareer. 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 address of School of Religion Careers Advisor, Orlaith Tunney, is tunneyo@tcd.ie.

Students may also wish to avail of the following online resources: overview of careers resources for postgraduate taught students and Plan Your Career for Postgraduate Students and the Trinity Linkedin Alumni Tool https://ie.linkedin.com/school/trinity-college-dublin/.

15. 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: http://trinitysocieties.ie/ and details of the Trinity Sports Centre: https://www.tcd.ie/Sport/facilities/sports-centre/

Belfast based students can join clubs and societies run by the nearby Queen’s University Student’s Union and are entitled to use of Queen’s Sports Centre, PEC, under a joint arrangement set up between the two Students Unions.

16. Study Abroad/International Study

Visiting Students at Trinity
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 2500 word essays.
**Trinity students abroad: Erasmus and International Exchanges**

Under this scheme undergraduate students in our department 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 II.1 mark are encouraged to apply. The Erasmus and international exchanges coordinator for out-going students is Prof. Ben Wold, woldb@tcd.ie.

**The University of Glasgow, Scotland**

Our department is linked 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**

Our department has 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.

**18. 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.
19. 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 postgraduate 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.

20. 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).

21. Health and Safety
Please try to ensure you use equipment and facilities in a way that protects your own and others’ health and safety. Report any faults to a member of staff rather than trying to fix equipment yourself. Further details applicable will be provided at the start of term.

22. Key Dates - The Academic Year 2018-2019
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
**Semester A (Michaelmas Term):** Begins Monday the 10th of September and concludes Friday the 30th of November. Reading/Study/Review week begins Monday the 22nd of October. Revision Week begins Monday the 3rd of December.

**Semester B (Hilary Term):** Begins Monday the 26th of January and concludes Friday the 12th of April. Reading/Study/Review Week begins Monday the 4th of March. Revision Week begins Monday the 15th 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 usually be found in the syllabus.

### 22.1 Key Contacts and Locations

**Full-time Staff Members**

**Administrative:**
Ms. Jane Welch (Email: jwelch@tcd.ie) is the Executive Officer of the department. Her office is located in room 5010 of the Arts Building. For matters urgent she may be contacted by telephone at: 01 896 1297.

**Academic:**
Prof. Maureen Junker-Kenny, Professor in Theology, email: mjunkerk@tcd.ie; ext. 1044; Arts Building, room 5011.
Prof. Alexandra Grieser, Assistant Professor for the Theory of Religion, email: griesera@tcd.ie; ext. 1297; Arts Building, room 3151.
Prof. Daniele Pevarello (Assistant Professor in Early Christianity), email: pevareld@tcd.ie; ext. 4797; Old Physiology Building, room 1.20.
Prof. Cathriona Russell, Dungannon and Beresford Assistant Professor in Theology and Ethics, email: cathriona.russell@tcd.ie; Arts Building, room 5030.

Adjunct staff members:
Dr. Patrick Claffey, Adjunct Assistant Professor in South East Asian Religions and World Christianities, email: claffeyp@tcd.ie
Dr. Youcef Sai, Adjunct Assistant Professor in Classical Islamic Religious Thought and Dialogue, email: ysai@tcd.ie
Dr. John Scally, Beresford Adjunct Assistant Professor in Ecclesiastical History, email: jscally@tcd.ie

Dr. Gesa Thiessen, Adjunct in History of Religious Art, email: gesa.thiessen@tcd.ie

[View our Dublin location and get driving/walking directions here.](#)

### 23. Opening Hours

Head of School – Siobhan Garrigan
garrigs@tcd.ie
+353 (0)1 8964794

School Administration Manager – Aideen Woods: aidwoods@tcd.ie

+353 (0)1 896 4778

Director of Teaching and Learning Postgraduate – David Shepherd shepherd@tcd.ie;

+353 (0) 1896 4796

Please see the following link to Academic and Administrative/Professional staff within the School.

For local course contacts please see the relevant course page on the website: https://www.tcd.ie/religion/

Opening hours of School offices are normally 9.00am – 5.30pm. You will be notified of any changes to this via your student email account.
HE1101 A: World Religions

ECTS: 5
Contact hours: 22
Lecturer: Dr. Patrick Claffey

Module Description:
This course seeks essentially to give students an experience of religion in Southeast Asia. Emphasising the heterogeneity of religion in Asia, it will present an overview, while concentrating on Hinduism, Buddhism and Jainism. There will be an examination of the various cosmologies, gods and goddesses, and important concepts dharma, bhakti, samnyasa as well as the caste system. Students will engage critically with the scriptures, notably the Vedas, the Upanishads and the Bhagavad Gita. The course will deal with the question of Hindu identity and the more recent politicisation of Hinduism in the Hindutva movement. The use of iconography is an important element of the course as it will help to give students an understanding of the wider cultural world of Asian religions.

Learning Outcomes:
On successful completion of this course, students will be able to:
Identify and engage with several important religious traditions in Southeast Asia
Appreciate the heterogeneity of Asian religion and culture
Have knowledge of the various cosmologies, Gods and Goddesses, and important concepts
Engage critically with the scriptures of these religions
Understand the social significance of religion in Asia

Indicative Reading:
Sen, Amartya, The Argumentative Indian: Writings on Indian History, Culture and Identity

Method of Assessment: Pre-Christmas examination (60%) and 1500 word essay (40%).
HE1111 B: Approaches to the Study of Religion

ECTS: 5
Contact hours: 22
Lecturer: Prof. Alexandra Grieser

Module Description:
Religion as a cultural phenomenon is interrelated with all aspects of human life. A broad range of approaches are applied within the academic study of religion. After a short overview of the disciplinary history of this subject, the course will provide an introductory understanding of ‘classical’ approaches such as the sociology, the anthropology and the psychology of religion, and of more recently emerging concepts such as the economy or the aesthetics of religion.

Learning Outcomes:
On successful completion of this course, students will be able to:
Identify key approaches in the development of the academic study of religion
Recognize the multi-methodical structure of the discipline and distinguish different methodologies and perspectives.
Characterise classical positions and their foundational concepts and relate them to their historical, social and philosophical contexts.
Apply concepts to empirical cases.
Critically reflect on their own notion of and interest in religion.

Indicative Reading:

Method of Assessment: Annual examination (60%) and 1500 word essay (40%).
LY1101 A: Jewish Origins and the Hebrew Bible: Texts and Contexts

ECTS: 5
Contact hours: 22
Lecturer: Prof. D. Shepherd

Module Description:
The variety of terms used to designate the ‘Hebrew Bible’ (e.g. Old Testament, Hebrew Scriptures, Tanak) indicate the richness of traditions related to these writings, the various ways that they are viewed, and also their life within different communities at different times. This module will orient students to the literary and theological contours of the Hebrew canon, introducing them to the rich variety of genres within. The exploration of the historiographical literature (Pentateuch and The Chronicler’s History) will develop students’ ability to identify literary themes while interrogation of the Prophets, Psalms and Wisdom Literature will facilitate the introduction of critical approaches to the study of the Hebrew Bible. Students will also be required to critically engage with the reception of the Hebrew Bible in contemporary culture.

Indicative Reading:

Learning Outcomes:
On successful completion of this module students should be able to:
Understand the canonical contents and contours of the Hebrew Bible.
Identify key figures and themes in the Hebrew Bible.
Discuss the contributions of critical scholarship to the study of the Hebrew Bible.
Understand the complexities of the reception of the Hebrew Bible in popular culture.

Method of Assessment: In class test (50%) and written assignment (1,500 words) (50%)
**HE1103 B: Introduction to the New Testament: Texts and Contexts**

ECTS: 5  
Contact hours: 22  
Lecturer: Prof. Daniele Pevarello

**Module Description:**
This course invites learners to engage with the earliest extant written records of believers in Jesus: the narratives and letters that make up the New Testament, employing a variety of approaches used in biblical scholarship today. Students will discover both the consistency and the fascinating diversity that evidently characterised early Christian belief, ritual and practice.

**Learning Outcomes:**
On successful completion of this course, students will be able to:
- Identify the main approaches of investigation of New Testament literature (e.g. historical-critical, narratological, feminist) and the principal methodological difficulties related to the study of the New Testament and its origins.
- Demonstrate adequate familiarity with the content of the writings which form the New Testament, their structure and the main historical and cultural factors which contributed to their development.
- Read the New Testament in English translation with awareness of the complex process of its formation and with an appreciation of the diverse traditions which are represented in it. This includes a basic awareness of the history of its interpretation and exegetical traditions and an increased facility in presenting scholarly views about the New Testament to both specialists and non-specialists, writing well-structured essays and compiling well-reasoned bibliographies.
- Appreciate the importance of the transmission of the text of the New Testament, its canon, its manuscripts (in particular those preserved in the Chester Beatty Library in Dublin) and its critical editions for the understanding of early Christianity.

**Indicative Reading:**

**Method of Assessment:** Annual examination (60%) and 1500 word essay (40%).
HE1016 (BCRE07) A: Eras and Classical Authors in the History of Christian Thinking

ECTS: 5
Contact hours: 22
Lecturer: Prof. Cathriona Russell

Module Description:
This course introduces discourse about God in Eastern and Western European Christianity from the patristic to the modern eras. It examines key turning points in theological history: the role and achievements in Christology of the Ecumenical Councils in the patristic period with a focus on Nicaea (325); Byzantine Iconoclasm, the Schism East and West in relation to theologies of the Holy Spirit; the rise of the monasteries with a focus on the Rule of St Benedict; the medieval synthesis of Aristotelian philosophy and Christian theology (Aquinas); the Reformation (Luther) and Counter-reformation (Council of Trent); theology in Modernity (Schleiermacher) and contemporary theology, including the reception of humanist atheism (Feuerbach) and ‘nihilism’ (Nietzsche).

Learning Outcomes:
On successful completion of this course, students will be able to:
Appreciate the historical development of theological discourse
Explain some major theological achievements in each epoch
Discuss the challenges for theology in the modern period
Be familiar with strategies of academic reading, different types of literature and sources, and skills in academic writing
Present and investigate these concepts and interpretations in class and in a written assignment.

Indicative Reading:

Method of Assessment: Lexicon entry (500)-10%, Reading Report (1,000)-30%, Exam (1.5h)-60%
**HE1017 B: Key Themes in Theology**

ECTS: 5  
Contact hours: 22  
Lecturer: Prof. Maureen Junker-Kenny

**Module Description:**  
This module first presents key systematic themes in theology: the biblical sources of theological doctrines; the alleged link between monotheism and violence and responses from historical and systematic perspectives; models of salvation in antique, medieval, Reformation and modern theologies; theodicy and eschatology. Secondly it will introduce key modern contextual theologies: political, liberation and feminist theologies. Its third part will discuss the question of theology at the university since 1800.

**Learning Outcomes:**  
On successful completion of this module students should be able to:  
Trace some transitions from the biblical sources of the Christian understanding of God and salvation to subsequent frameworks of thinking in Antiquity, the high Middle Ages, the Reformation, the modern period  
Assess the position that the truth claim of monotheism in its distinction from polytheism and cosmotheism leads to violence  
Outline differences in the interpretation of the human person as being made in the image of God in the history of Christian thinking  
Discuss argumentations regarding the position of Theology as a subject at a modern university  
Demonstrate in academic writing the ability to reconstruct the argumentation of a text

**Indicative Reading:**  
Articles from Beinert, Wolfgang/Schüssler Fiorenza, Francis, *Handbook of Catholic Theology* (New York: Crossroad, 1995)  
Purvis, Zachary, *Theology and the University in 19th Century Germany* (Oxford: OUP, 2016)

**Method of Assessment:** Annual examination (60%) and 1500 word essay (40%).
HE1112: A: Religions in the Ancient Mediterranean

ECTS: 5
Contact hours: 22
Lecturer: Prof. Daniele Pevarello

Module Description:
Why did the ancient Egyptians build the pyramids and mummify the dead? Did the Phoenicians practise human sacrifice, as some ancient sources say? Did the Greeks and the Romans believe in their myths? This module investigates the religious beliefs of the people who lived and prospered in the ancient Mediterranean world with particular emphasis on Egypt, Syria-Palestine, Carthage, Greece and Rome. We shall study literary sources, inscriptions and archaeological evidence in order to understand the religious institutions, rituals and burial customs of some of the most significant civilisations of the ancient Mediterranean in their socio-cultural contexts. The module will focus on Mediterranean myths and mythologies, with special emphasis on dying and resurrecting Mediterranean deities, the theory and practice of sacrifice and prayer in the ancient world, and the difference between public and private religious devotion in ancient societies.

Learning Outcomes:
On successful completion of this module students should be able to:
Identify the main methods of investigation and the core methodological issues and problems in the study of ancient religions.
Demonstrate familiarity with relevant primary sources (literary, documentary and archaeological) and to assess the principal questions and trends of the historiographical debates on ancient Mediterranean cults.
Demonstrate knowledge of the most important myths and religious ideas of the ancient Mediterranean world, showing an informed understanding of the structures of ancient Mediterranean societies and main historical and cultural factors which contributed to their development.
Read ancient religious texts in English translation with competence and awareness of their religious and practical implications and premises. Students will have improved their ability to interpret and assess the evidence beyond the simplifications found sometimes in modern views of ancient ‘paganism’. This includes an increased facility in expounding scholarly views about ancient religions to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.
Understand the importance of the study of ancient religions for further research and independent thinking on the theory of religion.

Indicative Reading:

Method of Assessment: Pre-Christmas examination (60%) and 1500 word essay (40%)
HE1107 B: The Qurʾan and its History of Reception

ECTS: 5
Contact hours: 22
Lecturer: Prof. Youcef Sai

Module Description:
This is an introductory course on the Qurʾān, the sacred text of Islam, and on its reception both in the classical Islamic period and modernity. The course does not require prior knowledge of the subject and will introduce students to some of the major Qurʾānic themes and to the ways in which this foundational work has been interpreted by generations of medieval and modern readers. Topics to be discussed include the social, religious, and historical circumstances surrounding the emergence of the Qurʾān; the structure, style, and literary techniques underlying the Qurʾānic text; the tradition of religious exegesis (tafsīr) that developed in Islam; and key Qurʾānic narratives and themes. Students will acquire a basic understanding of the place of this scripture in the Islamic tradition and of its role in Muslim worship and cult. The class will consist of both lectures and student discussion on key themes covered by the readings. We will also be reading various Qurʾānic verses in a comparative perspective with the other monotheistic traditions.

Learning Outcomes:
On successful completion of this course, students will be able to:
Be familiar with the historical, religious, linguistic and cultural contexts in which the Qurʾān emerged.
Have read a number of key sūras of the Qurʾān in English translation.
Be able to describe and discuss the structure and main themes of the Qurʾān.
Be familiar with tafsīr – the Islamic science of Qurʾānic exegesis.
Have an understanding of the role played by the Qurʾān in Islamic practice and belief in the classical and modern periods.
Have engaged with some of the critical issues in western academic scholarship of the Qurʾān.

Indicative Reading:
Mattson, Ingrid. The Story of the Qurʾān: its History and Place in Muslim life. UK: Blackwell Publisher, 2008.

Method of Assessment: Annual examination (60%) and 1500 word essay (40%)
HE1116 A: Great Speeches

Duration: 11 weeks
Contact Hours: 22

Module Description:
This module investigates “Great Speeches” – famous, influential, remembered speeches that made an impact on cultural and political changes in different areas of the world – with a special focus on the many and diverse roles religion has been playing in important moments of cultural change. The goal of the module is to provide different scholarly perspectives on the diversity of how religion is mediated and has been part of public debate in many, and often unexpected ways. Through the lenses of Biblical, Islamic and Literary Studies, Theology and the Cultural Study of Religion we will analyse the speeches and their contexts, from politics and cultural life, linked to the relevance of religion as argument, as rhetoric and as value background. Names such has Mahatma Gandhi and Martin Luther King, Arundhati Roy and Albert Camus, Mohammad the Prophet and Friedrich Schleiermacher at the turn of the Enlightenment into Romanticism, demonstrate the scope of backgrounds we will address. Knowing about the impact of religion as a cultural force will build up a competence which is most important for the encounter within a multi-cultural globalized world.

Learning Outcomes:
On successful completion of this course, students will be able to:
Acquire insight into the diversity of forms in which religion and religions impact on public debate
Distinguish different conceptions of the “public sphere” and “public reason”
Contextualize the authors and speeches discussed
Identify and assess the way in which religion is involved in public communication: as topic, as part of an argument, as object of critique, as rhetoric or as position
Identify religion as an aspect of culture and historical developments in its variety
Understand and critically assess the problems raised about the construction of a “public sphere”, and the regulation of religion within.
Apply the speeches, their histories of interpretation as well as the analytical concepts to their own perception of public life.

Indicative Reading:
Johnson, P., Habermas: Rescuing the Public Sphere (New York: Routledge, 2006).

Method of Assessment: one 2000-word essay (60%) and one exercise (review, 1000 words, 40%)
**HE1117 B: Great Images**

ECTS: 5  
Duration: 11 weeks  
Contact Hours: 22  
Lecturers: Co-taught, Profs. Pevarello, Russell, Thiessen et al.

**Module Description:**  
Religion is too often seen as a matter of reading and interpreting holy books and doctrinal formulations. Religious expression, however, is also a function of the eyes, where seeing and being seen play a central role in the public expression of religious thoughts. “Great Images” are visual examples of the public understanding of religion from antiquity to contemporary society which will be studied at different levels (political, social, and cultural). Students will be offered the opportunity to reflect on examples of religious visual culture such as the depiction of crucifixion in early Christianity, the role of icons in Orthodox Christian devotion and worship, important landmarks of Islamic architecture, the role of artistic expression in the theological debate of European modernity, as well as its role in religious propaganda, conflict and contemporary interreligious dialogue.

**Learning Outcomes:**  
On successful completion of this course, students will be able to:  
- Identify and assess the importance of materiality and visual culture for the understanding of the impact of religion in the public sphere.  
- Recognise the main methods of investigation and the core methodological issues related to the study of religious visual culture in the public sphere, learning to approach the use of images in religious thought with a methodological awareness which goes beyond the divide between word and image and the centrality of verbalisation of belief.  
- Identify religion and religions as an important factor in the production and fruition of visual culture in ancient as well as in contemporary society.  
- Understand the centrality of the study of the religious gaze and of religious visual culture as a learning tool for further research in fields such as history, politics and sociology and for independent thinking on the study of religion and transfer the awareness of the discourse on religious images to the comprehension of the function of images in contemporary debates about public life, democracy and politics.

**Indicative Reading:**  

**Method of Assessment:** one 2000-word essay (60%) and one exercise (review, 1000 words, 40%)
**LY1105 A: Introduction to Philosophy**

Duration: 11 weeks  
Contact Hours: 22  
Lecturer: Dr. Ciarán McGlynn

**Module Description:**  
This course introduces students to the study of philosophy. It explores the major themes pursued and arguments put forward by Socrates, Plato, Aristotle, Aquinas, Descartes, Hume, Kant, and Wittgenstein. It will explore the views of these thinkers on questions like: What is the nature of reality? What is knowledge, and is it possible? How is the mind related to the body? What is meant by virtue ethics? Students will be taught how to critically engage with these views.

**Learning Outcomes:**  
On successful completion of this module students will be able to:  
Read philosophical texts in their historical context  
Identify and critically evaluate philosophical theories and arguments  
Write essays in a critical and dialectical manner

**Indicative Reading:**  

**Method of Assessment:**  
Pre-Christmas examination (60%) and written assignment (1,500 words) (40%).
HE1024 B: Great Controversies in the Histories of Monotheism

ECTS: 5
Duration: 11 weeks
Contact Hours: 22

Module Description:
European thinking has been marked by great disputes in the encounter between the monotheistic religions and the philosophical and ethical thinking of their times. The module will treat key questions and turning points in the history of thinking from Antiquity to Modernity: the conflict between Gnosticism and a positive biblical understanding of creation, debates about free will and human sin between Augustine and Pelagius, and on determinism, predestination and human freedom in Islamic religious thought. The polemics on God as One or as Triune between Islam and Christianity will be investigated, before turning to the early modern ages with Las Casas’ defense of the humanity of the natives of Latin America. The controversy between Luther and Erasmus is followed by the religion versus science dispute of Galileo. The challenge of Kant's demolition of the proofs for God's existence for theology and Schleiermacher's response will conclude the study of the series of conflicts that have constituted key elements of the West’s intellectual history.

Learning Outcomes
On successful completion of this module students should be able to
Situate the interpretation of key passages of the Bible and of the Qur’an in relation to the philosophical currents of their time
Identify key tenets of the monotheistic religions in relation to the great philosophical schools
Examine the differences within and between the monotheisms on issues such as the status of their foundational scriptures, on reason and revelation, on the oneness of God, providence, predestination and human freedom
Assess the effect of these encounters and efforts of translation, of conflicts and polemics on the subsequent histories of theological and philosophical thought
Demonstrate the capability to analyse and reconstruct argumentations in key theological and philosophical disputes at relevant turning points of Western thinking.

Indicative Reading:
Kenny, Anthony, A New History of Western Philosophy. In Four Parts (Oxford: OUP, 2010)

Method of Assessment: Annual examination (60%) and 1500 word essay (40%).
LY2303 A: Literary and Historical Approaches to the Torah/Pentateuch

ECTS: 5
Duration: 11 weeks
Contact hours: 22
Prerequisite subjects: None
Lecturer: Prof. D. Shepherd

Module Description:
This module explores the Pentateuch, or Torah, a literary collection that has exerted a profound influence on Jewish and Christian religious expressions from antiquity to the present. Students will be introduced to the literary and theological features of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy as well as being offered an opportunity to develop skills of critical engagement in grappling with key texts such as the Creation and Flood narratives, the Akedah and their reception in antiquity and in contemporary culture. Emphasis will be placed on developing students’ capacity to engage with subsequent scholarly and popular reflection on these texts and traditions as part of a process of forming and presenting their own interpretation.

Learning Outcomes:
On successful completion of this module students should be able to:
Summarize the central literary features of the larger sections of the Torah/Pentateuch.
Evaluate various scholarly approaches to key texts within the Torah.
Articulate their own interpretation of key texts in the Torah in dialogue with the secondary scholarly literature.
Critically interrogate the complexities of the reception of the Pentateuch in contemporary culture.

Indicative bibliography:

Methods of Assessment:
Senior Fresh: weekly journal (100%)
Junior Sophister: weekly journal (50%)2000-word essay (50%)
LY2304 B From Joshua to Exile: The Rise and Fall of Israel and Judah

ECTS: 5
Duration: 11 weeks
Contact hours: 22
Prerequisite subjects: None
Lecturer: Prof. D. Shepherd

Module Description:
This module offers an opportunity for critical engagement with some of the most famous texts of the Hebrew Bible including those concerned with the Israelite conquest, the stories of the Judges (including Samson), the rise and fall of the kingdoms of Israel and Judah and the careers of monarchs such as David, Solomon and Ahab. Reflection on the historiographical value of these traditions will be facilitated by situating them within the context of the material culture and historiographical traditions of the Ancient Near East, while particular emphasis will be paid to the interface of power and violence within the traditions.

Learning Outcomes:
On successful completion of this module students should be able to:
Articulate various viewpoints on how Israel ‘emerged’ west of the Jordan (e.g. “conquest” vs. other views of settlement).
Contextualize Israel’s religious claims within relevant Ancient Near Eastern religious cultures.
Evaluate the coherence and integrity of the ‘Deuteronomistic History.’
Explore the relationship between history, literature and theology with greater insight and acumen.

Indicative Bibliography:

Methods of Assessment
SF: weekly Journal (100%)
JS: weekly journal (50%) and essay 2000 words (50%)
HE2325 A: Paul and the Development of Early Christianity

ECTS: 5
Duration: 11 weeks
Contact hours: 22
Quota: Maximum of 10
Prerequisite subjects: None
Lecturer: Prof. B. Wold

Module Description:
This course is concerned to introduce a figure who has had a profound impact on the formation of both early Christianity and ancient Judaism: Paul from Tarsus. Issues are raised about intellectual developments in Paul’s writings and the methodologies used to assess them. Key themes and current debates that have come to define Pauline Studies in the last decade, especially the so-called “New Perspective on Paul” (i.e., Paul’s relationship to Palestinian Judaism) are the focal point of this module. Paul’s letters to the Galatians and Romans, epistles that stand at the centre of ongoing debates, are given sustained attention in dialogue with the broader literary and social environment that shaped Paul’s theology.

Learning Outcomes:
On successful completion of this course, students will be able to:
Identify significant scholars who have had an impact on developing approaches to the study of Pauline epistles.
Demonstrate awareness of the complexities of locating Paul’s social context(s).
Discuss the various religio-traditions in Diaspora and Palestinian Jewish contexts that may have exerted influence on Paul.
Offer a synopsis of what is known about Paul as a historical figure.
Assess influences of Pauline Christianity on later Christian tradition.
Evaluate the most debated passages from Paul’s letters.

Indicative Reading:
Sanders, E. P., Paul, the Law, and the Jewish People (Minneapolis: Fortress Press, 1983)

Assessment: 1x1000 word review, week 4 (25%), 1x 2000 word essay (50%) week 8, 1 x Gobbet (25%) week 11
HE2326 B: Pauline Letters in Context

ECTS:  5
Duration: 11 weeks
Contact hours: 22
Quota: Maximum of 10
Prerequisite subjects: None
Lecturer: Prof. Ben Wold

Module Description:
In this module we explore Paul's letters within their literary and historical contexts. Significant attention is given to the study of ancient genres, especially the practice of letter writing in the Hellenistic and Mediterranean world, before assessing Paul's (and Pseudo-Pauline) epistles. Paul's use of Jewish scripture and the study of intertextuality are studied in order to appreciate key theological themes. Paul's letters are analysed alongside contemporary writings (e.g. Philo of Alexandria, Greek philosophical schools, Dead Sea Scrolls) in order to assess influences, continuities, and discontinuities.

Learning Outcomes:
On successful completion of this course, students will be able to:
Discuss key themes in Paul's letters within multiple ancient contexts;
Outline the practice of ancient letter writing;
Assess Paul's intellectual contributions in reference to specific passages and compositions from the first century C.E.;
Evaluate intellectual influences on Pauline epistles;
Critically assess authorship of documents;
Articulate how the study of intertextuality may enhance one's appreciation for Pauline letters.

Indicative Reading:

Assessment: 1 x Gobbet week 4 (25%), 1 x 2000 essay week 8 (50%) 1 x 1000 wiki week 11 (25%)
**LY2000 A: The Making of Catholic Theology: the Medieval Period**

Semester: A  
ECTS: 5  
Duration: 11 weeks  
Contact hours: 22  
Lecturer: Prof. F. Ryan

**Module Description:**  
The purpose of this module is to survey the political, cultural and religious context in which Catholic theology developed in the medieval period. An important aim will be to introduce the student to some representative figures in the theology of the period. The module includes a seminar-study of representative works from the period.  
In the early medieval period the Church had taken credit for the enormous effort of organising society after and amidst the chaos of the barbarian invasions. This effort led to the creation of the feudal system. In this context the monastery was the religious counterpart to the feudal castle. For three centuries monastic schools, alongside cathedral schools, were the context in which a flourishing Christian literature thrived. Some of this literature will be examined.  
The revolutionary results of the introduction of Greco-Arabic thought and Hebraic wisdom in the final decades of the twelfth century and the first decades of the thirteen can be seen as the dividing point between the early and the late Middle Ages.  
In the thirteenth century new institutions broke free from the feudal structures. Urban centres fought for, and sometimes achieved, charters of freedom. University charters were worked out. These differed totally from the preceding monastic schools in that these were governed by fluid scholarly communes. The exhilarating discovery of Greek thought (and its Arabic commentaries) had a profound effect on the Catholic theological tradition. The importance of the new synthesis of previous lines of theological exploration and the new discoveries of Greco-Arabic thought which is achieved in the works of Aquinas will be examined.  
Towards the later centuries of the medieval period new forms of social and urban life, including new feminist roles, are the context in which notable movements of women mystics flourished. Some works of these women mystics will be studied.

**Learning Outcomes:**  
On successful completion of this module students should be able to:  
Compare and contrast the contributions of the monastic schools and that of the new universities to the development of Catholic theology.  
Explain the importance of the Greco-Arabic influence, philosophically and culturally.  
Evaluate the importance of the synthesis created by Aquinas for the formation of European thought.  
Appraise the importance of the emergence of urban organisation as the context for new forms of feminist mystical expression.

**Indicative Bibliography:**  

**Methods of Assessment**  
There will be three pieces of assessment to be completed: a book review (20%), a classroom presentation on a set piece of work [with submission of paper required] (30%), and an essay (50%).
HE2305 B: Christianity in the Cultures of Late Antiquity

Semester: B  
ECTS: 5  
Duration: 11 weeks  
Contact hours: 22  
Quota: Maximum of 10  
Prerequisite subjects: None  
Lecturer: Prof. D. Pevarello

Module Description:
Using literary sources as well as material evidence (archaeological finds, artwork, inscriptions), this module explores customs, beliefs, institutions and identities of the early Christians within the social, political, religious and cultural context of the Roman Empire in Late Antiquity. The course will help students to think about central questions in the study of early Christianity such as: who were the early Christians? How did they articulate their identities across different languages and in different areas of the late antique world? How and where did they eat, pray and live? How did they understand their beliefs and interact with the cultures around them? What did their Roman, Greek or Syrian neighbours think about them? Students will reflect on different models of cross-fertilisation between emerging early Christian identities and the cultures and religious phenomena which characterised the later stages of the life of the Roman Empire.

Learning Outcomes:
On successful completion of this module, students should be able to:
Discuss and synthesise the key historical events and main cultural, political and economic factors which shaped the life, thought and institutions of the early Christians.  
Identify methodological challenges inherent in the study of Christianity in Late Antiquity.  
Analyse the principal trends in the historiographical debates surrounding the study of Late Antiquity.  
Interpret early Christian primary sources and other ancient texts in English translation with competence and awareness of their contexts and premises.  
Illustrate scholarly views of early Christianity to both specialists and non-specialists, write well-structured essays and use and compile relevant and informed bibliographies.  
Demonstrate a high degree of autonomy in assessing data concerning the development of early Christian thought and practice as a foundation for further studies in religion and theology.

Indicative Reading:

Method of Assessment: Annual examination (70%) and 2000 word essay (30%)
HE2327 A: Philosophical and Theological Approaches to God

Semester: A
ECTS: 5
Duration: 11 weeks
Contact hours: 22
Quota: Maximum of 10
Prerequisite subjects: None
Lecturer: Prof. A. Pierce

Module Description:
This module commences by reflecting on the key theological and philosophical terminology in which the question of God’s essence and existence has traditionally been debated. It examines the case for and against natural theology, drawing on the classical arguments for the existence of God (ontological, cosmological, teleological), before considering how the God question may be interpreted under the contested conditions of modernity and post-modernity. The course concludes with a discussion of the notion of revelation (particularly debates over the triunity of God), the concept of experience and the challenges faced by religious language in relation to transcendence (metaphor, symbol, analogy, myth, etc).

Learning Outcomes
On successful completion of this course, students will be able to:
- Critically examine the notion of natural theology;
- Demonstrate the possibilities and limitations of the so-called ‘proofs’ for the existence of God;
- Analyse the concept of divine revelation;
- Critically examine the appeal to experience in modern theology;
- Demonstrate the significance of religious language (e.g., myth, metaphor, symbol) for the theology of God;
- Understand the distinctively modern and post-modern challenges to the theology of God;
- Analyse the philosophical and theological interplay in key notions such as ‘nature’ and ‘grace’

Indicative Bibliography
Peter Hodgson and Robert King, Eds, Christian Theology: An Introduction to its Traditions and Tasks, 1982; London: SPCK, 1983/

Method of Assessment: Two 1500 word essays (50% each)
HE2328 B: Theological Cosmology and Anthropology

Semester: B  
ECTS: 5  
Duration: 11 weeks  
Contact Hours: 22  
Quota: Maximum of 10  
Prerequisite subjects: None  
Lecturer: Prof. C. Russell

Module Description:
Cosmology traces developments in the mythological and natural-scientific study of the universe in its complex history. This module will investigate these developments as they have been interpreted and received from biblical, theological and philosophical perspectives. Natural-scientific descriptions of the world have implications for how theology conceives of God’s action in creation (pantheism, deism, panentheism). This course will examine the complex history of the doctrine of creatio ex nihilo in the Abrahamic faiths. The second part of the module will focus on theological anthropologies under several themes: the human person as created in the image of God (imago Dei), as steward of creation, as embodied and free, contingent and subject to frailty and failure (sin). Throughout it explores how specific cosmologies and anthropologies, theological and philosophical can influence politics and ethics, using case studies from the natural, social and environmental sciences.

Learning Outcomes:
On successful completion of this course, students will be able to:
Trace the complex history of the relationship between natural-scientific understandings of the cosmos and theological understandings of creation  
Analyse the conflicts and convergences between science and theology in the modern period  
Outline and debate what these imply for an understanding of God, creation and the human person.

Indicative reading:
Berry, R.J. Environmental Stewardship: Critical Perspectives–Past and Present (Edinburgh ;T&T Clark, 2006). Ussher 261.8 P63  
Clayton, P. and Peacocke (eds) In Whom We Live and Move and Have Our Being (Michigan;Eerdmans, 2004).  

Assessment: Essay 2000 (30%), Exam 1.5hrs (70%)
Module Description:
Beginning with an overview of traditions of ethics, this module treats two key areas of applied ethics. Sport in contemporary society has been described both as an expression of the highest human and social values, and as a legally secured parallel world of the elite pursuit of victories and medals. On the one hand, as a sphere of physical self-realization, social formation and of moral training in fairness, it is seen as an area with standards of excellence that can be closely aligned to ethics. On the other hand, individual sport stars and the institutions of organized sport have been subject to multiple enquiries and critiques: for example, on doping, corruption, sponsorship, the power of mentors and child protection. The variety of facets to the question of ethics in the domains of sport requires a multidisciplinary response. In order to connect to the necessary element of “field work”, an integral part of this module will be attendance in a conference on Ethics in Sport which will take place in the Trinity Long Room Hub on Saturday Nov 4th, 2017. It will feature some leading personalities in Irish sport of the past and present to give the practitioners’ perspective on ethics and sport. The concluding part of the module will deal with Media Ethics. At a time of “fake news” and of debates on the effects of social media, its importance is inescapable.

Module Learning Outcomes:
Evaluate how ethical issues in sport are shaped by the particular socio-political contexts of the time.
Assess the continuities and discontinuities between the present and the past by appraising the influence of the Greek, Corinthian and Olympic ideals.
Outline the principles and values stated in current ethics charters and relate them to current controversies in sport.
Identify traditions of ethical thought in the work of leading writers on the topic of ethics and sport, and locate them in relation to relevant developments in sport today.

Indicative Reading:
O’Gorman, Kevin, Saving Sport: Sport, Society and Spirituality, Dublin: The Columba Press, 2010
Tamburrini, Claudio Marcello and Tännö, Torbjörn (eds), Genetic Technology and Sport: Ethical Questions (London: Routledge, 2005)

Method of Assessment: Conference participation, report and written assignment (3000 words).
**HE2332 B: Contemporary Ethical Issues**

ECTS Credits: 5  
Duration: 11 weeks  
Contact Hours: 22  
Quota: Maximum of 10  
Prerequisite subjects: None  
Lecturer: Prof. M. Junker-Kenny

**Module Description**
The course analyses contemporary biomedical debates in their underlying philosophical and theological principles, values, and views of the human being. The course examines the different Irish, European and international argumentations and legislations that these debates have produced. Issues at the beginning and at the end of human life, the possible conflict between parents’ and children’s perspectives, and the visions of society and humanity implied in positions on advance care directives, on the new reproductive technologies, genetics, healing, enhancement, and cloning will be discussed. Films and excerpts from (what used to be?) science fiction will provide additional avenues to the topics.

**Learning Outcomes**
On successful completion of this course, students will be able to:
- Distinguish social, individual, and professional ethical perspectives on concrete issues in biomedical ethics
- Relate the content of the principles invoked, such as ‘dignity,’ ‘autonomy,’ ‘embodiment,’ and ‘privacy,’ to different schools of moral thought
- Distinguish an empirical from a transcendental understanding of human dignity and its consequences for concrete ethical issues
- Trace differences in European debate and legislations to two traditions of thinking about autonomy
- Know about basic documents regarding medical research on human subjects: World Medical Association Declaration of Helsinki (1964), and its subsequent updates, and the Convention on Human Rights and Biomedicine (Council of Europe 1997).
- Explain the positions taken on the question of human enhancement by authors from the Rawls School and by J. Habermas.
- Recognize links between arguments in Christian Ethics on God as creator and humans as co-creators to systematic theological positions on the doctrine of God
- Develop a critically reflected position of their own in relation to the concrete ethical issues under debate
- Argue for their position on which language to use in public discourse on biomedical Ethics
- Know how to handle academic bibliographies and textbooks, and how to structure an academic essay, demonstrating the ability to reconstruct an argumentation.

**Indicative Reading**

**Method of Assessment**: Annual examination (70%) and 2000 word essay (30%)
HE2306 A: Classical Thinkers on Religion

ECTS Credits: 5
Duration: 11 weeks
Contact Hours: 22
Quota: Maximum of 10
Prerequisite subjects: None
Lecturer: Prof. A. Grieser

Module Description
This course will explore "classic" attempts to develop theories of religion, mainly from a religious studies' perspective. Reflecting on religion has been an important element of the intellectual history of European modernity. Thinking about religion also meant to think about societies and power, about culture and what makes a human being human. We will reconstruct the transformations of the concepts of religion within the early study of religion and identify the historical, philosophical and social contexts. While most of the course is dedicated to these classical positions, we will keep track of how the theories responded to the problems of their time, and how they have shaped our understanding of religion until today.

Learning Outcomes
On successful completion of this course, students will be able to:
Identify presuppositions and core tenets of key thinkers in modernity on religion.
Understand and distinguish typical concepts and approaches in theories on religion.
Identify the relevance and consequences of theorizing in the study of religion.
Discuss the changing relationship between religion and society in different eras.
Distinguish between scholarly, religious, atheist, philosophical and common sense perspectives, and understand them as a response to the problems of their time.
Present and discuss critiques of the approaches, highlighting methodological strengths and weaknesses.

Indicative Reading

Method of Assessment: Annual examination (70%) and 2000 word essay (30%)
Module Description
This module will give students an insight into Christianity away from its European centres on the peripheries in Africa and Asia. It will look at traditional 'indigenous' Christianities dating back to the third century: Coptic Christianity in North Africa and the Syrian Orthodox, Syro-Malabar, the Syro-Malankara and other rites in India. There will be an examination of both the 16th and 19th century missionary movements and finally a look at more recent developments in Africa Initiated Christianity and the wider Pentecostal development on both continents. The course will look at some of the theological and pastoral issues emerging: healing, deliverance and faith gospel, the place of Christ in salvation, subaltern theologies, and the importance of inter-religious dialogue.

Learning Outcomes
On successful completion of this course, students will be able to:
Identify several different strands in world Christianity in Africa and Asia
Appreciate the differences in theology and in praxis
Understand the social significance of Christianity in these parts of the world
Have a knowledge of the significant theological debates in these areas
Be aware of the challenges this poses for world Christianity

Indicative Reading

Method of Assessment: Annual examination (70%) and 2000 word essay (30%)
HE2343 A: A Survey of Islamic Theology, Mysticism and Philosophy from its Origins to the Modern Period

ECTS: 5
Contact hours: 22 Hours
Prerequisite: None
Lecturer: Prof Youcef Sai

Module Description
This module is a survey of some of the most important schools and movements in Islamic intellectual history, from the beginning of Islam to our own time. It covers the development of Islamic theology (kalām), in both the Sunnite and Shi’ite contexts, the emergence of a distinct philosophical tradition in Arabic inscribed in the continuity of Greek philosophy (mostly Aristotelianism and Neoplatonism), and Islamic mysticism or Sufism. We will discuss some of the main figures who shaped these traditions in the medieval and modern periods and read some of the seminal texts they produced. The course will introduce students to key concepts and terms, as well as to some enduring themes and issues focusing on God, prophecy, human knowledge, and society, which Muslim theologians, philosophers and mystics all sought to address in their own way. Many of these issues still resonate throughout the Islamic world today, and so we will also look at the response of modern Muslim intellectuals to these questions.

Learning outcomes
On successful completion of this course, students will be able to:
Demonstrate a solid understanding of the historical development of the main schools of Islamic theology, philosophy, and mysticism and identify the key scholars who shaped these disciplines up to the modern period
Be familiar with some of the main concepts and technical terms that characterize these disciplines
Engage critically with some representative texts from these traditions
Approach contemporary Islamic debates through an enriched historical and conceptual perspective

Indicative reading:

Method of Assessment: Pre-Christmas examination (70%) and 2000 word essay (30%)
HE2344 B Classical Islamic Religious Thought in Dialogue with Philosophical, Jewish and Christian Sources

ECTS: 5
Contact hours: 22 hours
Prerequisite: None
Lecturer(s): Prof. Youcef Sai

Module description
Classical Islamic Religious Thought emerged as a result of complex interactions with the Ancient Greek, Christian, Jewish, and Iranian traditions in a period when the Levant and Mesopotamia were constituted by highly cosmopolitan societies. These interactions were sometimes polemical and based on controversy, but they also resulted in intensive collaboration and cultural cross-pollination. This module will explore the religious and philosophical exchanges between these various groups during the classical Islamic period (roughly from the eighth to the thirteenth centuries C.E.) by focusing on key theological issues, such as conceptions of God's nature and His attributes, inter-religious discussions of the Trinity and the Incarnation, and the place of logic and Aristotelian philosophy in the theological method. We will also study the translation movement from Greek and Syriac to Arabic and the development of Qur'ānic exegesis (tafsīr) and theology (kalām), which decisively shaped Islamic thought during this period and determined the nature of the religious dialogue between Muslims, Christians, Jews, and alleged heretics and pagans. Finally, in addition to these issues, we will also examine the establishment of the medieval Islamic university (madrasa) and the role it played in the religious and intellectual life of its time.

Learning outcomes:
On successful completion of this course, students will be able to:
Identify some of the main theological issues that marked the dialogue between Islam and the other religions it came in contact with
Demonstrate a solid grasp of the various religious groups that shaped the development of Islamic religious thought during this period
Understand the place of logic and philosophy in the development of Islamic religious thought
Gain historical insight into religious polemics in Islam, especially between Muslims and Christians
Compare different Islamic perspectives on other religions (Qur'ānic, theological, philosophical, polemical)

Indicative readings:

Method of Assessment: Annual examination (70%) and 2000 word essay (30%)
**HE2012 (A & B)**  *Introduction to Koine Greek (Prof. D. Pevarello)*

**NM2011**  Introduction to Arabic (taught by the Dept. of Near and Middle Eastern Studies)

**Methods of Assessment:** Continual assessment (50%) and a three-hour examination at the end of the year (50%). Both components of the module must be passed with a minimum of 40% in order to pass the module.

**NM2009**  Introduction to Classical Hebrew (taught by the Dept. of Near and Middle Eastern Studies)

**Methods of Assessment:** In-class tests during the year (50%) and a three-hour examination (50%). Both components of the module must be passed with a minimum of 40% in order to pass the module.

**Junior Sophister**

**NM3002**  Intermediate Arabic (taught by the Dept. of Near and Middle Eastern Studies)

**NM3001**  Intermediate Hebrew (taught by the Dept. of Near and Middle Eastern Studies)
HE4042 Sects and Sages: The Dead Sea Scrolls

ECTS: 10  
Duration: 11 weeks  
Contact Hours: 22  
Prerequisite: None  
Lecturer: Prof. Benjamin World

Module Description
The focal point of this seminar is reading early Christian literature vis-à-vis new developments in the field of Dead Sea Scrolls studies. The Scrolls are our best witness to Palestinian Judaism in the Second Temple era and are therefore one of the most significant resources for the study of the Jewish context of writing collected in the New Testament. Literature discovered at Qumran is by no means monolithic, but rather represents religious traditions from a multiplicity of authors and a variety of communities. These Scrolls allow us to assess patterns of thought, religious matrices, and a variety of speech acts found in nearly 350 different compositions preserved in over 900 manuscripts. Although the eleven caves that held scrolls were found in the late 1940s and early 1950s the materials from Cave 4, where 574 manuscripts were discovered in 1952, were not published in critical editions until the mid 1990s through to the early 2000s. Therefore, our understanding of the significance of many Scrolls is still nascent since even approximately twenty years of research is insufficient time to thoroughly study the host of questions arising from them. In addition to learning about the content of the scrolls significant attention is given to manuscript studies and the archaeology of Qumran.

Learning outcomes
On successful completion of this course, students will be able to:  
Argue their own interpretation of Qumran as an archaeological site.  
Develop a broad knowledge of the diversity of writings among the scrolls  
Use tools acquired well enough to conduct research  
Identify common matrices observable in the Dead Sea Scrolls and the New Testament  
Articulate continuities and discontinuities between Christology and Messianism.  
Discuss in basic terms the relationship of Palestinian Judaism to the New Testament

Indicative Reading:

Method of Assessment: Annual Examination (100%).
HE4044 The Sensory Sacred: Aesthetic and Material Approaches to Religion

ECTS: 10
Duration: 11 weeks
Contact Hours: 22
Lecturer: Prof. Alexandra Grieser

Module Description:
The study of religion has often been confined to texts, beliefs and doctrines, or a singular experience of religion as something sui generis. However, religions are as much danced, imagined, painted and sung as read and theorised 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 recognise 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 highly political media being restricted and engaged, symbolising and enacting what is religious, and what is secular, and cultivate experiences that are not mere expressions of beliefs, but rather create ways of perceiving and representing 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.

Learning Outcomes:
On successful completion of this course, students will be able to:
Identify, understand, distinguish and characterise typical concepts and approaches in the aesthetic and material study of religion.
Analyse the interaction between bodily practice, patterns of perceptions and religious ways of world-making in historical perspective
Critically discuss the relevance of aesthetic and material approaches in the study of religion, and why they have long been negated
Understand and apply specific methods of studying and representing the sensory aspects of religion as a lived cultural practice
Theorise concepts such as body/embodiment, cognition, imagination, perception, emotion, and apply them in a mode of interdisciplinary thinking to cases and in exercises
Reflect on the impact religious ways of world-making have on a larger culture
Analyse the political aspects of cultivating the body and the senses in both religious and secular realms.

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

Method of Assessment: Annual Examination (100%).
HE4040 Theological Ethics and Ecology

ECTS: 10
Duration: 11 weeks
Contact Hours: 22
Prerequisite: None
Lecturer: Prof. C. Russell

Module Description:
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.

Learning Outcomes:
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.
Articulate their analysis and interrogate these evaluations in class and in a formal individual seminar presentation.

Indicative Reading:
Berry, R.J., Environmental Stewardship; Critical Perspectives—past and present (Edinburgh: T&T Clark, 2006).

Method of Assessment: Annual Examination (100%).
**LY4001 Advanced Topics in Scripture: The Hebrew Bible and its Afterlives**

ECTS: 10  
Duration: 11 weeks  
Contact Hours: 22  
Prerequisite: None  
Lecturer: Prof. David Shepherd

**Module Description:**  
The student will be introduced to a reading of texts from the Hebrew Bible and the afterlives of these texts within and beyond the biblical tradition. Critical scrutiny of the reception and interpretation of selected texts from antiquity to the present, in a diversity of religious traditions and in various media (including the visual and performing arts) will seek to illuminate how and why biblical traditions have been and continue to be reflected and refracted in various ways. Texts to be analysed may include Genesis 1-4, Exodus traditions relating to Moses, and/or those relating to the David cycle.

**Indicative Bibliography:**  

**Learning Outcomes:**  
On successful completion of this module students will be able to:  
Understand the literary and theological contexts of various Hebrew Bible texts.  
Evaluate the subsequent interpretation of these texts and traditions in various forms.  
Communicate their critical analysis of the interpretations of these texts in clear and compelling ways.

**Method of Assessment:** Weekly Journal (50%) and Written Assessment (50%)
**HE4907 Ethics and Politics**

ECTS: 10  
Duration: 11 weeks  
Contact Hours: 22  
Prerequisite: None  
Lecturer: Prof. John Scally

**Module Description:**
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?

**Learning Outcomes:**
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.

**Indicative Reading:**

**Method of Assessment:** Annual Examination (100%).
Module Description:
Does the New Testament envisage Christian love as a form of friendship? Did Jesus have any friends? Why did the early Christian believers prefer to call themselves as brothers and sisters rather than friends? Can early Christian devotion be described as a form of ‘friendship with God’? Interpersonal relationships such as friendship and patronage played a central role in Graeco-Roman societies. This module investigates the development of friendship and other human relationships (e.g. patronage and mentorship) in the Graeco-Roman world and their impact on the characterisation of human relationships in the New Testament and in early Christianity. Views on friendship in the New Testament (e.g. the Gospel of John) and early Christian authors (e.g. Augustine) will be studied within their broader contexts in ancient Greek and Roman societies. The module will emphasised how the understanding of friendship in the New Testament and early Christianity reflects a gradual change observable also in the ancient world from classical philosophical definitions of friendship (e.g. Plato, Aristotle and Epicurus) to the reformulation of human relationships in Roman imperial societies (e.g. Valerius Maximus, Lucian).

Learning Outcomes:
On successful completion of this course, students will be able to:
Identify the main methods of investigation and the core methodological issues and problems in the understanding of friendship in the ancient world.
Demonstrate familiarity with relevant primary sources (literary, documentary and archaeological) and to assess the principal questions and trends of the scholarly debate on friendship and patronage in early Christianity.
Demonstrate knowledge of the human relationships which contributed to shape Graeco-Roman societies and of their impact on the New Testament and the development of early Christian thought and practice, showing an informed understanding of the structures of ancient societies and main historical and cultural factors which contributed to their development.
Read ancient religious texts in English translation with competence and awareness of their religious and practical implications and premises. Students will have improved their ability to interpret and assess the evidence beyond the assumption that friendship in the ancient world functioned as friendship does in contemporary societies. This includes an increased facility in expounding scholarly views on social structures of the ancient world to both specialists and non-specialists, to write well-structured essays and to use and compile well-reasoned bibliographies.

Indicative Reading:

Method of Assessment: Annual Examination (100%).
HE4048 Religions, Gender and Human Rights

ECTS: 10  
Duration: 11 weeks  
Contact Hours: 22  
Prerequisite: None  
Lecturer: Prof. Linda Hogan

Module Description:
The relationship between religion and human rights is controversial and contested. On the one hand is the claim that human rights require a religious grounding, and have their antecedents in religious traditions, while on the other hand is the view that human rights provide a necessary antidote to the prejudices and inequalities that are characteristic of religion. This module aims to explore the complex connections between religion and human rights, both in terms of the evolution of the contemporary human rights regime, and in relation to the specific disputed issue of gender. The module will begin with a consideration of contemporary understandings of human rights, of the role of religion in the evolution of the language, values and norms of human rights; and of contemporary debates about orientalism, colonialism and post-colonialism in the articulation and implementation of human rights. The second section considers debates about the nature and politics of gender, the role that different religions play in the construction and maintenance of gender norms, and the manner in which different religions deal with the issue of women’s rights. Key contemporary debates will be considered in depth including debates about conceptualisations of gender equality, embodiment, complementarity, and heteronormativity; about LGBTQ rights and religion; sexuality, reproduction, and the role of family; and gender and religious practices. The module will conclude with a consideration of freedom of religion and the limits of accommodation, with a focus on how states should deal with religiously-motivated values and conduct that offend democratic values.

Learning Outcomes
On successful completion of this module students will be able to:
Evaluate the main debates on the relationship between religion and human rights;  
Assess the role of religion in the development of the contemporary human rights regime;  
Critically evaluate key debates about the role of religion in the construction of gender norms;  
Interrogate the role of religion in a range of contemporary debates including about embodiment, complementarity, LGBTQ rights, reproductive rights and family law;  
Understand and assess contemporary debates about freedom of religion and the limits of accommodation, in relation to gender and human rights;

Indicative Bibliography
EMILIE Project, A European Approach to Multicultural Citizenship. Legal, Political and Multicultural Challenges, http://emilie.eliamep.gr,  
Hare, I & Weinstein, J, Extreme Speech and Democracy, Oxford University Press, 2009,  
Hoffmann, S., (ed.) Human Rights in the Twentieth Century, Cambridge University Press, 2011,  
Sachedina, Abdulaziz, Islam and the Challenge of Human Rights, Oxford: Oxford University Press, 2009,  
Thatcher, A., The Oxford Handbook of Theology, Sexuality and Gender, Oxford University Press, 2015,  

Method of Assessment: Annual Examination (100%)