1. **Title of the module**

RSST8300 (TH830) – Religion and European Thought

1. **School or partner institution which will be responsible for management of the module**

School of European Culture and Languages

1. **The level of the module (Level 4, Level 5, Level 6 or Level 7)**

Level 7

1. **The number of credits and the ECTS value which the module represents**

30 Credits (15 ECTS)

1. **Which term(s) the module is to be taught in (or other teaching pattern)**

Autumn or Spring

1. **Prerequisite and co-requisite modules**

None

1. **The programmes of study to which the module contributes**

Compulsory for the MA Religion

1. **The intended subject specific learning outcomes.
On successfully completing the module students will be able to:**

8.1 Demonstrate a critical awareness of the formation of the category “religion” in relation to other disciplines and cultural spheres constituting European cultural and critical theory (e.g. philosophy, literary theory, aesthetics, museum cultures, political theory, psychoanalysis, theories of globalisation or capitalism);

8.2 Demonstrate a nuanced knowledge and understanding of how, why, and with what consequences the category of ‘religion’ has functioned in the invention of European “critical” thought (for example, the invention of critique and philosophy;

8.3 Display comprehensive knowledge and understanding of major ‘inventors’ of, and classic works constituting French secularism, post-secularism, and the “return of the religious” within the European intellectual tradition;

8.4 Critically analyse the political, social, and institutional role of non-European religion in the formation of modern and contemporary European views on culture, politics, and religion;

8.5 Demonstrate the ability to situate one’s own specialist area (e.g. Hindu Studies, Biblical Studies) in relation to the genealogies and questions mapped in this course.

1. **The intended generic learning outcomes.
On successfully completing the module students will be able to:**

9.1 Show autonomy and self-direction in a) designing and implementing projects and b) decisions about how to apply the wider histories of the discipline to the student’s particular area of study;

9.2 Analyse competing arguments at an advanced level, and to take positions and to explain and justify those positions;

9.3 Demonstrate the ability to look at diverse data and to create meaningful larger narratives of the history of ideas, culture, or politics.

1. **A synopsis of the curriculum**

In recent decades European intellectual culture has seen a turn towards the post-secular, the post-critical, the “return” of religion, or, as Claude Lefort described it “the permanency of the theologico-political”. Such gestures invite a rethinking of the political, social, and intellectual role of “religion” in the recent history of European thought. Such reworking intimately affects the understanding of Europe within a scene of global, political and economic development, European traditions of philosophy, concepts of political autonomy; its critical theories of culture and economy, links between the idea of Europe and democratic political foundations; and the nature of artistic, social, and psychological exploration. This course creates capacities to interact with and to intervene in these important and on-going cultural discussions by developing new maps of “religion” as a central preoccupation in the formation of European intellectual identity, with a strong focus on Paris and the history of religion in “French theory” (e.g. the works of Badiou, Benslama, Derrida and Foucault).

1. **Reading list (Indicative list, current at time of publication. Reading lists will be published annually)**

Badiou, A. (2013) *The Incident at Antioch*, New York: Columbia University Press

Benslama F. (2009) *Psychoanalysis and the Challenge of Islam*, Minneapolis: University of Minnesota Press

Chakrabarty D. (2000) *Provincializing Europe: Postcolonial Thought and Historical Difference*, Princeton NJ: Princeton University Press

Derrida J. (2002) *Acts of Religion*, London: Routledge

Foucault M. & Carrette J. (ed.). (1999) *Religion and Culture*, New York: Routledge

Gauchet M. (1997) *The Disenchantment of the World: A Political History of Religion*, Princeton NJ: Princeton University Press

Kristeva J. (2009) *This Incredible Need to Believe*, New York: Columbia University Press

Lefort C. (1988) *Democracy and Political Theory*, Cambridge: Polity Press

Masuzawa T. (2005) *The Invention of World Religions, or How European Universalism was Preserved in the Language of Pluralism*, Chicago: University of Chicago Press

de Vries H. (2006) *Political Theologies: Public Religions in a Post-Secular World*, New York: Fordham University Press

Zizek S. (2009) *The Fragile Absolute, or, Why is the Christian Legacy Worth Fighting For?*, London: Verso, 2nd edition

1. **Learning and teaching methods**

Total Contact Hours: 20

Private Study Hours: 280

Total Study Hours: 300

1. **Assessment methods**
	1. Main assessment methods
* Essay (5,000 words) – 100%
	1. Reassessment methods
* Reassessment Instrument: 100% Coursework
1. **Map of module learning outcomes (sections 8 & 9) to learning and teaching methods (section12) and methods of assessment (section 13)**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Module learning outcome** | *8.1* | *8.2* | *8.3* | *8.4* | *8.5* | *8.6* | *9.1* | *9.2* | *9.3* | *9.4* | *9.5* |
| **Learning/ teaching method** |  |  |  |  |  |  |  |  |  |  |  |
| Private Study | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** |
| Lecture/Seminar | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** |
| **Assessment method** |  |  |  |  |  |  |  |  |  |  |  |
| Essay | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** | **x** |

1. **Inclusive module design**

The School recognises and has embedded the expectations of current equality legislation, by ensuring that the module is as accessible as possible by design. Additional alternative arrangements for students with Inclusive Learning Plans (ILPs)/ declared disabilities will be made on an individual basis, in consultation with the relevant policies and support services.

The inclusive practices in the guidance (see Annex B Appendix A) have been considered in order to support all students in the following areas:

a) Accessible resources and curriculum

b) Learning, teaching and assessment methods

1. **Campus(es) or centre(s) where module will be delivered**

Paris

1. **Internationalisation**

This module both engages with material from across the rich traditions of European philosophy, theory and theology, and also brings students into direct contact with the cultures that created them, through a residential period in Paris. Students thus have first-hand experience of international communities and resources. The experience is further expanded through visits to cultural institutions and historically significant sites in the area. This thus aims to provide an exemplary experience of internationalisation in relation to the ‘European Cultures and Languages’ on which SECL focuses.

**FACULTIES SUPPORT OFFICE USE ONLY**

**Revision record – all revisions must be recorded in the grid and full details of the change retained in the appropriate committee records.**

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| --- | --- | --- | --- | --- |
| Date approved | Major/minor revision | Start date of the delivery of revised version | Section revised | Impacts PLOs (Q6&7 cover sheet) |
| 15/12/16 | Major | January 2017 | 5, 12 | No |
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| Revised FSO Jan 2018 |