University of Gdańsk

Subject card

Subject name and code	Religious Fundamentalism (Classes), PG_00205667						
Field of study	National Security						
Date of commencement of studies	October 2027		Academic year of realisation of subject		2029/2030		
Education level	Bachelor's studies		Subject group		Obligatory subject group in the field of study Optional subject group Subject group related to practical vocational preparation		
Mode of study	full-time studies		Mode of delivery		at the university		
Year of study	3		Language of instruction		Polish		
Semester of study	5		ECTS credits		4.0		
Learning profile	practical		Assessment form		credit		
Conducting unit	Institute of Political Science -> Faculty of Social Sciences -> Rector						
Name and surname of lecturer (lecturers)	Subject supervisor		dr hab. Adam Romejko, prof. UG				
	Teachers						
Lesson types	Lesson type	Lecture	Tutorial	Laboratory	Project	Seminar	SUM
	Number of study hours	0.0	30.0	0.0	0.0	0.0	30
	E-learning hours included: 0.0						
Learning activity and number of study hours	Learning activity	Participation in didactic classes included in study plan		Participation in consultation hours		Self-study	SUM
	Number of study hours	30		0.0		70.0	100
Subject objectives	The purpose of the auditorium exercises is to familiarise students with the problems associated with religious fundamentalism, the revealing specificity of the interface between religious and political space and the resulting consequences.						

Learning outcomes

Course outcome	Subject outcome	Method of verification
[BNL3_K01] Professionally and ethically behaves in professional work and public activities.	The student is aware that religious motivation clearly affects individual and social (including political) life.	[SK1] oral statement/conversation/ discussion [SK2] presentation/project/paper/ report [SK8] observation of student's independent or team work
[BNL3_U05] Indicates and explains the role of a democratic state and civil society in the area of security.	The student is aware that, from the perspective of a democratic state, cooperation with churches and religious associations is important to ensure the security of citizens and the state itself.	[SU1] oral statement/conversation/ discussion [SU2] presentation/project/paper/ report [SU8] observation of student's independent or team work
[BNL3_W05] He has an advanced understanding of the conditions and forms of citizens' participation in social life at its various levels. He defines phenomena that significantly determine actions undertaken for the sake of security. He possesses advanced knowledge of the origin and evolution of norms organizing social structures and institutions relevant to security, including legal and ethical issues concerning the protection of intellectual property and copyright law.	The student is aware that ethics and morals based on religious values significantly influence the functioning of individual states and the citizens living in them, including with regard to respect for social and private property, also of an intellectual nature.	[SW1] oral statement/ conversation/discussion [SW2] presentation/project/paper/ report
[BNL3_W04] Has advanced knowledge of the functioning of domestic and international security institutions and is able to define the relationships between them. Defines, at an advanced level, the fundamental dilemmas of contemporary civilization.	The student knows that from the perspective of state and international institutions, the current religious situation in the various regions must be taken into account. He/she knows that it generates a considerable number of social and political dilemmas.	[SW1] oral statement/ conversation/discussion [SW2] presentation/project/paper/ report
[BNL3_U09] Is aware of social expectations regarding the adequacy of state actions in the context of identified threats to its functioning.	The student recognises the need for the state to be involved in the construction of social order in a religious context and in the prevention of threats that have a religious origin.	[SU1] oral statement/conversation/ discussion [SU2] presentation/project/paper/ report [SU8] observation of student's independent or team work
[BNL3_W02] Has knowledge of the state, power, politics, public administration. Has knowledge of the historical, social, economic, legal, ethical and cultural conditions of security activities.	Student has knowledge of the genesis and history of religious institutions. He/she is aware of their significance for the construction of state order, for the functioning of power structures, for the implementation of various tasks in the social, economic, legal, ethical and cultural space.	[SW1] oral statement/ conversation/discussion [SW2] presentation/project/paper/ report

Subject contents

Lecture part
1. Background information;
2. Fundamentalism in Christianity
3. Fundamentalism in Judaism and Islam;
4. Fundamentalism in Hinduism, Sikhism and Buddhism.

Presentation section
5. the Christian world: North American Evangelicals, South American Pentecostals, the Society of Saint Pius X, the Neocatechumenate, Communion and Liberation;
6. the Jewish world: Zionism (secular and religious), anti-Zionism (charedim), the Holocaust as 'state religion';
7. the Islamic world: the Muslim Brotherhood, Sajjid Kutb and his political theology, Islam as part of Turkish nationalism;
8. the Hindu world: Hinduism in the politics of the World Hindu Organisation and the Indian People's Party, Hinduism vis-à-vis Islam, Sikhism and Christianity;
9. Sikhism: religion as a national foundation.

Film part - film presentation followed by discussion

10. Film: Good People Go to Hell, Saved People Go to Heaven (2012);
11. Film: Yoel, Israel and Pashkavils (2006);
12. Film: My Brother the Islamist (2011);
13. Film: The Trouble With Atheism (2006);
14. Film: The Asian Century. India's Iron Lady (2018).

15 Summary of classes.

In the course of the exercises (from the third class onwards) "entrance tests" on knowledge of the content of the indicated scientific articles. A test on one article per class. There will be a total of four tests

<table>
<tr><td>Prerequisites and co-requisites</td><td colspan="2">Basic knowledge of religious studies and political science.</td></tr>
<tr><td>Assessment methods and criteria</td><td colspan="2"><table>
<tr><th>Subject passing criteria</th><th>Passing threshold</th><th>Percentage of the final grade</th></tr>
<tr><td>33.34% active participation in lectures, 33.33% positively assessed presentation on a given topic, 33.33% passed tests on indicated readings.</td><td>51.0%</td><td>100.0%</td></tr>
</table></td></tr>
<tr><td rowspan="3">Recommended reading</td><td>Basic literature</td><td>K. Amstrong, W imię Boga. Fundamenatlizm w judaizmie, chrześcijaństwie i islamie, Warszawa 2005;
U. Hupper, Izrael w cieniu fundamentalizmów, Warszawa 2007;
Islam a terroryzm, red. A Parzymies, Warszawa 2003;
G. Kepel, Zemsta Boga. Religijna rekonkwista świata, Warszawa 2010;
D. Motak, Nowoczesność i fundamentalizm. Ruchy antymodernistyczne w chrześcijaństwie, Kraków 2002;
Niemilitarne zagrożenia bezpieczeństwa publicznego, red. S. Kowalkowski, Warszawa 2011;
E. Pace, P. Stefani, Współczesny fundamentalizm religijny, Kraków 2002;
X. Raufer, Atlas radykalnego islamu, Warszawa 2011;
J.-L. Schlegel, Prawo boskie a wolność człowieka. O integryzmach i fundamentalizmach, Warszawa 2005;
B. Tibi, Fundamentalizm religijny, Warszawa 1997.</td></tr>
<tr><td>Supplementary literature</td><td>N. Finkelstein, Przedsiębiorstwo holokaust, Warszawa 2001;
T. Herzl, Państwo żydowski. Próba nowoczesnego rozwiązania kwestii żydowskiej, Kraków 2006;
Kościół, Żydzi, Polska. Z księdzem profesorem Waldemarem Chrostowskim rozmawiają: Grzegorz Górny i Rafał Tichy, Warszawa 2009, s. 186-226,
418-468;
A. Romejko, Bractwo kapłańskie św. Piusa X w Gdyni, Zeszyty Gdyńskie 2008, nr 3, s. 129-147;
R. Armour, Islam, chrześcijaństwo i Zachód. Burzliwe dzieje wzajemnych relacji, Kraków 2004, s. 223-250;
W. Dzielski, W. Michnik, Religia w polityce zagranicznej USA na przykładzie prezydentury Georgea W. Busha, Teologia polityczna 2006-2007, nr 4, s. 167-175.</td></tr>
<tr><td>eResources addresses</td><td></td></tr>
<tr><td>Example issues/ example questions/ tasks being completed</td><td colspan="2">Where did the name fundamentalism come from?
How do American fundamentalists evaluate the mass media?
In which religion do we encounter the idea of the mahdi? What does it mean, when and in which countries did it emerge?
Within religious fundamentalism, we are dealing with the interface between religion and politics. Within ethno-fundamentalism, there are two further elements - which ones? In which religions are we dealing with ethno-fundamentalism?</td></tr>
<tr><td>Work placement</td><td colspan="2">Not applicable</td></tr>
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