

Universitas Gadjah
Mada
Location: Yogyakarta,
Indonesia

version October 2018

Third semester manual
Joint Master's Programme in
**International Humanitarian
Action**

Regional specialisation
Semester 3



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1. Third semester regional training learning outcomes

In conformity with the learning outcomes set out by the NOHA network, by the end of the regional training, the student:

- Has a critical understanding of the humanitarian principles and standards and the problematic nature of the dilemmas involved.
- Has demonstrated the ability to formulate adequate and ethically sound recommendations for humanitarian action grounded in the humanitarian principles and values, translating these in innovative, practical terms to policies, strategies and programme management.
- Takes responsibility for specifying clear ethical standards informed by the humanitarian principles, values and professional codes of conduct.
- Applies innovatively and strategically correct the humanitarian principles and standards to dilemmas in complex and insecure contexts.
- Has highly specialised knowledge and a critical understanding of humanitarian concepts and theories.
- Has innovative expertise on a particular current theme in humanitarian action with an interdisciplinary understanding in terms of its political, legal, anthropological, public health and management aspects."
- Has specialised skills to conceptualise, interpret and critically analyse complex humanitarian crises and interventions on the basis of a variety of sources, generating new interdisciplinary expertise to help solve complex humanitarian problems.
- Has demonstrated the ability to position one's own research findings in the broader context of humanitarian action.
- Has developed an open attitude towards acquiring new knowledge and understanding about professional and academic developments in humanitarian action."
- Has specialised problem-solving skills to promote the best and safest response in humanitarian emergency contexts in terms of personal and social implications and foreseeable harm by humanitarian interventions.
- Acts firmly and appropriately in insecure situations according to the security rules, taking into account advice from security sources and other stakeholders.
- Has demonstrated a range of coaching and management skills to carefully assess the relevant factors for decision making in terms of operative context, possible effects and risks and the best way for successful implementation of strategic decisions.
- Has demonstrated the ability to act on decisions made.
- Has adopted a reflective practice analysing personal learning goals and ways to achieve them.
- Stimulates the involvement and development of team members and partners to achieve a successful humanitarian project.
- Has highly specialised knowledge of the diversity of actors and stakeholders, their interaction and competition, and a thorough understanding of the importance of coordination between different levels in the humanitarian system.
- Has demonstrated the ability to listen to beneficiaries and stakeholders and taking into account their considerations, communicate humanitarian expertise and research findings in a structured, intelligible way to specialists and non-specialists in a multi-cultural humanitarian setting.
- Has the ability to cultivate relations of sensitive respect in terms of cultural and gender diversity and to cooperate in a quest for mutual benefit or compromise."
- Involves partners and team members in different levels of decision-making and acts responsible and accountable concerning own decisions.
- Actively contributes to team building, a balanced distribution of work, and fostering a good atmosphere and cohesion in group projects in an effort to achieve the common goal.
- Has highly specialised knowledge and critical understanding of the impact of various humanitarian action interventions on the needs and rights of crisis-affected people and their interaction with interests of relevant actors in a certain professional regional context.
- Specialised problem-solving skills combining interdisciplinary knowledge and understanding of the range of needs and capabilities of crisis-affected people in a certain regional context toward relevant, evidence-based solutions for effective response.
- Learns from past experiences, identifies opportunities to overcome humanitarian dilemmas and proposes new work methods for increased efficiency, effectiveness and stakeholder accountability in complex and unpredictable humanitarian environments.

2. Introduction to the university

Universitas Gadjah Mada (internationally known as Gadjah Mada University; Abbreviation: UGM) is an Indonesian public 'ivy league' research university located in Yogyakarta, Indonesia. Founded on December 19, 1949, UGM is the oldest and largest institution of higher learning in Indonesia. UGM is located in Yogyakarta, Indonesia, covers around 360 acre of land, and comprises of as many as 18 faculties, 68 undergraduate study programs, 23 diploma study programs, 104 master and specialist study program, and 43 Doctorate study programs. It has approximately 55,000 students, 1,187 foreign students and 2,500 faculty members currently. Universitas Gadjah Mada has been considered to be one of the most prestigious universities in Indonesia.



The Special Region of Yogyakarta of where UGM is located, is one of the smallest provinces in Indonesia and has been widely known as a centre of Javanese culture as well as a centre of learning. It has 3,400,000 inhabitants, 511,000 of whom reside in the city of Yogyakarta. Its designation as a centre of learning is marked by the existence of 120 state and private tertiary educational institutions, with a student population of over 300,000.

One important feature of Yogyakarta is the fact that it is one of the most disaster-prone areas in Indonesia. In 2006, Yogyakarta was hit by an earthquake of a considerable magnitude, causing thousands of deaths and leaving many more homeless. Situated in such area, it is no wonder that UGM is one of the few universities in Indonesia, if not the only one, that offers various programs related with disaster and humanitarian issues. In addition to various humanitarian-related courses offered in almost all faculties in UGM, there are also a number of study centres that focus on developing the study of humanitarian action, most notably are the Program on Humanitarian Action and Pusat Studi Bencana Alam (Natural Disaster Study Centre). UGM also offers at least 2 Master Program related with the humanitarian field, namely Master on Disaster Management, which belongs to UGM's Post-graduate School and Master in Global Humanitarian Diplomacy, which belongs to the the Department of International Relations.

3. Contact information

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INDONESIA

4. Overview of semester offered to NOHA student

Semester 3/2018-20

01/15 August 2019 – 19 December 2019

- Indonesian courses value at 2 credits, 2 Indonesian credits equal approx. 5 ECTS
- 8 modules from which to select 5 at minimum.

All courses will be taught in English language.

The 8 modules offered are:

1. Humanitarian Diplomacy: from Perspectives to Practices (FISIPOPOL – Muhadi Sugiono) (2 Indonesian Credits)
2. Humanitarian Logistics and Supply Chain Management (FISIPOPOL and Pustral – M. Sugiono and Juhri Iwan Agriawan) (2 Indonesian Credits)
3. International Humanitarian Law in South East Asia (Fak HUKUM – Dr. J. Tryaka) (2 Indonesian Credits)
4. Cross-cultural Psychopathology and Intervention (Fak Psikologi – Dr. B. Kwartarini) (2 Indonesian Credits)
5. Religion, Violence and Peace Building (Centre for Religious and Cross-Cultural Studies CRCS – Dr. Samsul Maarif, Dr. M. Iqbal Ahnaf) (2 Indonesian Credits)
6. Religion and Globalization (dr. Gregory Vanderbilt) (3 Indonesian Credits)
7. World Religion (dr. Achmad Munjid) (3 Indonesian Credits)
8. Religion in the Anthropocene (dr. Zainal Abidin Bagir) (3 Indonesian Credits)

9. Geo-information for Spatial Planning and Disaster Risk Management (Prof. Teuku Faisal Fathani) (5 ECTS)
10. Public Health in Humanitarian Action (Prof. A.W. Siswanto) (2 Indonesian credits)
11. Public Health – Epidemiology (dr. Riris Andono Ahmad, MPH, PhD)
12. Public Health – WHO Programme (3 Indonesian credits)
13. Internship or Community Service/Community Development Project (2 Indonesian credits)

5. Course descriptions

5.1. Humanitarian Diplomacy: from Perspectives to Practices

Module coordinator:	Muhadi Sugiono
Credits awarded:	2 Indonesian credits
Lecturers:	T.b.c.
Period:	Third semester

5.1.1. General course description

The world today witnesses an ever-increasing commitment toward humanitarian values, proven by the growth in the number of humanitarian organizations and group of people dedicated to address humanitarian issues. Nevertheless, some parts of the world are still far from being a good place to live for human being. People in places like East Africa and Syria have been suffering the consequences of wars and violence, while others in South and Southeast Asia are haunted by the threat of natural disaster. These humanitarian tragedies can no longer be considered as domestic problem of each state. Humanitarian crises triggered by man-made or natural disaster have shown the need of global solidarity in order to meet the solution.

International Migration Review elaborates four logics behind the engagement of countries into humanitarian values: 1) Humanitarian issues reflect the standards of civilization; 2) Humanitarian issues can threaten domestic and international order; 3) Multilateral forums are the legitimate means to handle these issues; 4) Multilateral organization provides burden-sharing mechanisms (Barnett p. 250). Consequently, humanitarian diplomacy is increasingly becoming an important part of international diplomatic agenda.

Indonesian President Spokesperson, Teuku Faizasyah, claimed that humanitarian diplomacy is a 'flagship' for Indonesian foreign policy (Minutes of Meeting at the Department of International Relations UGM March 2012). 'Flagship Enterprise' reflects active participation and significant contribution from Indonesia to increase its role in humanitarian action. Indonesian vision to raise its roles on humanitarian action relies on its current participation on peacekeeping operation, conflict resolution and disaster management.

Humanitarian diplomacy itself is understood as 'persuading decision makers and opinion leaders to act, at all times, in the interests of vulnerable people, and with full respect for fundamental humanitarian principles' (IFRC: Humanitarian Diplomacy). However, as Phillippe Regnier noted, humanitarian diplomacy as a concept still suffers from imprecision and unclear operational application (Regnier 2011). Such deficiency makes those who wish to engage in humanitarian diplomacy unable to determine the scope of action and, therefore, the strategies to achieve humanitarian objectives.

This problem calls for a more robust academic framework on humanitarian action and diplomacy. Program on Humanitarian Action (POHA), Department of International Relations, Universitas Gadjah Mada would answer this call by emphasizing its course under the theme 'Humanitarian Diplomacy'.

5.1.2. Main themes

List of courses available are:

Politics of Humanitarian Action

This course explores the political dimensions of humanitarian action and its implications to humanitarian principles. It discusses how elements of power relations interact with discourse and practices around saving lives, the alleviation of suffering, and the protection of human dignity. Power relations matter in the way particular humanitarian crisis is constructed and is being transformed at various scales by various actors. At the same time, the implications of humanitarian action to the reproduction of power will also be discussed.

Management of Humanitarian Action

This course intends to present the complexity of humanitarian action as well as project cycle management within the humanitarian sector. From a humanitarian diplomacy point of view, awareness of the managerial context in which humanitarian action its taking place is crucial to addressing humanitarian crisis. How actors deliberately deal with the prospective implications of humanitarian projects, therefore, will be examined further using cases from Indonesia, Southeast Asia and other regions. In order to anticipate the problems of coordination, further study on the managerial aspects of humanitarian enterprise turns to be an essential element. Included in the course is how to assess local situation as a basis of designing project cycle management and improve communication skills.

Disaster and Development

This course offers an exploration of the nexus between disaster and development in global humanitarian diplomacy. Rather than being a natural phenomenon, disaster comprises of complex interactions between various forms of hazards and social system. The formation and transformation of disaster and its relations to development as the context in which power relations evolve will be discussed at length. Cases are taken from various regions, including the experience of managing disaster and development in the Southeast Asia and other respective regions.

5.1.3. Learning outcomes

- Critical understanding of the political dimensions of humanitarian action and its implications to humanitarian principles from a regional perspective.
- Specialised knowledge and understanding of elements of power relations and how they interact with discourse and practices around saving lives, the alleviation of suffering, and the protection of human dignity.
- The ability to understand the way in which particular humanitarian crises in the region are constructed and being transformed at various levels by various actors.
- Expertise concerning the implications of humanitarian action in relation to the reproduction of power in the regional constellation.

5.1.4. Teaching & learning methodology

Lectures and seminars

Class presentations and discussions

Critical review of primary and secondary sources, such as ASEAN policy documents and regional journals

5.1.5. Assessment methods and criteria

The grading components are as follows:

1. Class participation : 30 %
2. Paper : 30 %
3. Final exam : 40 %

5.2. Humanitarian Logistics and Supply Chain Management, including ASEAN experiences

Module coordinator:	Muhadi Sugiono and Juhri Iwan Agriawan
Lecturers:	Muhadi Sugiono and Juhri Iwan Agriawan
Credits awarded:	2 Indonesian credits
Period:	Third semester

5.2.1. General course description

Humanitarian supply chain management (SCM) is defined by the IFRC as 'acquiring and delivering requested supplies and services at the places and times they are needed, whilst ensuring best value for money; in the immediate aftermath of any [type of] disaster or reconstruction situation, including items that are vital for survival, such as food, water, temporary shelter and medicine'. Humanitarian Logistics is part and parcel of the wider humanitarian SCM. Recent research has shown a need for multi-dimensional understanding of humanitarian SCM. Both from a technical perspective (logistics, information gathering, warehousing, pre-positioning, transportation, distribution) as well as from a strategic perspective (decision making, co-ordination, inter-organisational co-operation, public-private partnerships, and contribution to long-term recovery through knowledge transfer) conceptualisation and field-sustained research has been conducted for the benefit of producing deeper knowledge of global humanitarian SCM. With an estimated 22 billion USD spent in 2013 on humanitarian aid (GHA report 2014; calculations based on both public as well as private spending) in response to natural disasters and complex emergencies one can easily see the need for professional and efficient humanitarian SCM, which is involved in 80% of all relief activities.

Asia and South-East Asia over the past decade have become increasingly prone to especially natural disasters. Be it because of climate change, man-made interference with nature or 'simple' geological circumstances, more frequently hazards have materialized into disasters, affecting the lives of millions and demanding increasing national and international humanitarian response. Indonesia is certainly an example in kind. From Tsunami's to earthquakes, landslides, volcano eruptions and flooding, the vulnerability of the Indonesian population is quite high. Over the past decade international humanitarian aid to Indonesia amounted to 242 million USD annually on average, leaving aside the sizeable amounts the Indonesian government spent on disaster response, risk reduction and preparedness. Given the size of the country, the state of its infrastructure and therefore issues of accessibility, proper attention to humanitarian logistics has been of prime importance. An interesting development here is the growing role of ASEAN's AHA Centre, the coordinating centre for humanitarian assistance on disaster management. Located in Jakarta, the AHA Centre progressively facilitates co-operation and co-ordination among the parties involved in disaster situations, and promotes regional collaboration with relevant United Nations and international organizations. Especially in the field of humanitarian logistics ASEAN's AHA Centre has rapidly become a factor of influence over the past years.

5.2.2. Main themes

Theories and concepts of humanitarian logistics and supply chain management
Regional perspectives on humanitarian logistics and supply chain management: the role of ASEAN
Public-private partnerships of humanitarian logistics and supply chain management from a regional perspective
Practices of humanitarian logistics and supply chain management in South East Asia

5.2.3. Learning outcomes

Critical understanding of contemporary global and regional concepts of on humanitarian logistics and supply chain management
Knowledge on and understanding of public-private partnerships in humanitarian logistics and supply chain management in South East Asia
Ability to apply concepts of humanitarian logistics and supply chain management on post-disaster situations in South-East Asia

5.2.4. Teaching & learning methodology

This course takes the shape of an intensive week's interactive training seminar with obligatory preparatory readings and obligatory end report.

5.2.5. Assessment methods and criteria

Participation in interactive training seminar 50%
Obligatory preparatory work and end-report 50%

5.3. International Humanitarian Law in South East Asia

Module coordinator:	Heribertus Jaka Triyana, SH., LL.M., MA
Lecturers:	Heribertus Jaka Triyana (coordinator) Sri Wiyanti Eddyono Ibrahim Hanif
Credits awarded:	2 Indonesian credits
Period:	Third semester

5.3.1. General course description

The course on International Human rights and humanitarian laws in South East Asia deals with the theory and new development of human rights as well as humanitarian law approaches, instruments on the protection of human rights and fundamental freedoms and their mechanisms on humanitarian assistance, protection of civilian in time of armed conflicts and or emergency situations. It starts with a historically and theoretically introduction with regard to the development of the protection of human rights and humanitarian law since 1945 in South-East Asian countries. The course focuses on the fundamental freedoms as contained in several basic instruments and its development: the International Covenant on Civil and Political Rights, Economic and Social Cultural Rights, the The Hague Regulations 1907, the Geneva Conventions of 1949 and their two Additional Protocols and specific instrument relates to vulnerable groups (women, children and disability in peace and conflict). The course also discusses the link between international mechanism of human rights and humanitarian law and regional mechanism on human rights such as as European, African and Asia contexts. It is followed by the discussion on case studies for deepening knowledge on the implementation of human rights and humanitarian

law instruments and its mechanism dealing with issues of humanitarian issues, such as disaster, humanitarian reliefs, drought and other humanitarian crisis due to armed conflicts and/or human rights abuses. Further, subjects are the minimum standard of international human rights and humanitarian laws applied to aliens and humanitarian law in armed conflicts and the interconnection with the protection of vulnerable groups in peace and conflict in south east Asian countries, such as in Indonesia, Myanmar, Cambodia and the Philippines.

5.3.2. Main themes

This course aims to provide a broader knowledge of the theory relates to international human rights and humanitarian matters and its instruments and mechanism to students. More specifically, this course let the student find out various paradigms, perspectives, and also approaches to deal with international human rights and humanitarian matters with specific attention to certain marginalized, vulnerable and minority groups during humanitarian crises, armed conflicts and disaster. The course also is designed to encourage student to critical analyse the applicability of Human Rights and humanitarian instruments and mechanism in south east Asian countries with Indonesia as the reference in terms of its legal and political systems.

Course Schedule:

- Week 1. Introduction, scope of study, definitions and basic principles in Human rights and humanitarian law
- Week 2. International Human Rights and humanitarian laws instruments: the linkage and interdependency between human rights and humanitarian laws in their scope, areas and applications with specific attention to their patterns, tendencies and best practices in the fields of public emergency.
- Week 3. Specific instruments on Human Rights and humanitarian law for protection vulnerable groups and specific contexts, such as marginalized and vulnerable groups such as civilian, women and children in time of armed conflicts and disaster situation in south east Asian countries.
- Week 4: International Human Rights mechanism and regional mechanism and their relevance to humanitarian issues in south east Asian Countries, such as protected objects, famine, illegal human trafficking, ransom and gross violations of human rights.
- Week 5. Human Rights principle in the Indonesian Constitution and The National Human Rights Norm and Mechanism: Ratifications or adaption of International mechanism into National Law, case study in the Indonesian legal system.
- Week 6. Cross Cutting issues human rights and humanitarian and law in the Indonesian legal system (1): Sollen vs. Sein; Legal bias; Legal overlap; Legal vacuum; and possible Legal conflict.
- Mid-term Examination
- Week 7. National responses in terms of law, policy, program and actions toward humanitarian and human rights abuses in south east Asian countries;
- Week 8. The best practices principle for the implementation of the ASEAN Agreement of the Disaster Emergency Responses;
- Week 9. The evaluation on the implementation of the Civil, Political Rights: Torture, death penalty and religious and faith for religious and race minority, i.e. persecution, free movement of non-state actors in several south east Asian countries
- Week 10 The evaluation on the implementation of Economic, social and cultural Rights in Indonesia; natural resources conflict, housing, health and education as international standards for humanitarian issues and/or humanitarian problems.
- Week 11. Cross cutting issues human rights and law in the Indonesian legal system (2), i.e. Gender inequality, the rights of the child, and terrorism and humanitarian crises in south east Asian countries.
- Week 12. The evaluation on the implementation of CEDAW in peace, conflict and post conflict in Indonesia, Thailand, the Philippines and Myanmar.

- Final Exam

5.3.3. Teaching & learning methodology

The issues discussed in this course purposely aims to provide fair adjustment for students not only knowledge in human rights and humanitarian laws, but also skills related to the analysis of international human rights and humanitarian law, the implementation of its instruments and its problems in south east Asian countries. Thus, the method of the course will be dynamic, not only by lecturing class, but also discussions on PBL (problem-based learning) approach.

5.3.4. Assessment methods and criteria

Overall there will be 12 weeks of topic discussions in this course. Attendance list will be circulated in every meeting. Student with less than 75% attendances would be disqualified from the course and therefore are not entitled to be graded.

Assessment

The grading components are as follows:

1. Class participation: 30 %
2. Discussion paper: 30 %
3. Mid term / Final exam: 40 %

5.3.5. Required reading

Altman, Andrew, and Christopher Heath Wellman, 2009, *A Liberal Theory of International Justice*, Oxford University Press, London;

Amerasinghe, CF., 2004, *Local Remedies in International Law*, 2nd Edition, Cambridge University Press;

ASEAN Secretariat, 2009, *Piagam ASEAN*, Jakarta;

ASEAN, 1987, *The First Twenty Years*, Manila;

-----, 2008, *ASEAN Masterplan 2020*, ASEAN, Jakarta;

-----, 2008, *ASEAN Masterplan 2020*, ASEAN, Jakarta;

-----, 2010, *Agreement on Priveleges and Immunities of ASEAN*, ASEAN Secretariat, Jakarta;

-----, 2010, *Agreement on Priveleges and Immunities of ASEAN*, ASEAN Secretariat, Jakarta;

-----, 2010, *ASEAN Handbook on International Cooperations in Trafficking in Persons*, ASEAN Public Affairs Services, Jakarta;

-----, 2010, *ASEAN Handbook on International Cooperations in Trafficking in Persons*, ASEAN Public Affairs Services, Jakarta;

-----, 2010, *ASEAN Handbook on International Cooperations in Trafficking in Persons*, ASEAN Public Affairs Services, Jakarta;

-----, 2011, *Roadmap for ASEAN Community 2009-2015*, ASEAN Sekretariat, Jakarta;

-----, *ASEAN Masterplan 2020*, ASEAN, Jakarta;

2. International Documents

Echo Manual on Project Cycle Management, 2007;

Economic and Social Council Resolution, E/CN.4/1998/53/add.2;

ICISS, *Responsibility to protect*, 2001.

Sphere Project, 2006;

UN Charter 1945;

The Hague Regulations 1907;

The Geneva Conventions 1949;

The Additional Protocols 1977;

The ASEAN Disaster Emergency Response 2008;

3. National Documents

The Indonesian, Singapore, Thai and Lao Constitutions;
The Thai Emergency State Laws;
TAP MPR XIX/1999;
Act Number 39 of 1999 regarding Human Rights;
Act Number 26 of 2000 regarding Human Rights Tribunal;
Presidential Decree Number 40 of 2004 regarding the National Action Plan on Human Rights

5.4. Cross-cultural psychopathology and intervention.

Module coordinator:	Prof Kwartarini Wahyu Yuniarti, M.Med.Sc., Ph.D
Lecturers:	T.b.c.
Credits awarded:	2 Indonesian credits
Period:	Third semester

5.4.1. General course description

The course covers issues on cross cultural forms or manifestation of psychopathology and its intervention across cultures. The features of the issues are local-bounded. The student will learn issues on psychopathology, including disaster related symptoms, from different countries with different intervention. This will stimulate the awareness of cultural roles in understanding contextual perspective on psychopathology and intervention across cultures. Students will also learn that cultural context cannot be ignored, and the fact that problems need to be seen from multi perspective to get a comprehensive understanding of it.

5.4.2. Main themes

Cultural and Cross-cultural Psychology
Culture and Mental Health
Indigenous and cross-cultural Psychopathology
Cross cultural intervention to psychopathology

5.4.3. Learning outcomes

- Critical understanding of psychopathology and intervention across cultures
- Understanding of and capacity in cultural psychology

5.4.4. Teaching & learning methodology

In class teaching
Exploring the evidence of psychopathology and intervention across cultures
Class presentation and discussion
Critical review of journals on related topics

5.4.5. Assessment methods and criteria

Mastery of the knowledge
Attractiveness of technique presentation
Creative and critical skills in case analysis

5.4.6. Required reading

Gardiner., H.W; Kosmitzki, C. 2002. Lives Across Cultures. Allyn & Bacon, USA
Eshun, S. ; Gurung, R. A.R. 2009. Culture and Mental Health. Socio-cultural Influences, Theory and Practice. Wiley-Blackwel. USA

5.5. Religion, Violence and Peace Building

Module coordinator: Dr. M. Iqbal Ahnaf and Dr. Samsul Maarif
Lecturers: T.b.c.
Credits awarded: 2 Indonesian credits
Period: Third semester
Venue & hours: For more details see Student Handbook CRCS 2016.pdf
Or
<https://drive.google.com/file/d/oBwyE7NCpraRrNG5zRHV6R2tweHc/view>

5.5.1. General course description

CRCS was established in 2000. The initial idea was to start a place for learning and research focused on religious studies, based in reflection on Indonesian religious lives. CRCS is the only academic program focusing on religious studies at a non-religiously affiliated university in Indonesia. The vision of the Center is to promote the development of a democratic, multicultural, and just society in Indonesia by establishing a center of excellence on religious studies with a good reputation in the region.

CRCS offers a master's program in the academic study of religion, in which students representing all the major faith traditions of the world study and learn about from one another with teachers coming from different religious and cultural backgrounds, and in the process learn about religion in its many expressions. The study program employs critical analysis of various methods and theories employed by scholars in their attempt to explain and account for the phenomena that fall under the label of religion.

5.5.2. Main themes

Religious and cross-cultural studies mean studying religion(s) in different cultural contexts. Religious and cultural differences are considered as popular expressions shaping and shaped by local historical and sociological processes. Such an approach is considered important for its academic significance as well as for the future of the multicultural society in Indonesia. The Indonesian context has shown that religious and ethnic identities are often inseparable. These hybrid identities are the consequence of the interplay of history and cultural context.

Clusters of study

The clusters of study offered at CRCS are not mutually exclusive tracks of courses that students have to choose, but indicate groups of courses that the Center offers to reflect the orientation and strength of our curriculum and research development. At present, the Center's focus revolves around three main clusters:

- a. Inter-religious Relations (IRR);
- b. Religion and Local Culture (RLC); and
- c. Religion and Contemporary Issues (RCI).

These three clusters are reflected in the courses offered.

1. Core Courses
 - World Religions
 - Advanced Study of Religion
 - Academic Study of Religion
 - Theories of Religion and Society
 - Indigenous Religions
 - Inter-Religious Dialogue: Theories and Practices
 - Research Methods of Religious Studies
 - Academic English
2. Elective Courses
 - Violence and Peace in Religions
 - Inter-religious Study of Mysticism
 - World Religions and Local Culture
 - Religion and Environment
 - Religion, Science and Technology
 - Religion and Gender
 - Religion, State and Civil Society
 - Religious Education
 - Religion and Globalization
 - Special Topics in Religion

5.5.3. Learning outcomes

- Critical understanding of the religious dimensions of intercultural differences from a regional perspective.
- Specialised knowledge and understanding of religion and communication and their role in conflict mitigation and conflict resolution
- Specialised knowledge and understanding on the role of religion on gender in society from a regional perspective
- The ability to understand the way in which religion and intercultural communication plays a role in environmental protection and disaster management.

5.5.4. Teaching & learning methodology

Research Methods in Religious Studies aims not just to introduce students to methodological techniques, but to engage them in critically analyzing those techniques in terms of the historical development of social scientific research, and in relation to ethical considerations. This class seeks not just to teach methodology, but to think about how methodological choices reflect certain trends theoretical thought, shape the character of given research project, and interact with cultural contexts.

5.5.5. Assessment methods and criteria

There are five components of work that determine a student's successful class performance, namely: (1) class attendance, (2) weekly response, (3) presentation (4) midterm exam or assignment and (5) final paper/exam. Every lecturer has varying credits upon each evaluation component. Each lecturer has authority to define which component is considered most important; however students must attend at least 75 % of class to ensure passing that class.

5.5.6. Required reading

At present CRCS has been conducting several researches; among them are: (1) Ideas and Practices of Inter-religious Dialogue in Indonesia, (2) Pluralism Knowledge Program which includes coordination of local researches in three regions in Indonesia; Banjarmasin, Bali, and Papua, (3) Annual Report on Religious Life in Indonesia. In 2007, we have accomplished a research on Religious Education in Yogyakarta. Also, since 2008 we have developed research program on Religion and Disaster. Please click www.cres.ugm.ac.id for detailed information.

5.6. Religion and Globalization

Module coordinator:	Dr. Gregory Vanderbilt
Lecturers:	Dr. Gregory Vanderbilt
Credits awarded:	3 Indonesian credits
Period:	Third semester
Venue & hours:	Thursday, 1-3:30pm

5.6.1. General course description

This course is an effort to examine ongoing discussions about what to put in the space between two complex and powerful concepts: religion and globalization. We can tentatively define globalization as the post-Cold War acceleration of global flows of human and non-human actors, capital and labor, information and ideologies, cultural and technological forms and ways of being, political and spiritual movements, and so on, in order to understand how religious life is transforming and being transformed by these processes and how the local, the hybrid, and global, as well as the "glocal," are formed in each other. Some of the topics we will consider include historical and economic contexts of globalization(s), the real, imagined, and virtual spaces that take shape within it, religious movements and sensibilities that travel transnationally, faith-based NGOs and the experience of refugees, and the possibilities for resistance and/or survival.

Course grading will be based on both seminar participation (including discussion leadership, response papers, glossary assignment) and writing assignments (mid-semester essay, mini-lecture, and final exam).

5.6.2. Main themes

In the last twenty-five years, since the end of the Cold War, "globalization" has become a keyword for understanding our world, recognizing the "global" flows of people (migrants, tourists, exiles, refugees, capitalists and workers), capital (multi-national corporations, "free trade" zones), labor (migration to work, both legal and undocumented, outsourcing, trafficking), information (Internet, "global English"), consumer goods (Coca Cola, Toyota, Samsung, Facebook, KFC), culture (jazz, reggae, K-Pop, Haruki Murakami and Arundhati Roy, Hollywood and Bollywood), opposition movements (World Social Forum, terrorist networks like Al Qaeda), ways of being (spirituality, sexuality) and non-human forces that are shaped by human action (epidemic diseases, climate change, population growth). Initially a celebratory term promising to transcend old divisions of the world into "first" (capitalist), "second" (communist), and "third" worlds (non-aligned/developing) with market- and technology-based promises of prosperity, it now is often also a marker of entrenched inequality across the planet and the recognition of continuing suffering as a consequence of these changes.

Like such other keywords as colonialism, modernization/modernity, and secularization/ secularism, globalization (and globalism) names both processes of social and economic change and the ideologies (neoliberalism, human rights, science) and power structures (International Monetary Fund, World Bank, World Trade Organization, United Nations, NGOs, universities) through which this change is directed, as well as the experience of these changes. While some critics have argued that “globalization” is “imperialism” by another name, it would seem that penetration of these forces into everyday experience and consciousness “farther, faster, cheaper and deeper around the world than ever before” (to borrow a famous phrase from one of globalization’s cheerleaders, Thomas Friedman of the New York Times) and the lack of clear centers (despite earlier criticism of “globalization as Americanization” and/or “Westoxification”) mark something new in human experience. At first glance, globalization may further be equated to a new “homogenization,” but it is equally possible to observe resistance as well as “hybridization,” “heterogenization,” or “glocalization” in action. The experience of globalization is thus local, but the local is also formed through globalization.

Like their predecessors, theorists and observers of globalization seem surprised that, if anything, the opposite of their assumption that religious activity would fade away has proven accurate. So how has religious life worldwide shaped and been shaped by globalization and globalism? Some “universal” religions (those associated with trade, conquest, empire, and missions, like Islam, Buddhism and Christianity), as well as those that have traveled in diaspora, like Judaism, Zoroastrianism, and African and Chinese religions, have long been “transnational” and moved globally while others have set (ethnic, geographic) boundaries in an attempt to be separate from the outside world, yet both have clearly been shaped, and endeavored to shape, what we will call globalization. Moreover, religion has been intimately involved in the violence that has wracked our world in this era of globalization and has, at times, promised to be the basis of solidarity and peacemaking. Our course will see that there are differing ways to fill this connecting space between religion and globalization: and, in, under, over, through, within, against, eliminated by, enabled by, renewed by, etc.

This course is set up so you can think comparatively about the larger context of terms and frameworks you may apply in your own research. One emphasis of our course will be understanding the contents and historical context of key concepts and approaches used in our readings. We will also see how ideas travel between contexts. This course fits within both the “religion and local culture” and “religion and contemporary issues” clusters. This is a seminar. Although I will give a short lecture to introduce context, I do not have the answers: our (contingent) answers will come from our discussions collectively.

5.6.3. Learning outcomes

Course Objectives:

1. Examine the relationships between religious institutions, teachings, and experiences and the globalization processes of the last quarter century
2. Place these relationships in historical context and in relation to other formative concepts of modern societies
3. Develop critical, empathetic comparative frameworks by drawing on exemplary scholarship from various regions and disciplines

Learning Outcomes

1. Students will develop their abilities to critically construct research questions in a comparative framework.
2. Students will work to base their analysis of the contemporary world on well-crafted definitions drawn from current social theory and scholarship.
3. Students will gain a broader understanding of globalization issues and theories from around the world and their relationships to religious life.
4. Students will enjoy the graduate seminar format, including the opportunity to lead discussions.

5.6.4. Assessment methods and criteria

Seminar 45%

- attendance and participation Since we have only 14 meetings together, attendance and energetic participation is essential for this course to become a meaningful experience for us all. The CRCS policy is that three *unexcused* (avoidable and undiscussed) absences will result in an F for the course. You are expected to come prepared with the readings in hand.
- response papers By Thursday 7pm, the discussion leaders (weeks 2-5, me; weeks 6-9, 11-13, the student leaders) will (as a team) post 4-5 questions for discussion on the readings and the issues they raise (this is not a summary) to the course Facebook page. Each member of the class will bring to class one page of response to two of those questions. These responses should be well-constructed paragraphs that answer the questions posed. I will collect these at the end of class each week. You are to do this 8 times.
- discussion leadership During weeks 6-9 and 11-13, teams of students will lead our discussion each week. You are expected to work together to craft questions or strategies to engage your classmates in working through the readings and the ideas they raise as well as the questions the readings ask each other. Of course, I will be there to help facilitate and fill in necessary information, but I want you to lead. We will have sign-ups during week two. You are to do this twice during the semester.
- current events report Once during the semester you will present about a recent event or controversy that has happened in 2018 or is ongoing and is connected to the subject of the day. You are asked to locate an article from English-language media to share in a brief report explaining contents and context and to post the link to the Facebook page. You may use any legitimate (what's that?) news source, including

The Imminent Frame: <http://blogs.ssrc.org/tif/>
The New York Times "Beliefs" Column:
<http://topics.nytimes.com/top/news/national/series/beliefs/index.html>
Huffington Post: <http://www.huffingtonpost.com/religion/>
Martin Marty Center, Chicago: <https://divinity.uchicago.edu/sightings>
Jakarta Post, Jakarta Globe, etc.

- class glossary Following each session, choose four terms that were central to our discussion that day and write a two or three sentence-long definition. Your definition should consider the origin and use and primary users of the term as well as debates as to its meaning. Your brain and your experience serve as the dictionary here. I am not asking what any other dictionary says. Twice during the semester, I ask you to e-mail me your definitions and I will compile them for the class.

Writing 55%

All papers are to be typed and double-spaced; late papers without prior negotiation will be penalized one notch per day.

Essay 1: self-introduction

How do the questions of this class connect to you? [Please note that this question is NOT asking about private matters.] 1-2 pages due September 5, 9am

Essay 2: analytical essay

Please select the readings for two weeks out of weeks 3 through 8 and write an essay answering this question: is globalization "something new under the sun"? Where do

religion(s)/religiosity/religious believers fit? Be sure to cite sources appropriately. (7-8 double-spaced pages)

Essay 3: research paper

Analyze an instance of 'globalization and religion' you find in the world around you. If you are already working to conceptualize your thesis project, you may write about that subject if it fits. Please use at least five readings from this course and at least three additional "secondary sources" (peer-reviewed journals). (8-12 pages)

preliminary plan (by e-mail)

oral report meeting 14

paper

Grading Scale

A: 80-100

B: 65-79

C: 50-64

D: <50

ATTENTION:

There are penalties for the late assignments. No assignments will be accepted after the due date, unless the lecturer agrees to give special permission.

5.6.5. Required reading

Anderson, Benedict. *Imagined Communities: Reflection on the Origin and Spread of Nationalism* (Verso, 1983)

Anderson, John. "Conservative Christianity, the Global South and the Battle over Sexual Orientation," *Third World Quarterly* 32:9 (2011)

Appleby, R. Scott. "Rethinking Fundamentalism in a Secular Age" in Craig Calhoun, et al., eds., *Rethinking Secularism* (Oxford, 2011)

Bhabha, Homi. "Signs Taken for Wonders" excerpts in *Post-Colonial Studies Reader*, originally published in *Critical Inquiry* (1985)

Boellstorff, Tom. "Dubbing culture: Indonesian Gay and Lesbi Subjectivities and Ethnography in an already globalized world" *American Ethnologist* 30:2 (2003)

Campbell, Heidi A. and Oren Golan, "Creating digital enclaves: Negotiation of the internet among bounded religious communities" *Media, Culture, Society* 33:5 (2011)

Casanova, Jose. "The Secular, Secularizations, Secularism" in Craig Calhoun, et al., eds., *Rethinking Secularism* (Oxford, 2011)

Davis, Mike. "Planet of Slums," *New Left Review* 26 (March-April 2004)

Fountain, Philip. "Proselytizing Development." *Routledge Handbook of Religions and Global Development*. (Routledge, 2015)

Garbin, David. "Marching for God in the global city: public space, religion, and diasporic identities in a transnational African church," *Culture and Religion* 13:4 (December 2012).

Goodman, David. "The Protocols in Japan," in Katz and Landes, eds., *The Paranoid Apocalypse* (NYU, 2012)

Harvey, David. "Neoliberalism as Creative Destruction," *Annals AAPSS* 610 (2007)

Huntington, Samuel. *The Clash of Civilizations and the Remaking of the World Order*. New York: Simon & Schuster, 1996.

Lechner, Frank. "Religious Rejections of Globalization," in Mark Juergensmeyer, ed., *Religion in Global Civil Society* (Oxford, 2005).

Lorentzen, Lois Ann. "Who is an Indian?: Religion, Globalization and Chiapas," in Hopkins, et al., eds., *Religions/Globalizations: Theories and Cases* (Duke, 2001)

Maghadam, Valentine. "Islamist Movements," ch. 4 of *Globalization and Social Movements* (Rowman & Littlefield, 2009, 2012)

Marshall, Katherine. "Religion and Development: Intersecting Paths" in Banchoff, ed., *Religious Pluralism, Globalization and World Politics* (Oxford, 2008)

Rudnycky, Daromir. "Spiritual Economies: Islam and Neoliberalism in Contemporary Indonesia." *Cultural Anthropology* 24:1 (2009)

Schaefer, Donovan. "Using Affect Theory to Think about Islamophobia." American Academy of Religion Annual Meeting, Religion and Media Workshop. November 2012.

Schielke, Samuli. "Ambivalent Commitments: Troubles of Morality, Religiosity and Aspiration among Young Egyptians." *Journal of Religion in Africa* 39 (2009) 158-185.

Sen, Amartya. "How to Judge Globalism," *American Prospect* (Winter 2002)

Vásquez, Manuel A. and Marie Friedmann Marquardt. "Theorizing Globalization and Religion," *Globalizing the sacred: religion across the Americas* (Rutgers, 2003)

Voll, John O. "Trans-state Muslim Movements and Militant Extremists in an Era of Soft Power" from Banchoff, op. cit.

5.7. World Religion

Module coordinator:	Dr. Achmad Munjid
Lecturers:	Dr. Achmad Munjid
Credits awarded:	3 Indonesian credits
Period:	Third semester
Venue & hours:	Tuesday 09.00 –11.30am

5.7.1. General course description

This course is a survey of major world religions, including Judaism, Christianity, Islam, Hinduism, Buddhism, Daoism and Confucianism. By way of discussing major theories of religion, the very definition of "religion" will be debated at the beginning of the class so student will be aware of both conceptual (as a Western category) as well as political problem around the term and how to deal with it academically. In this class, students will be invited to critically explore the basic tenets, worship and rituals, history, institutions, sects, tradition and cultural practices of each religion in a changing context. Topical discussion will be arranged on central issues like the notion of the divine, scripture and tradition, religious law and authority, sacred space and material culture, religion and political order, ethics as well as the challenge of modernity and globalization. Each religion will be properly discussed both separately as a particular phenomenon and in "dialogue" with other religions to have deeper understanding and wider perspective. Students will also have opportunity to do field trip research in order to facilitate meaningful inter-religious dialogue with diverse religious communities living around the city. That way, students will have a comprehensive knowledge on the subject based on proper intellectual exercise in classroom setting and in dialectical relation with the living reality outside the classroom walls.

5.7.2. Main themes

This class will introduce the students to the basic tenets, significant rituals, important historical junctures, institutions and sects, as well as the development of religious tradition and cultural practices over time. Students will be exposed to the richness and dynamic of each religion by understanding and comparing particular topics: the different notion of the divine or the ultimate reality, scripture and tradition, the role of religious law and authority, sacred space, material culture, religion and political order, ethics, and how each religious tradition responds to the challenge of modernity and globalization.

5.7.3. Learning outcomes

- i. Students understand key concepts of the main theories of religion and know how to critically use them in their research.
- ii. Students understand how to explain the basic tenets, rituals and worship, history, institution, sects, cultural practices and tradition in each major world religions studied in the class.
- iii. Students know how to explain the differences and similarities of major world religions as well as the diversity within each tradition in a changing contexts without being trapped into either absolutism or relativism.
- iv. Students properly understand central issues in each tradition, especially on the notion of the divine or the ultimate reality, the different positions and roles of scripture in relation to tradition, religious law and authority, sacred space and material culture, religion and political order, as well as how and why each tradition responds to the challenge of modernity and globalization the way it does.
- v. Students know how to explore their knowledge and understanding into specific topics for further research.

5.7.4. Assessment methods and criteria

Weekly responses , class participation, group presentation (35%): Please submit a weekly 500 words reaction paper based on the assigned reading(s) before the class. Don't write summary, but write one or two fundamental questions or comments and respond to it by expressing your personal opinion/arguments. Be focused, right to the point, clear, and concise. The class will be divided into six groups, each responsible for different presentation based on field trip research. All students should join all field trips and actively respond to all presentations.

Mid Term Test (25%): mid term paper. Each student is responsible to write 2000 words paper on Abrahamic religions

Final paper (40%): The paper should be around 4000 words on a topic related to the course, to be consulted with the lecturer.

All writing assignments must comply with academic writing standard. Students will refer to a writing style format (APA, MLA, Chicago, etc.). Plagiarism is unacceptable. It will fail students in class.

5.7.5. Required reading

Corrigan, John. et al. Jews, Christians, Muslims, A Comparative Introduction to Monotheistic Religions. Upper Saddle River, NJ: Pearson Prentice Hall, 1998.

Esposito, John L. et al. World Religions Today. New York: Oxford University Press, 2009.

Fisher, James & John Powers. Scriptures of the World's Religions. Fourth Edition. New York: McGraw-Hill, 2012.

Hopfe, Lewis.M. and Mark Woodward. Religions of the World. Eleventh Edition. New Jersey: Pearson Education Inc., 2009.

Livingston. James C. Anatomy of the Sacred, an Introduction to Religion. Sixth Edition. New Jersey: Pearson Prentice Hall, 2009.

Pals, Daniel L. Eight Theories of Religion. Second Edition. New York: Oxford Univesity Press, 2006.

Young, William A. The World's Religions, Worldviews and Contemporary Issues. Third Edition. Upper Sadle River, NJ: Prentice Hall, 2010.

5.8. Religion in the Anthropocene

Module coordinator:	Dr. Zainal Abidin Bagir
Lecturers:	Dr. Zainal Abidin Bagir
Credits awarded:	3 Indonesian credits
Period:	Third semester

5.8.1. General course description

The realization of grave environmental crisis affecting today's globalized world prompted the invention of the new term "Anthropocene", which serves as the context of this study: human actions have affected the world in a new scale that was unimaginable before. The crisis has been conceived not only technically/scientifically, but also as a moral and spiritual crisis and as such it creates a nexus between religion and ecology. However, the relation between the two goes in both directions: it is not only about how religion responds to the ecological crisis, but also how the crisis affects the way we think about religion. Just as modernization has stimulated the re-thinking of religion, ecology has the potential to, in Bruno Latour's term, 'ecologize' religion. While the environmental crisis is of a global scale, we will also look its local manifestations, and local religious practices. Students are encouraged to be active in bringing up local manifestations of the nexus between religion and environment.

Beyond the particular problem of environmental crisis, this course also serves to introduce the students to understand the engagement of religion with contemporary issues, which includes from how "religion" have been understood in diverse ways, modern cosmology which influences how we see the world today, globalization as the context of many current problems, and how religious studies may respond to the problems.

The main book we will read is Bauman, Bohannon, and O'Brien, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology* – 2nd Ed. (2017). We will also read a few chapters from Anders Blok and Torben Jensen, Bruno Latour – *Hybrid Thoughts in a Hybrid World* (2011). Others will be made available at a Dropbox folder.

5.8.2. Teaching & learning methodology

A. Religion in the Anthropocene: the framework

The first five weeks will be introduction to the field of religion and ecology, its background and context. After looking at the magnitude of today's environmental crisis, we will discuss how nature is conceived by the moderns and how this conception contributes to the crisis. The two main keywords in this class, "religion" and "ecology" will be examined.

I. The Anthropocene: Mapping the issues [29/8]

Introduction

[Watch "Journey of the Universe" [60 minutes] and discussion]

- OPTIONAL: Susan Power Bratton, "Ecology and Religion", In Philip Clayton & Zachory Simpson (ed.), *The Oxford Handbook of Religion and Science*. Oxford University Press. pp. 207-225 (2006)

II. The Anthropocene [5/9]

- *Grounding Religion* : Chapters 3 and 4: "What is Ecology?" and case study (pp. 34 – 57).

- OPTIONAL: "Welcome to the Anthropocene " and "A man-made world", The Economist (26 May 2011)

[Watch "Years of Living Dangerously - Season 1/Ep.1" (1 hour)]

- III. What is religion? How does it relate to ecology? [12/9]
- Grounding Religion: Chapters 1 and 2: "What is Religion?" and case study (pp. 11-33).
 - OPTIONAL: Carolyn Merchant, Radical Ecology, Ch. 2-"Science and worldviews".

[Watch "Years of Living Dangerously - Season 1/Ep.2" (1 hour)]

B. Theories

In the coming four weeks we will discuss two major theories that will help us understand the roots of the environmental crisis, i.e. ecofeminism and Bruno Latour's political ecology. Other theories such as deep ecology will be discussed less extensively.

- IV. "Princess Mononoke" – screening and discussion [17/9]
- V. Bruno Latour – 1: Deconstructing nature/culture, fact/values [26/9]
- Ch. 3, "Philosophy of Modernity", in Anders Blok and Torben Jensen, Bruno Latour – Hybrid Thoughts in a Hybrid World (2011), 52-74.
- VI. Extra Meeting: Religion and Disaster [3/10]
- VII. Ecofeminism [10/10] (Guest lecturer: Dewi Candraningrum)
- Ch. 2 of Carolyn Merchant, Radical Ecology [On modern worldview]
- VIII. Bruno Latour - 2: Politics of nature [17/10, AM]
- Ch. 4, "Political Ecology", in Anders Blok and Torben Jensen, Bruno Latour – Hybrid Thoughts in a Hybrid World (2011), 75-101.
- IX. Ecofeminism and Religion [17/10, PM] (Guest lecturer: Dewi Candraningrum)
- Ch. 8 of Carolyn Merchant, Radical Ecology [On ecofeminism]

C. Special Topics, Key Concepts

- X. Place and Practice [24/10]
- Ch. 7: Brian Campbell, "The power of place", in Bauman, Bohannon II, and O'Brien, Grounding Religion – 2nd Edition (2017), 94-113
 - OPTIONAL: Brian Campbell, "Religion and Ecology on the Ground: "Practice" and "Place" as Key Concepts" Ch. 10 of Bauman, Bohannon, and O'Brien, Inherited Land (2011), pp. 188-210
- XI. Justice and Sustainability [31/10] Wednesday afternoon
- Ch. 14, Bohannon, and O'Brien, "Justice" in Bauman, Bohannon, and O'Brien, Grounding Religion – 2nd Edition (2017), 217- 234
 - Chs. 15 "Sustainability" in Bauman, Bohannon, and O'Brien, Grounding Religion – 2nd Edition (2017) 235-265
- OPTIONAL:
- Vandana Shiva, "Swaraj: From Chipko to Navdanya", in Wiley Blackwell Companion to Religion and Ecology (2017), 12-19.
 - Watch "Belakang Hotel"

Mid-term Test will be distributed on 31/10; there will be no class on 7/11

D. Religious responses: norms and practices (Students' Presentations)

The remaining weeks will be presentations of students' projects. (See the assignment section below.)

XII and XIII: 2 classes: Group presentations + Wrap Up [21/11]

XIV. Discussion of proposal for final papers [28/11]

5.8.3. Assessment methods and criteria

Assignments:

- Weekly response (25%):

Every week until week #11 you need to submit a one-page response to the readings before the class starts. Please note that you are not asked to write a summary, but your own personal response to the readings. You may choose to focus on one particular idea presented in the readings.

- Mid Term Test (20%)

This will be a take-home test, given on Week #10 or 11. It will ask you to define main key terms in the course.

- Presentation (15%): Students will form groups. Each group will focus on a particular religious tradition. Each group will review the literature related to a religion's teachings (find the core concepts) and practices in responding to environmental crisis. I will give you a few major references you may consult for this assignment, and you are expected to find further references.

- Final paper (40%): submit: 21 December 2018; you may submit your draft earlier if you want to get comments and suggestion for revisions. I encourage you analyze a case study for the final paper, though you can also focus on a theoretical discussion of particular concepts. The topic chosen should be related to and develop the concepts discussed in the class. It is good to start looking for a case study as early as possible. Length: 4000 – 6000 words

5.8.4. Required reading

The main book we will read is Bauman, Bohannon, and O'Brien, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology* – 2nd Ed. (2017). We will also read a few chapters from Anders Blok and Torben Jensen, Bruno Latour – *Hybrid Thoughts in a Hybrid World* (2011). Others will be made available at a Dropbox folder.

5.9. GEO-INFORMATION FOR SPATIAL PLANNING AND DISASTER RISK MANAGEMENT

Module coordinator: Prof. Teuku Faisal Fathani, Ph.D.
e-mail: tfathani@ugm.ac.id
office location: Civil and Environmental Engineering Department, UGM
office hours: 08.00-16.00 or by appointment

Lecturers: Prof. Teuku Faisal Fathani, Ph.D.

Credits awarded: 5 ECTS

Period: Third semester

5.9.1. General course description

Geo-information for Geospatial Planning and Disaster Risk Management is a master level course prepared for students who are taking the Geo-information for geospatial planning and disaster risk management for international students enrolled in the Network on Humanitarian Action (NOHA)

program. It discusses the theoretical concepts, application and issue regarding spatial planning and disaster risk management, not only in Indonesia but also around the world. This class will be delivered by experts that have extensive research and practical experiences in the issues of geo-information, remote sensing, disaster management, disaster risk reduction, early warning system, emergency response management and rehabilitation-reconstruction-recovery.

5.9.2. Main themes

The following are the topics discussed in this course:

- State of the art GIS and Remote Sensing
- GIS and RS for Spatial Planning
- RS/Lidar analysis and Digital Surface Model generation
- Data Entry and Database
- Spatial data processing for spatial planning
- Introduction on Strategic Program for Disaster Risk Management
- Focusing on DRR as the investment to achieve SDGs
- Disaster Mitigation: Hard and Soft Measures
- Early Warning System for Sediment-related Disasters
- Emergency Response Management
- Rehabilitation - Reconstruction - Recovery : Build Back Better
- Integrated approach on DRM: Hybrid Socio-technical System
- Disaster Smart City and Community

5.9.3. Learning outcomes

By the end of the semester, students are expected to be able to (1) compare and contrast the principles and practices of humanitarian diplomacy carried out in Southeast Asia and elsewhere, (2) evaluate key strengths, weaknesses, and lessons learned from various cases of humanitarian diplomacy, and (3) design policy recommendations and/or programs to initiate or strengthen humanitarian diplomacy.

5.9.4. Teaching & learning methodology

The course uses a number of different methods to achieve the outcomes, depending on the topic and the lead instructor/lecturer. Generally, the course revolves around lectures and the subsequent q&a/discussions, as well as student-led activities/projects. While maintaining conceptual and theoretical foundation, topics in the class would focus on empirical cases and reflections drawn from experiences from the field.

5.9.5. Assessment methods and criteria

Students will be assessed based on their participation in class discussions and activities (15%), response paper (20%), case study report (20%), class project (20%), and final essay (25%). To ensure active and meaningful participation, students must complete all readings before coming to class. In week 4, students submit a 3-pages long response paper that reflects their understanding of the basic concepts of humanitarian diplomacy discussed in weeks 1-3. In week 11, students submit a 3-5 pages case study report on one of the topics discussed in weeks 4-10. In weeks 11-14, students engage in a class project, which may consist of field visits and fieldworks, and culminates in a presentation of students' humanitarian diplomacy design. At the end of the semester, students compose a 5-8 pages final essay, which discusses a specific humanitarian issue, challenges in dealing with the respective issue, and ideas as to how humanitarian diplomacy can be fostered to overcome those challenges.

5.9.6. Required reading

1. Biljana Abolmasov, Teuku Faisal Fathani, KoFei Liu, Kyoji Sassa, 2017, Progress of the world report on landslides, *Advancing Culture of Living with Landslides*, Vol.1 pp.219-226, May 2017, ISBN (print): 978-3-319-53500-5, ISBN (online): 978-3-319-59469-9.
2. Teuku Faisal Fathani, Dwikorita Karnawati, Wahyu Wilopo, 2017, Promoting a global standard for community-based landslide early warning systems, *Advancing Culture of Living with Landslides*, Vol.1 pp.355-361, May 2017, ISBN (print): 978-3-319-53500-5, ISBN (online): 978-3-319-59469-9.
3. Candra Dian Lukita Tauhid, Teuku Faisal Fathani, and Djoko Legono, 2017, Multi-disaster risk analysis of Klaten Regency, Central Java, Indonesia, *Journal of the Civil Engineering Forum*, Vol.3 No.3 pp.135-148, September 2017, Yogyakarta, ISSN (print): 2581-1037, ISSN (online): 2549-5925.
4. Teuku Faisal Fathani, Wahyu Wilopo, 2017, Seismic microzonation studies considering local site effects for Yogyakarta City, Indonesia, *Journal of Geomate*, Vol.12, pp.152-160, Issue 32, April 2017, Tsu, Japan, ISSN (print): 2186-2982, ISSN (online): 2186-2990.
5. I Nengah Sinarta, Ahmad Rifa'i, Teuku Faisal Fathani, Wahyu Wilopo, 2017, Soil movement assessment using trigger parameters and sinmap methods on tamblingan-buyan ancient mountain area in Buleleng Regency, Bali, *Journal Geosciences* 2017, pp.1-12 (for peer review).
6. Teuku Faisal Fathani, Dwikorita Karnawati, Wahyu Wilopo, 2016, An integrated methodology to develop a standard for landslide early warning systems, *Journal of Natural Hazards and Earth System Sciences*, Vol.16 pp.2123-2135 Issue 9, DOI:10.5194/nhess-16-2123-2016.
7. I Nengah Sinarta, Ahmad Rifa'i, Teuku Faisal Fathani, Wahyu Wilopo, 2016, Geotechnical properties and geology age on characteristics of landslides hazards of volcanic soils in Bali, Indonesia, *Journal of Geomate*, Vol. 11 pp.2595-2599 Issue 26, Oct 2016, Tsu, Japan, ISSN (print): 2186-2982, ISSN (online): 2186-2990.

5.10. Public Health in Humanitarian Action

Module coordinator:	Prof. A.W. Siswanto
Lecturers:	T.b.c.
Credits awarded:	2 Indonesian credits
Period:	Third semester
Venue & hours:	Tbc

5.10.1. General course description

Surveillance to measure burden of non-communicable diseases (NCDs)

5.10.2. Main themes

The course covers following topics:

- The profiles of NCDs include the number, rates and causes of deaths from NCDs and trends in NCD mortality, the prevalence of selected risk factors; and information describing current national responses to prevention and control of NCDs
- Basic concept and goals of epidemiological surveillance, including the difference between communicable versus non-communicable diseases
- The STEPS approach of WHO focuses on obtaining core data on the established risk factors that determine the major disease burden.

- Description of the STEPS Instrument covers three different levels or 'steps' of risk factor assessment: Step 1 (questionnaire), Step 2 (physical measurements) and Step 3 (biochemical measurements).
- Description on instruments for data collection on morbidity and mortality, including a verbal autopsy for adult mortality,
- Description on the procedures of data collection for NCDs surveillance and the use of electronic form (i.e; using a smart phone),
- Managing data for NCDs surveillance (using SAGE data sets):
- How to create an analysis plan for existing data sets (using SAGE data sets)
- The evaluation of NCDs Surveillance in the Developing Countries, include:

5.10.3. Learning outcomes

At the end of the course the student should be able to:

- describe the burden of NCDs (chronic diseases),
- describe the concept and use of NCDs surveillance,
- design surveillance of NCDs,
- construct instrument of data collection,
- estimate of epidemiological rates of NCDs,
- collect data morbidity and mortality of NCDs,
- calculate burden of NCDs measures (i.e.: DALY), and
- evaluate data quality, and use of epidemiology data for measuring burden of NCD's

5.10.4. Teaching & learning methodology

- Each student will receive course materials 7 days in advance. He/she should read materials received as a self-directed learning for 15 hours.
- There will be 50 hours of interactive lectures in the class (10 sessions: 4 hours in the morning and 1 hour in the afternoon for 10 working days).
- Tutorial and exercises in the computer laboratory will be 3 hours per day in the late afternoon for 10 working days.
- Student's requires implement a self-directed learning for 30 hours after courses has been started until they finish the course.
- Pre-test, exam and midterm: 5 hours.
- Writing final paper for 20 hours.

5.10.5. Assessment methods and criteria

The students will take pre-test soon enrolled in the class (1 hour). This pre-test is attempted to evaluate student's preparation for the course. They will receive course materials one week in advance.

At the end of first week student should take midterms test (1 hour) and the examination at the end of the course (3 hours). Each student has to write a final paper. This paper should be submitted 7 days after lecture ended. Student should use the SAGE data sets and present the analysis not more than 3500 words. The topic of the paper will be discussed between student and facilitator.

The grading of this course are based on:

1. pre-test : 10%
2. midterm : 20%
3. final exam : 20%
4. Final Paper: 50%

If student does not achieve more than 60% out of 100 total scores, another final paper should be submitted within maximum 2 weeks after grade announcement.

5.11. Public Health - Epidemiology

Module coordinator: Dr. Riris Andono Ahmad, MPH, PhD

Period: Third semester

5.11.1. General course description

No information available.

5.12. Public Health - WHO programme

Credits awarded: 3 Indonesian credits

Period: Third semester

5.12.1. General course description

One-year programme of which the NOHA students can participate for one semester. In February the definitive confirmation will be given by UGM of this course goes on.

5.13. Internship or Community Service / Community Development Project

Credits awarded: 2 Indonesian credits

Period: Third semester

5.13.1. General course description

Student Community Services – Community Empowerment Learning (SCS - CEL) is compulsory course for UGM's undergraduate students and on offer to overseas undergraduate students to join-participation as a free choice and on the chance of credit transfer. SCS-CEL UGM program initiated at 1971 and improved by the days. The objective of this course is particularly to raise the student's empathy and care for poor and environmental problems as well as economy and social issues. This course run based on the principles of co-creation, co-finance, win-win solution, sustainability and flexibility. SCS-CEL is conducted by research based program and using multidisciplinary approached method.

5.13.2. Main themes

Participation in community empowering activities, including program design specially for NOHA. Learning about the ways of life and coping mechanisms by getting a chance to live with the guest families in the rural area and getting involved with the activities concerning the disaster risk reduction (for example flooding by village near the rivers), observe resilience and coping mechanism (for example in the villages suffered from Volcanoeruption) etc.

5.13.3. Learning outcomes

After participation in community service or internship by organisation students should develop following competences:

- To become familiar with the HA work field in rural communities

- To be aware of cross cultural differences and be able to bring his/her input by participation in community empowering activities, including program design and implementation in order to solve the problems of local community (themes are varied according to local needs)
- To be determined one's own ambition in relation to the HA work field.
- To be able to demonstrate the capacity to work in accordance with the demands of the HA work field in the region.
- To be capable of applying theoretical knowledge in practical situations.
- To be capable to function satisfactorily in an intercultural team in a professional HA setting.
- To be able to identify personal learning goals and identify contributions to these goals and is capable to self-reflect and assess personal strengths and weaknesses.

5.13.4. Teaching & learning methodology

Operationally, students have to

- participate in community empowering activities, including program design and implementation in order to solve the problems of local community (themes are varied according to local needs);
- participate in social and cultural exchange;
- involve with the community doing what they normally do in a village and learn about the rural life;
- introduce new culture (especially origin cultures of foreign student) to the community; and
- submit the report of activities during SCS-CEL program to The Directorate of Community Services – UGM.

5.13.5. Assessment methods and criteria

Participant's grade will be based on field participation in the program. The success of the program is indicated by the output and outcome that ensuring the improvement sustainability. Also, it is important to have completed the making a report (daily and final report) for each participant so that can prove intelligently participate in the programs. Directorate of Community Services UGM could provide certificate of participation after submitting the report in collaboration with OIA and Center of Innovation In Higher Education of Gadjah Mada University. Credit will be given based on activity duration and report.

6. Academic and Student Facilities

Students can enjoy all academic and student facilities based upon their registration in UGM. Please check out <https://ugm.ac.id/en/kemahasiswaan>

7. Practical information

7.1. Accommodation

7.1.1. Student Dormitories

There are no student dormitories available for international students.

7.1.2. Private Accommodation

Yogyakarta offers very affordable private accommodation. There are several places online where it is helpful to start searching or asking.

UGM will assist you in looking for accommodation on demand.

7.2. Living costs

Living costs in Yogyakarta are generally low compared to most Western cities and can be expected to be between and € per month. A meal at one of the typical street vendors is around €1.20.

7.3. Visas

UGM / OIA will be in charge of arranging visa and students will receive a visa permit through selected embassies of the Republic of Indonesia.

7.4. Useful links

University

<https://ugm.ac.id/en>

ANNEX 1: SAMPLE 2018 Courses & Schedule

Monday	Tuesday	Wednesday	Thursday
<p>Academic Study of Religions (09.00 – 11.30) Lecturer: - CP: Ms. Linah Khairiyah Pary, M.A. (linapary@gmail.com)</p> <p>Religion, Violence and Peace Building (13.00 – 15.30) Lecturer: - CP: Ms. Linah Khairiyah Pary, M.A. (linapary@gmail.com)</p>	<p>International Human Rights Law (00.00 – 00.00) Lecturer: - CP: Sri Wiyanti Eddyono, SH, LL.M (H.R), Ph.D (sriwiyanti.eddyono@ugm.ac.id)</p> <p>World Religions (13.00 – 15.30) Lecturer: - CP: Ms. Linah Khairiyah Pary, M.A. (linapary@gmail.com)</p>	<p>Cross-cultural Psychopathology and Intervention (10.30 – 12.00) Lecturer: Prof. Kwartarini Wahyu Yuniarti, MMedSc., Ph.D. CP: Adelia Khrisna Putri, S.Psi., M.Sc. (adelia.k.p@ugm.ac.id)</p> <p>Geo-information for Spatial Planning and Disaster Risk Management (13.00 – 15.30) Lecturer: - CP: T. Faisal Fathani, ST, MT, Ph.D (tfathani@ugm.ac.id)</p>	<p>Religion Science & Ecology (09.00 – 11.30) Lecturer: CP: Ms. Linah Khairiyah Pary, M.A. (linapary@gmail.com)</p> <p>Diplomacy (13.00 – 15.30) Lecturer: - CP: Drs. Muhadi Sugiono, M.A. (msugiono@ugm.ac.id)</p>

<p>1. Surveillance to Measure Burden of Non-Communicable Disease Duration: 2 weeks Date: 1st August – 13 August Time: Fullday</p> <p>2. Humanitarian Logistics and Supply Chain Management, including ASEAN Experiences Duration: 2 weeks Date: 26 November – 7 December) <i>tbc</i> Time: Afternoon and fullday weekends</p> <p>3. International Health Program (block system)</p> <ul style="list-style-type: none"> - Global Health <p>Duration: 2 weeks Date: 13 August – 25 August <i>tbc</i> Time: fullday</p> <ul style="list-style-type: none"> - Public Health Advocacy and Communication <p>Duration: 2 weeks Date: <i>tbc</i> Time: fullday</p> <ul style="list-style-type: none"> - Drugs and Vaccines for Tropical Diseases <p>Duration: 2 weeks Date: <i>tbc</i> Time: fullday</p> <ul style="list-style-type: none"> - Infection Control <p>Duration: 2 weeks Date: <i>tbc</i> Time: fullday</p> <p>4. Community Service in Yogyakarta Province Duration: 2 weeks Date: 22 December 2018 – 8 February 2019</p>

Time: fullday