

Course Name : Intercultural and Inter-Religious Communication							
Course Code	Course Type	Regular Semester	Lecture (hours/week)	Seminar (hours/week)	Lab. (hours/week)	Credits	ECTS
COM 416	B	Spring	3.00	0.00	0.00	3.00	6.00
Lecturer		Genti Kruja, Prof. Asoc. Dr.					
Assistant							
Course language		Albanian					
Course level		Master					
Description		Interreligious and Intercultural Communication is a field that aims to study the way individuals from different cultural origins are trying to communicate. Moreover in this course emerges strong bond that intercultural and interfaith communication with the national psychology of different nations, traditions and values, mentality and religious beliefs of any society. Intercultural and interreligious communication is a combination of the scope of anthropology, cultural studies, psychology, sociology and communication. This field has moved towards the treatment of interethnic relations, and to the study of communication strategies, used by populations with common culture.					
Objectives		This course will help students to: • Understand that intercultural and interreligious communication is one of the main directions of relations between societies and developed nations. • To understand that within our reality, Albanian-wide communication is one of the most important national issues. • Understand that respecting and maintaining a dialogue with those who adhere to different religious and cultural beliefs and values is the main means for a peaceful coexistence, sharing the universal values found in every civilization and culture.					
Core Concepts		• Understand that intercultural and interreligious communication is one of the main directions of relations between developed societies and nations. • Understand that within our reality, pan-Albanian communication is one of the most important national issues. • Understand that respecting and maintaining a dialogue with one who adheres to different religious and cultural beliefs and values is the key to a peaceful coexistence, sharing the universal values found in every civilization and culture.					
Course Outline							
Week	Topic						
1	Concepts of Intercultural and Interreligious Communication Media and cultural diversity. Diversity in the socio-historical context. Diversity in democracy.						
2	Multicultural societies, intercultural education and media Minorities, their rights and their reporting in the media Culture and Communication.						
3	Ethical reporting and hate speech Barriers to intercultural communication: Ethnocentrism, Prejudice, stereotyping, prejudice and discrimination by origin (birthplace, gender, religion, dialect, political beliefs, etc.) Identity, language and intercultural communication.						

4	The effects of religion on society If the interaction between religion and society is examined closely and systematically, it is seen that this is mainly in the form of the effect of religion on the community. Social structure and social functions are exposed to this effect. For this reason, religion has always been in close relationship with natural communities such as family, tribe, and nation. According to sociologists of religion, the effect of religion on traditions is far greater than the effects seen: When religions are powerful, they make great efforts to change societies, especially when they first appeared. Because, in these periods, their leaders were at the head of the religion. During these early years of religion, great social changes and transformations take place. When the influence of religion on society begins to weaken; the power of religions to change society also slows down. In this case, society is already trying to change religion and dominate it. Kililç, Ahmet Faruk, "The Religion of the Community's (All Religious Sociology)", Kutup Yildiz Yayinlari, Istanbul, 2014: 108-119.
5	The social functions of religion Religion and Social Integration, The Role of Religion in Solving Today's Social Problems The roles of religion in social integration Religion, religious movements, radicalism, extremism, terrorism and war Religion not only in the French Revolution, but also in times of other crises has always shown its integrative functions. Religious references have always been used not only during the war, but also for the public acceptance of post-war reforms. Religion has always been the most important integrating factor in the creation and development stages of many states living in the past and today. But it has often happened that politics uses religion for its own interests, inciting wars, conflicts and terror. In these times the positive role of feta leadership in promoting peace and dialogue increases. An Islamic Perspective on Terror, Prizmi, Tirana, 2008. Kililç, Ahmet Faruk, "The Religion of the Community's (All Religious Sociology)", Kutup Yildiz Yayinlari, Istanbul, 2014: 119-132.
6	Sociological analysis of religion by Albanian thinkers The need for religion in spiritual, moral, legal and social terms Philosophers who always explain the movements of matter or spirits, caused on the surface of the earth according to religious facts, determine the need for faith for man with these words: The soul is an invisible globe. And this sphere that our eyes see is weak and, in a part of this sphere, our body also enters. Kraja, Ali, "Should religion, does it hinder national unity", KMSH, Tirana 2016: 20-47.
7	Dialogue, a global necessity The basic values that are features of the century. XXI are modernism, pluralism, individualism, etc. Some claim that modernity has unified personal and social life, creating new forms of religious, cultural, and political pluralism. Many theorists have described modernity from the perspective of increasing human sovereignty beyond its borders and advancing science. This direct link established between science, on the one hand, and sovereignty skills, on the other, has shown the opportunity given to more powerful states to practice new forms of domination of other countries and peoples, which in times modern have brought numerous problematic consequences. Ergene, Enes, Love and Tolerance, Prizmi, Tirana, 2005: 9. Smith, Jane I., Jane Idleman Smith, Muslims, Christians, and the challenge of interfaith dialogue, Oxford University Press, 2007: 101-120.
8	Meeting for project
9	Dialogue, tolerance and understanding Tolerance, a term we use from time to time instead of the words respect, mercy, generosity or self-control, is the most essential element for moral systems, the most important source of spiritual discipline, and a very precious virtue for self-fulfilling human beings. . People generally want to refer to the past and present for the climate of tolerance and patience that disperses, transforms, clarifies and purifies. Then walk towards the future with confidence, without any feeling of anxiety. Kruja, Genti, Albanians in the face of the challenges of interfaith understanding, Prizmi, Tirana, 2008: 24-39; Gulen, Fethullah, Love and tolerance, Prizmi, Tirana, 2005: 115-117.

10	Interfaith dialogue in Abrahamic (monotheistic) beliefs The issue of dealing with interfaith harmony and coexistence between believers of different religious faiths is a fundamental and necessary topic for people. Talking about the issue of interfaith tolerance is like talking about life in theory and practice. Tolerance of a religion is a criterion of its vital ability. The more noble the provisions of a religion, the greater will be its predisposition to become a universal religion, a religion of the human race. Making a world religion is again the ideal of any religion, which aims to give the human community comfort and peace in this world and eternal happiness in the next. The relationship between Islam and Christianity The most important influence of European thought in the Muslim world dates back to the early nineteenth century, as Islamic civilization had made its profound impact on European Christian culture - its long road to development and technology - for nearly a thousand years. before and over a period of several hundred years. In other words, for more than a thousand years European culture did not have a very significant impact on the Muslim world, moreover it benefited from the early Islamic "enlightenment" in all fields of culture and science. Kruja, Genti, Albanians in the face of the challenges of interfaith understanding, Prizmi, Tirana, 2008:: 70-80, 91; Kahraman, Ahmet, Historical Religious History, Marifet Zazirlari, Istanbul 1999: 50, 141-335.
11	Interfaith Dialogue in Islam Examples and interpretations from the Qur'an Tolerance in the prophetic tradition Dialogue between Muslims and Orthodox The relationship between Muslims and Eastern Christians is as early as Islam itself. They dialogue in different ways because they coexisted in the same geographical areas, where Eastern Christianity lay, as in Palestine, Egypt, Syria and Asia Minor. Dialogue between Muslims and the Vatican • Vatican Council II • Letter from Muslim leaders to the Pope and all Christian Churches • Marrakesh Declaration on the Rights of Religious Minorities in Muslim Countries • Thomas Michel, an example of dialogue Pontifical Council for Inter-religious Dialogue and the Congregation, "Dialogue and Proclamation." 1-22, 33-41, 46-54. Skim 55-89. Online Link Kruja, Genti, Albanians in the face of the challenges of interfaith understanding, Prizmi, Tirana, 2008: 90-93, 119-130. Anastasi, Globalism and Orthodoxy, KOASH, Tirana, 2004: 147.
12	Challenges of interfaith coexistence between Muslims and Christians throughout history Both civilizations are based on belief in one God. Monotheism is the essence of their faith. The concept of Islam for God can help Christians clarify their conception of monotheism and critically evaluate the anthropomorphic elements in their dogma of the trinity of the one God. Moreover, both faiths have a universal nature and are therefore open to all mankind. This universality of their message may constitute a rivalry between the two faiths, but at the same time underlines the lack of prejudice against all the beliefs of mankind. Globalization of relations between Muslims and Christians The movement towards a worldwide community constitutes an evolving event, a clear historical "situation" that takes place regardless of our desires or oppositions and is accelerated by factors that are neutral and indifferent to religion. In this process different religions have played a very important role, direct or indirect, positive or inhibitory. Therefore, before referring to the future contribution of religions to the obligation, which they have associated with the formation of the worldwide community, it is necessary to recognize their responsibility in many gloomy pages of human history and to understand the new framework, within which they are bound to move. Anastasi, Globalism and Orthodoxy, KOASH, Tirana, 2004: 23; Kruja, Genti, Albanians in the face of the challenges of interfaith understanding, Prizmi, Tirana, 2008: 80.
13	Albanians face the challenges of interfaith understanding In the Albanian sociological studies of the last decade it has been argued that in addition to the cultural value of faith and hospitality, tolerance, or, more precisely, interfaith understanding of Albanians constituted and constitutes one of the most prominent profiles of psychocultural modeling of Albanians in the past and in our days. Meanwhile, in many more urbanized societies, over the centuries, even today, inter-religious conflicts have been and continue to be a serious problematic challenge on many levels, social and political, religious and psychocultural, etc. Kruja, Genti, "Albanians in the face of the challenges of interfaith understanding", Prizmi, Tirana, 2008: 131-239.
14	Religious diversity throughout history in Albanian lands History of religious communities in Albania Religion and Albania in the time of socialist realism Communist persecution and the challenges of cultural diversity during the totalitarian regime.
15	Road to interfaith dialogue today in Albania Examples and practices of interfaith academic dialogue The role of religious communities in promoting interfaith dialogue The role of the state and relations with religious communities.
16	Final Exam

Prerequisites		The student must attend the course at a minimum rate of 75%.
Literature		• Judith N. Martin, Thomas K. Nakayama 2010. Hyrje në komunikimin ndërkulturor. UET Press: Tiranë. • Hungtinton, Samuel P 2004: Përplasja e qytetërimeve dhe ribërja e rendit botëror. Logos-A. Prishtinë. • Altermatt, Urs 2002: Etnonacionalizmi në Europë. Phoenix. Tiranë • Skura, Gentiana 2011: Përvojë në ndërtimin identitar shqiptar, SHBLU: Tiranë • Kruja, Genti, Historia e dialogut ndërfetar, Instituti i Dialogut PRIZMI, Tiranë, 2023.
References		• Frashëri, Kristo 2006: Identiteti kombëtar shqiptar dhe çështje të tjera. Edisud. Tiranë; Kadare, Ismail 2006: Identiteti evropian i shqiptarëve. Onufri. Tiranë. • Fuga, Artan 2004: Shoqëria periferike. ORA. Tiranë. • Rugë drejt dialogut ndërfetar. 2010. Studime dhe refleksione. Tiranë • Rugë drejt dialogut ndërfetar. 2010. Studime dhe refleksione. Tiranë • Roy Olivier. 2009. Globalizmi i Islamit. Tiranë: IDK • Ramadan Tarik. 2010. Të jesh mysliman evropian. Tiranë: IDK • Kruja Genti: Shqiptarët përballë sfidave të mirëkuptimit ndërfetar. Tiranë: Prizmi • Gylen Fetullah. 2007. Drejt një qytetërimi botëror me dashuri dhe tolerancë. Tiranë: Prizmi • Farago France. 2007. Krishtërimi, judaizmi, Islami dhe mendimi perëndimor. Tiranë: LIRA
Course Outcome		
1	Njohja e fushës së komunikimit ndërkulturor dhe ndërfetar.	
2	Njohja dhe analiza e konflikteve ndërfetare dhe ndërkulturore.	
3	Njohja e kulturës shqiptare dhe e sfidave të saj në kuadër të globalizmit.	

Course Evaluation			
In-term Studies	Quantity	Percentage	
Midterms	0	0	
Quizzes	0	0	
Projects	1	20	
Term Projects	1	30	
Laboratory	0	0	
Class Participation	0	0	
Total in-term evaluation percent			50
Final exam percent			50
Total			100
ECTS Workload (Based on Student Workload)			
Activities	Quantity	Duration (hours)	Total (hours)
Course duration (Including the exam week: 16x Total hours of the course)	16	3	48
Study hours outside the classroom (Preparation, Practice, etc.)	14	7	98
Duties	2	0	0
Midterms	0	0	0
Final Exam	1	0	0
Other	0	0	0
Total Work Load			146
Total Work Load / 25 (hours)			5.84
ECTS			6.00