



Master's programme Theology & Religious Studies (60 ec)

Vrije Universiteit Amsterdam - Faculteit der Godgeleerdheid - M Theology and Religious Studies (1j) - 2013-2014

The master's programme has 5 specializations: *leadership, media, spiritual care, teaching religious diversity, and exploring a discipline*. Each of these specialisations consist of 5 General Required Modules and a specific combination of Professional Stream Modules and Section Modules.

The General Required Modules train students in academic and professional skills (such as research skills, hermeneutical reflection, ethical judgment, critical reasoning, and operating on the dynamics between theory and practice). Professional Stream Modules offer the theoretical knowledge of the professional fields of management, media, spiritual care and education. Section modules concentrate on the research topics of the faculty's 6 research sections.

The specialisations are composed as follows.

Leadership, media, spiritual care, and teaching religious diversity:

- the 5 General Required Modules;
- the 2 specialisation-relevant Professional Stream Modules;
- 1 module of the student's own choice (another Professional Stream Module or a Section Module)

Exploring a discipline:

- the 5 General Required Modules;
- 2 Section Modules of the chosen section (Dogmatics and Ecumenics, Church History, Biblical Studies, Praxis, Philosophy of Religion, or Islamic Theology)
- 1 module of the student's own choice (a Section Module of another section or a Professional Stream Module)

For more detailed information about the composition of the programmes the course descriptions will soon be presented at the bottom of the page. You may consult an overview of your programme through these links:

- [-Programme overview Theology & Religious Studies: Exploring a Discipline 2013-2014](#)
- [-Programme overview Theology & Religious Studies: Leadership 2013-2014](#)
- [-Programme overview Theology & Religious Studies: Media 2013-2014](#)
- [-Programme overview Theology & Religious Studies: Spiritual Care 2013-2014](#)
- [-Programme overview Theology & Religious Studies: Teaching Religious Diversity 2013-2014](#)

Inhoudsopgave

Exploring a Discipline	1
Professional Stream Modules (Free Choice)	2
Professional Stream Modules: Leadership	2
Professional Stream Modules: Media	3
Professional Stream Modules: Spiritual Care	3
Professional Stream Modules: Teaching Religious Diversity	3
Section Modules	3
General Required Modules	4
Vak: Hermeneutics, Community Formation and the Ethics of Interpretation (Periode 1)	5
Vak: Leadership 2: Psychological and community aspects (Periode 2)	7
Vak: Leiderschap 1: Waardengedreven leiderschap (Periode 1)	8
Vak: Master Seminar (Semester 2)	9
Vak: Media 1: Religion in a media age (Periode 1)	10
Vak: Media 2: Religion and popular culture (Periode 2)	12
Vak: Research Skills (Periode 3)	14
Vak: Specialisatiemodule Bijbelwetenschappen 2: Een beetje lager dan de engelen - Antropologische thema's in geschriften (Periode 2)	15
Vak: Specialisatiemodule Islamitische Theologie 1: Contemporaine Islamitische Theologie (Periode 1)	17
Vak: Specialisatiemodule Islamitische Theologie 2: Theorie islamitische geestelijke verzorging (Periode 2)	20
Vak: Specialization Course Biblical Studies 1: Text and History (Periode 1)	21
Vak: Specialization Course Church History 1: Central Questions of Patristic Thought (Periode 1)	23
Vak: Specialization Course Church History 2: The Reformation: the beginning of a modern world? (Periode 2)	24
Vak: Specialization Course Dogmatics and Ecumenics 1: Participation. Christ, the Spirit and us. Recent developments in Christology, Pneumatology and Spirituality (Periode 1)	25
Vak: Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour: the theology of the church in the light of its message of reconciliation. (Periode 2)	27
Vak: Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Contemporary Philosophy of Culture and Religion (Periode 1)	28
Vak: Specialization Course Philosophy of Religion and Comparative Study of Religions 2: Violence, Trauma and Reconciliation in Biblical Texts. An intercultural hermeneutical Approach (Periode 2)	30
Vak: Specialization Course Praxis 1: Religion and Trauma (Periode 1)	32
Vak: Specialization Course Praxis 2: Building Religious Communities in an Era of Eroding Traditional Patterns. (Periode 2)	33
Vak: Spiritual Care 1 (Periode 1)	34
Vak: Spiritual Care 2 (Periode 2)	36
Vak: Stage (Semester 2)	38
Vak: Teaching Religious Diversity 1 (Periode 1)	39
Vak: Teaching Religious Diversity 2: The Theory and Practice of Interreligious Dialogue (Periode 2)	40
Vak: Thesis (Ac. Jaar (september), Semester 2)	41

Exploring a Discipline

Vakken:

Naam	Periode	Credits	Code
Specialisatiemodule Bijbelwetenschappen 2: Een beetje lager dan de engelen - Antropologische thema's in geschriften	Periode 2	6.0	G_SMBW132
Specialisatiemodule Islamitische Theologie 1: Contemporaine Islamitische Theologie	Periode 1	6.0	G_SMCIT131
Specialisatiemodule Islamitische Theologie 2: Theorie islamitische geestelijke verzorging	Periode 2	6.0	G_SMCIT132
Specialization Course Biblical Studies 1: Text and History	Periode 1	6.0	G_SMBW131
Specialization Course Church History 1: Central Questions of Patristic Thought	Periode 1	6.0	G_SMKG131
Specialization Course Church History 2: The Reformation: the beginning of a modern world?	Periode 2	6.0	G_SMKG132
Specialization Course Dogmatics and Ecumenics 1: Participation. Christ, the Spirit and us. Recent developments in Christology, Pneumatology and Spirituality	Periode 1	6.0	G_SMDO131
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour: the theology of the church in the light of its message of reconciliation.	Periode 2	6.0	G_SMDO132
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Contemporary Philosophy of Culture and Religion	Periode 1	6.0	G_SMGF131

Specialization Course Philosophy of Religion and Comparative Study of Religions 2: Violence, Trauma and Reconciliation in Biblical Texts. An intercultural hermeneutical Approach	Periode 2	6.0	G_SMGF132
Specialization Course Praxis 1: Religion and Trauma	Periode 1	6.0	G_SMPR131
Specialization Course Praxis 2: Building Religious Communities in an Era of Eroding Traditional Patterns.	Periode 2	6.0	G_SMPR132

Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Leadership 2: Psychological and community aspects	Periode 2	6.0	G_LEAD2
Leiderschap 1: Waardengedreven leiderschap	Periode 1	6.0	G_LEAD1
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and popular culture	Periode 2	6.0	G_MED2
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2
Teaching Religious Diversity 1	Periode 1	6.0	G_TRD1
Teaching Religious Diversity 2: The Theory and Practice of Interreligious Dialogue	Periode 2	6.0	G_TRD2

Professional Stream Modules: Leadership

Vakken:

Naam	Periode	Credits	Code
Leadership 2: Psychological and community aspects	Periode 2	6.0	G_LEAD2
Leiderschap 1: Waardengedreven leiderschap	Periode 1	6.0	G_LEAD1

Professional Stream Modules: Media

Vakken:

Naam	Periode	Credits	Code
Media 1: Religion in a media age	Periode 1	6.0	G_MED1
Media 2: Religion and popular culture	Periode 2	6.0	G_MED2

Professional Stream Modules: Spiritual Care

Vakken:

Naam	Periode	Credits	Code
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2

Professional Stream Modules: Teaching Religious Diversity

Vakken:

Naam	Periode	Credits	Code
Teaching Religious Diversity 1	Periode 1	6.0	G_TRD1
Teaching Religious Diversity 2: The Theory and Practice of Interreligious Dialogue	Periode 2	6.0	G_TRD2

Section Modules

Vakken:

Naam	Periode	Credits	Code
Specialisatiemodule Bijbelwetenschappen 2: Een beetje lager dan de engelen - Antropologische thema's in geschriften	Periode 2	6.0	G_SMBW132
Specialisatiemodule Islamitische Theologie 1: Contemporaine Islamitische Theologie	Periode 1	6.0	G_SMCIT131

Specialisatiemodule Islamitische Theologie 2: Theorie islamitische geestelijke verzorging	Periode 2	6.0	G_SMCIT132
Specialization Course Biblical Studies 1: Text and History	Periode 1	6.0	G_SMBW131
Specialization Course Church History 1: Central Questions of Patristic Thought	Periode 1	6.0	G_SMKG131
Specialization Course Church History 2: The Reformation: the beginning of a modern world?	Periode 2	6.0	G_SMKG132
Specialization Course Dogmatics and Ecumenics 1: Participation. Christ, the Spirit and us. Recent developments in Christology, Pneumatology and Spirituality	Periode 1	6.0	G_SMDO131
Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour: the theology of the church in the light of its message of reconciliation.	Periode 2	6.0	G_SMDO132
Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Contemporary Philosophy of Culture and Religion	Periode 1	6.0	G_SMGF131
Specialization Course Philosophy of Religion and Comparative Study of Religions 2: Violence, Trauma and Reconciliation in Biblical Texts. An intercultural hermeneutical Approach	Periode 2	6.0	G_SMGF132
Specialization Course Praxis 1: Religion and Trauma	Periode 1	6.0	G_SMPR131
Specialization Course Praxis 2: Building Religious Communities in an Era of Eroding Traditional Patterns.	Periode 2	6.0	G_SMPR132

General Required Modules

Vakken:

Naam	Periode	Credits	Code
Hermeneutics, Community Formation and the Ethics of Interpretation	Periode 1	6.0	G_MAHERMN
Master Seminar	Semester 2	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK
Stage	Semester 2	12.0	G_INTERN
Thesis	Ac. Jaar (september), Semester 2	12.0	G_1MATHE

Hermeneutics, Community Formation and the Ethics of Interpretation

Vakcode	G_MAHERMN ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. M. Moyaert
Examinator	dr. A.W. Zwiep
Docent(en)	dr. A.W. Zwiep, prof. dr. M. Moyaert
Lesmethode(n)	Hoorcollege
Niveau	400

Doel vak

You have developed knowledge, understanding and competences in the field of hermeneutics.

(1) You can demonstrate your knowledge and understanding of the various definitions of hermeneutics in current scholarship as a basis for developing an adequate hermeneutic theory and praxis (= DUBLIN DESCRIPTOR 1: KNOWLEDGE AND UNDERSTANDING).

(2) You are competent to apply various hermeneutic theories to a case study pertinent to your master specialization (= DUBLIN DESCRIPTOR 2: APPLYING KNOWLEDGE AND UNDERSTANDING).

(3) You can integrate hermeneutic theory, where possible and relevant, into a larger (multi-disciplinary) frame of reference, especially with a view to the professional community and praxis (i.e. society, academy and church) and report about this (= DUBLIN DESCRIPTOR 3: MAKING JUDGEMENTS).

(4) You can communicate the conclusions of your research in a position paper written for a specialist (peer) audience (= DUBLIN DESCRIPTOR 4: COMMUNICATION).

(5) You can show that you are aware of the complexities of 'understanding' (or not-understanding) [hermeneutic gap, text, author, reader, interpretive community, context, effective history (Wirkungsgeschichte), etc.] and can deal with them professionally in a largely self-directed (autonomous) learning process (hermeneutical habitus) (= DUBLIN DESCRIPTOR 5: LEARNING SKILLS)

Onderwijsvorm

Lectures, reading assignments, peer review, position paper, research paper/project, scriptural reasoning project.

- A. Weekly Lectures (6 x 2 = 24 hrs.);
- B. (preparatory) reading assignments (24 hrs. / 200 pages);
- C. Peer review (3 reviews per student) (12 hrs.);
- D. Assignment
 - A (Position paper) (36 hrs.);
 - E. Assignment B (SR Project) or C (individual paper) (72 hrs.).

Toetsvorm

Given the composite character of this course's student body (international, interdenominational, interreligious, professional master students, research students, divinity students), the assignments pertinent to this course are divided into a general part and a specialized trajectory:

- A. General Assignment for all students (50/100):

Write a position paper of approx. 2500 words in which you present your own hermeneutic position (or position-in-progress) for a specialist (non-religious) audience (publishable in a journal). In this paper address at least the following items: definition of hermeneutics, the nature of presuppositions, the impact of faith commitment, conflicts between outside and inside perspectives, tradition, interpretive communities, etc.

When you have written a first draft of your paper send it to three other students (preferably to students from a completely different background from your own) for feedback and revise your paper accordingly (if necessary).

- B. Scriptural Reasoning Project (50/100):

Scriptural Reasoning (SR) is the communal practice of reading sacred scriptures, in small groups, together, usually focused on the three Abrahamic traditions (Judaism, Christianity, Islam). In this project a particular theme or issue will be studied in small groups of mixed constitution, including participants of all religious traditions represented at our faculty.

- C. Assignment dependent on Specialization (50/100):

- (1) Professional MA students (MaTR 1):

t.b.a. (e.g. an empirical study of the Wirkungsgeschichte of Scriptural themes (from Bible, Kuran or other Sacred Writings) in the media (e.g. NOS Journaal, BBC News, talkshows), in politics, in education, health care, the army, modern art and literature etc. (collect data, analyse and evaluate).

- (2) Research Students (MaTR 2):

t.b.a. (e.g. a comparative analysis of two hermeneutical approaches, a historical survey, a review article on a hermeneutical topic, a study of Wirkungsgeschichte of a particular text, etc.

- (3) Divinity Students (MaTR 3):

t.b.a. (e.g. an article on the role of sacred writings in community formation, ethical conflicts, the impact of hermeneutical theory on the use of sacred writings, current issues in theological hermeneutics, the conflict of theory and praxis, etc.)

Literatuur

t.b.a. (approx. 200 pages of selected articles on specific topics, including P. Ricoeur, 'The Model of the Text. Meaningful Action Considered as a Text', *Social Research* 38 (1971) 529–562 (also in: *From Text to Action*).

Vereiste voorkennis

A basic training in biblical and philosophical hermeneutics at a BA-level (G_HERM or an equivalent course approved by the exam committee). Recommended literature in case of deficiency, Arie W. Zwiep, Tussen tekst en lezer (Amsterdam: VU University Press, 2009-2013), 2 vols., or Anthony C. Thiselton, Hermeneutics. An Introduction (Grand Rapids: Eerdmans, 2009).

Training in Biblical

languages (Hebrew, Greek) is not required; a good command of English is.

Leadership 2: Psychological and community aspects

Vakcode	G_LEAD2 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. J.W. van Saane
Docent(en)	dr. J.W. van Saane, dr. S. Stoppels
Lesmethode(n)	Werkcollege
Niveau	400

Doel vak

- The student has knowledge of the models about leadership from contemporary psychology;
- The student has knowledge of the models about community building from psychology and practical theology;
- The student analyses empirically acquired data on the basis of scientific models, culminating in a categorization of the data and in a mutual comparison of the data;
- The student is able to judge the case, and to formulate concrete interventions for leader and community;
- The student is able to reflect on his or her own leadership profile and to process in this profile his or her development items for further professional and academic growth.

Inhoud vak

The central issue of this module is the interrelation between psychological mechanisms and leadership on the one hand and community aspects and leadership at the other hand.

The focus is on the coherence between the person of the leader or pastor, group aspects and religious factors.

The research disciplines in this module are psychology of religion and practical theology.

With the use of contemporary models about leadership and community building from psychology and practical theology critical reflections on case materials will be constructed.

Onderwijsvorm

1. Each student interviews a (religious) leader or pastor of his or her own choice. This interview is analyzed on the basis of literature and class materials.
2. Each student describes his or her own leadership profile and reflects on strong and weak items.
3. Each student writes a paper in which an ego-document of a leader is

analyzed on the basis of literature and class materials.

Toetsvorm

Assignment 1: 50% weight.

Assignments 2 and 3: each 25% weight.

Literatuur

- Ben Baarda, Monique van der Hulst (2012). Basisboek interviewen, Groningen: Noordhoff Uitgevers BV.
- Kirkpatrick, L.A. (2005). Attachment, Evolution, and the Psychology of Religion. New York/London: The Guilford Press. Ch. 1-3, 4, 5 .
- Saane, Joke van (2012). Geloofwaardig leiderschap. Zoetermeer: Boekencentrum.
- Spilka, B., Hood, R.W. jr., Hunsberger, B. & Gorsuch, R. (2003). The Psychology of Religion. An Empirical Approach. New York/London: The Guilford Press. Ch. 4 .
- Saraglou, V. & Munoz-Garcia, A. (2009). Individual differences in Religion and Spirituality. An issue of personality traits and/or values. In: Journal for the Scientific Study of Religion, 47(1): 83- 101.
<http://www.ucl.be/cps/ucl/doc/psyreli/documents/2008.JSSR.pdf>
- Stoppels, Sake (2009). Voor de verandering. Werken aan vernieuwing van gemeente en parochie. Zoetermeer: Boekencentrum, hoofdstuk 9.
- Casestudies inzake het denken van leiders van religieuze gemeenschappen over leidinggeven in een (hun) religieuze gemeenschap.

Leiderschap 1: Waardengedreven leiderschap

Vakcode	G_LEAD1 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. E.C.T. de Jongh
Lesmethode(n)	Werkcollege
Niveau	400

Inhoud vak

In this module the hermeneutical horizon of managers and professionals in business organisations and ideological organisations is being investigated and explored. The assumption underlying this module is that ethics ('moral space', i.e. meaningful webs of social intentionality) has to adapt to the dominant economic and instrumental rationality in organisations in order to be effectively taken into consideration. These forms of rationality are characteristic for the dominant management paradigm and constitutive of the hermeneutic horizon. Value-based leadership is interested in developing the competences of raising awareness and widening the hermeneutic horizon of organizational participants, in particular managers and professionals. Therefore, core practices that belong to the dominant management paradigm are analysed with a view to improve these practices (e.g. developing a mission statement, a feel of connectedness, a shared sense of ownership, empowerment). The overall aim of this module is to successfully initiate, conduct and evaluate research for understanding and building up the organisational value system. What sort of management and organizational practices enhance an inspiring, skill-

and character-shaping environment? Religious and non-religious traditions will be drawn upon to analyse and improve management practice.

Literatuur

- Bryman, A. (2008). *Social Research Methods*. Oxford: Oxford University Press.
- Kirkpatrick, L.A. (2005). *Attachment, Evolution, and the Psychology of Religion*. New York/London: The Guilford Press. Ch. 1-3, 4, 5.
- Saane, Joke van (2012). *Geloofwaardig leiderschap*. Zoetermeer: Boekencentrum.
- Spilka, B., Hood, R.W. jr., Hunsberger, B. & Gorsuch, R. (2003). *The Psychology of Religion. An Empirical Approach*. New York/London: The Guilford Press. Ch. 4.
- Saraglou, V. & Munoz-Garcia, A. (2009). Individual differences in Religion and Spirituality. An issue of personality traits and/or values. In: *Journal for the Scientific Study of Religion*, 47(1): 83- 101
<http://www.ucl.be/cps/ucl/doc/psyreli/documents/2008.JSSR.pdf> .
- Stoppels, Sake (2009). *Voor de verandering. Werken aan vernieuwing van gemeente en parochie*. Zoetermeer: Boekencentrum.
- Hofstede, Geert, Gert Jan Hofstede (2005). *Cultures and organizations. Software of the mind*. New York . [in Dutch: *Allemaal andersdenkenden. Omgaan met cultuurverschillen*, Amsterdam 2005 of latere druk].
- Herrington, Jim, Mike Bonem, James H. Furr (2000). *Leading Congregational Change. A Practical Guide for the Transformational Journey*. San Francisco.
- Doornenbal, Robert (2012). *Crossroads. An Exploration of the Emerging-Missional Conversation with a Special Focus on 'Missional Leadership' and Its Challenges for Theological Education*. Delft. See <http://dare.uvu.vu.nl/bitstream/handle/1871/35543/dissertation.pdf?sequence=1> .
- John Kotter (1996), *Leading Change*, Boston: Harvard Business School Press.
- Yukl, G. (2010). *Leadership in Organizations*. New York: Pearson.

Books written by (religious) leaders about their 'transformational journey'. The titles below are just examples. Feel free to choose your own 'ego-document':

- Hamilton, Adam, *Leading Beyond the Walls. Developing Congregations with a Heart for the Unchurched*, Nashville 2002.
- Garner, Stephen Chapin with Jerry Thornell, *Scattering Seeds. Cultivating Church Vitality*, Herndon 2011.
- Hybels, Bill, *Courageous Leadership*, Grand Rapids 2002.
- Stibbe, Mark, Andrew Williams, *Breakout. One Church's Amazing Story of Growth Through Mission-Shaped Communities*, Milton Keynes 2008.
- Covey, Stephen R. (1989). *The Seven Habits of Highly Effective People*. New York: Free Press.
- Greenleaf, R.K. (1977). *Servant Leadership. A journey into the nature of legitimate power and greatness*. Mahwah: Paulist Press.

Master Seminar

Vakcode	G_MASEM ()
Periode	Semester 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid

Docent(en)	prof. dr. A.F.M. van der Braak
Lesmethode(n)	Bijeenkomst
Niveau	400

Doel vak

The student:

is able to identify and present complex methodological, ethical, hermeneutical,

and practical challenges, related to the intended profession;

is able to develop a methodological, analytical, creative, and problem-solving

approach to these challenges;

is able to reflect critically on one's own qualities as an academic professional

/ academic researcher in handling these challenge.

Inhoud vak

The master seminar is the concluding module of the 1 year master and the last module of the research master's second year. The module offers a context in which the student shows and reflects upon his or her academic and professional qualities in dealing with complex challenges the student is confronted with during internship and thesis research.

Onderwijsvorm

Regularly small-group seminars, starting in the second semester, led by a mentor. These seminars aim, in the first place, to coach students during thesis research and internship. In the second place, students discuss actual challenges of the intended profession, formulated by the mentor and/or the student, on the basis of his or her experiences during internship. Students hand in descriptions and evaluations of actual cases, derived from internship experiences and research practices. These cases are discussed by fellow students and mentor.

Toetsvorm

Grading will be based on the quality of the student's participation during the meetings, and a final report that includes a problem definition, analysis and problem-solving method (including theoretical substantiation) with respect to a professional challenge formulated by the mentor.

Literatuur

Literature will be made available on BlackBoard.

Media 1: Religion in a media age

Vakcode	G_MED1 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. J.H. Roeland
Examinator	dr. J.H. Roeland
Docent(en)	dr. J.H. Roeland
Lesmethode(n)	Werkcollege

Doel vak

The student:

- develops an understanding of the mediated nature of late-modern (religious) life;
- describes historical and recent changes in media and media culture and the consequences of such changes on religion;
- describes and critically evaluates the current state of the art in social-scientific research on the relationship between religion and media, including the main theoretical approaches and debates;
- defines and distinguishes the main concepts being used in these theoretical debates;
- can apply theory on manifestations of religion in media and media in religion;
- critically evaluates theory on the basis of research and personal knowledge and experience, in order to develop well-defined problem definitions;
- initiates research independently, resulting in a research proposal including a problem definition, research question, theoretical and conceptual framework, and methodology;
- communicates clearly and precisely, on a journalistic level, in order to reach both academics and a broad interested public.

Inhoud vak

In our contemporary media age, religion and media (understood in the broadest sense as material forms of communication and mediation practices) can no longer be perceived to be two distinctive domains. In a globalised world, religion holds sway over the public debate in which both old and new media have a strong impact on everyday constructions of religion. Moreover, religious institutions, organisations, groups and individuals use (new) media to communicate their messages, to bind believers in (online and offline) communities, to create (virtual) environments where believers develop and express religious identities, and to relate to political, social and cultural life.

This course starts with a critical examination of concepts such as 'media age' (Castells), 'digital age' (Castells), 'information society' (Webster) and 'network society' (Van Dijk) – concepts frequently used to characterise late-modern society as being defined by media technologies and cultures. Such a claim is critically discussed by adding a historical perspective in order to compare contemporary with earlier media technologies and cultures and their impact on everyday life.

Next, the consequences of media technologies and cultures on religion will be discussed, both by turning to 'old' technologies (printing press, radio, television) and new technologies (Internet, social media). Six aspects of religion are discussed in particular: text, authority, community, ritual, identity, and representation. The recurrent question in this course is: what happens to the everyday practice of religion when confronted and/or constituted by new media technologies and cultures?

Three theoretical approaches are distinguished to discuss this question: technological determinism (associated with McLuhan), the mediatization of meaning approach (Steward Hoover, Birgit Meyer), and the social shaping of technology approach (Heidi Campbell). Theory is discussed on the basis of personal knowledge and experience, knowledge attained in bachelor education, and empirical (primarily sociological and anthropological) case studies on mediated religious practices.

Onderwijsvorm

A combination of small-scale interactive lectures and seminar-style meetings. The lectures will provide a solid theoretical basis; in seminar-style meetings students will interpret complex social, cultural and religious phenomena on the basis of theoretical knowledge, and discuss theoretical insights on the basis of empirical case-studies.

Students are expected to participate actively, by selecting and presenting empirical studies (scientific articles, books, or papers), evaluating their scientific quality, and relating them to the theoretical debates under study. In discussing these studies, students differentiate between the several distinctive elements of the scientific construction of theoretical knowledge (in particular problem definition, research question and methodology).

Toetsvorm

A final paper (100%) on a relevant subject, which includes problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, written in an accessible language.

Literatuur

Heidi Campbell (ed.), 2012. Digital Religion: Understanding Religious Practice in New Media Worlds. London, New York: Routledge.

Media 2: Religion and popular culture

Vakcode	G_MED2 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. J.H. Roeland
Examinator	dr. J.H. Roeland
Docent(en)	dr. J.H. Roeland
Lesmethode(n)	Werkcollege
Niveau	400

Doel vak

The student:

- develops an understanding of the popularisation of contemporary religion and the religious nature of contemporary popular culture;
- describes and critically evaluates the current state of the art in social-scientific research on the relationship between religion and popular culture, including the main theoretical approaches and debates;
- defines and distinguishes the main concepts being used in these theoretical debates;
- can apply theory on manifestations of religion in popular culture and popular culture in religion;
- critically evaluates theory on the basis of research and personal knowledge and experience, in order to develop well-defined problem definitions;
- differentiates between empirical (sociological, anthropological) and concerned (ethical, theological) approaches of religion and popular culture, and is able to formulate both empirical and concerned problem

definitions;

- can connect one's personal (ir-)religious perspectives, principles and sources to popular cultural texts and practices, and develop and discuss arguments for an ethical or theological concerned position in a multi-religious context;
- initiates research independently, resulting in an empirically-based, concerned research proposal including a problem definition, research question, theoretical and conceptual framework, and methodology;
- communicates clearly and precisely, on a journalistic level, in order to reach both academics and a broad interested public.

Inhoud vak

Popular culture is frequently perceived to be artificial, superficial and secular. However, research suggests that popular culture may function as a repertoire from which people draw in their search for (religious) meaning and a cultural site where religious practices are played out and deep religious feelings can be experienced. Movies, games, dance events, pop music, music festivals, media events, virtual worlds and other forms of popular culture seem to be not only entertaining, but may also important in people's search for (religious) meaning.

At the same time, traditional and post-traditional religions increasingly embrace popular culture, a process often described as the popularisation of religion. Relipop, for instance, is a popular phenomenon, both among evangelical and Muslim youngsters. Another example is evangelical worship, a blending of 'secular' poprock music and Christian worship texts. Religious people use popular media and new media technologies (including social network sites as Facebook and Twitter) to establish new religious communities. There is a growth in religious meetings that follow the format of a festival or event.

Finally, a commercial 'relimarket' has been developed in recent years, offering an enormously amount of religious consumer products: books, clothes, music, movies, lifestyle gadgets, etc.

The distinction between religion and popular culture thus becomes increasingly problematic. This process evokes a number of questions, which will be addressed in this course, namely: which religious dimensions can be distinguished in popular culture? And conversely: to what extent do religious practices, identities, communication styles and communities transform under the influence of popular culture?

These mainly sociological questions tap into a wider theoretical debate on religious changes in late-modern society. In this debate, which will be discussed extensively during this course, three approaches can be distinguished: the secularisation approach, the (re-)sacralisation approach, and the commodification approach. These approaches are discussed in class on the basis of personal knowledge and experience, knowledge attained in bachelor education, and empirical (primarily sociological) case studies.

In addition to a sociological approach to the topic of this course, a concerned approach, defined by a critical stance towards popular culture on the basis of ethical or theological normativity, is discussed as well. While in sociological research ethical and theological normativity is supposed to be bracketed, a concerned approach involves an ethical and/or theological evaluation. Hence, the student is offered a set of tools to define, analyse and evaluate the 'truthfulness, meaningfulness, goodness, justice, and beauty of popular cultural texts and practices' (Lynch 2005, ix).

Onderwijsvorm

A combination of small-scale interactive lectures and seminar-style meetings. The lectures will provide a solid theoretical basis and a methodology for doing concerned ethical-theological research. In seminar-style meetings students are involved in two different exercises. In the first place, students will interpret complex social, cultural and religious phenomena on the basis of theoretical knowledge, and discuss theoretical insights on the basis of empirical case-studies. Students are expected to participate actively, by selecting and presenting empirical studies (scientific articles, books, or papers), evaluating their scientific quality, and relating them to the theoretical debates under study. In discussing these studies, students differentiate between the several distinctive elements of the scientific construction of theoretical knowledge (in particular problem definition, research question and methodology). In the second place, students analyse and evaluate popular cultural texts and practices from an ethical and/or theological perspective. Students participate actively by reflecting on their (ir-)religious perspectives, principles and sources, developing arguments for an ethical or theological concerned position, and contributing to scholarly and public concerns about popular culture.

Toetsvorm

A final paper (100%) on a relevant subject, which includes a empirically-based problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, written in an accessible language.

Literatuur

Gordon Lynch, 2005. *Understanding Theology and Popular Culture*. Malden (MA), etc.: Blackwell.

Research Skills

Vakcode	G_RESSK ()
Periode	Periode 3
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. E. van Staalduine-Sulman
Docent(en)	dr. J.H. de Wit, prof. dr. H.C. Stoffels, prof. dr. M.G.K. van Veen, dr. A.L. Vroom, dr. V.A. van Bijlert, prof. dr. A.A. den Hollander, dr. L. Minnema, dr. H. Amirav, dr. E.V. Tolstoj, dr. E. van Staalduine-Sulman
Lesmethode(n)	Hoorcollege
Niveau	500

Doel vak

The student is able to:

- describe his/her own favourite methods of learning and investigating
- name, compare and evaluate the main schools and problems of philosophy of science;
- evaluate texts with regard to their argumentation;
- name the constitutive elements of the Netherlands Code of Conduct for Scientific Practice and apply them in his own research proposal;
- evaluate research proposals and suggest ways to make them less sloppy

and more fraud-proof ;

- apply methods to find literature for his/her own investigation
- create a coherent, well defined and methodologically right research proposal.

Inhoud vak

The plenary lectures provide an introduction to the topics of philosophy of science, the ethics of science and argumentation, as well as three other major problems of the investigation of religions. These topics are important to learn the rules of what knowledge is and how it can be obtained and described. They put a fence around investigation, protecting against dishonesty, argumentation failures and 'sloppy' research. The plenary lectures mostly lead to the examination.

Five series of three workshops each provide an introduction to methodology, each in their own specialty: history of religion – explanation of religious texts – observation of religious customs – religious reasoning – comparison of religions. Each student must participate in (at least) two series of workshops. Within one of these workshop series the student delivers a research proposal.

Onderwijsvorm

Plenary lectures.

Workshops on research methods and research proposals (each student must participate in two out of five workshops; choose those workshops that match the topic of your research proposal).

Toetsvorm

Formative

- Kolb test (Dutch: <http://www.vergouwenoverduin.nl/Leerstijlen.html>) (English: <http://www.brianmac.co.uk/learnstyle.htm>);
- Small assignments in logic, research methods and library searching;
- Preliminary research proposal;
- Evaluation of a peer's research proposal.

Summative

- Examination about logic, ethics and philosophy of science (50%);
- Definitive research proposal (50%).

Literatuur

- Ted Benton, Ian Craib, Philosophy of Social Science (Palgrave 2001).
- Frans H. van Eemeren, R. Grootendorst, Argumentation, Communication and Fallacies: A Pragma-Dialectical Perspective (pp. 93-207; Hillsdale NJ 1992).
- De Nederlandse Gedragscode Wetenschapsbeoefening (VSNU 2012; [http://www.vsnunl/files/documenten/Domeinen/Onderzoek/Code_wetenschapsbeoefening_2004_\(2012\).pdf](http://www.vsnunl/files/documenten/Domeinen/Onderzoek/Code_wetenschapsbeoefening_2004_(2012).pdf)) = The Netherlands Code of Conduct for Scientific Practice (http://www.vsnunl/files/documenten/Domeinen/Onderzoek/The_Netherlands_Code_of_Conduct_for_Scientific_Practice_2012.pdf) .
- Cie. Levelt, Falende wetenschap: De frauduleuze onderzoekspraktijken van sociaal-psycholoog Diederik Stapel (https://www.commissielevelt.nl/wp-content/uploads_per_blog/commissielevelt/2013/01/eindrapport1.pdf) = Flawed science: The fraudulent research practices of social psychologist Diederik Stapel (https://www.commissielevelt.nl/wp-content/uploads_per_blog/commissielevelt/2013/01/finalreportLevelt1.pdf) .

Specialisatiemodule Bijbelwetenschappen 2: Een beetje lager dan de engelen -

Antropologische thema's in geschriften

Vakcode	G_SMBW132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. J. Dubbink
Docent(en)	prof. dr. J. Dubbink
Lesmethode(n)	Werkcollege

Doel vak

The goals of this class are the following:

- The student knows the main themes concerning “biblical anthropology” to such a level that s/he is able to begin contributing to the field itself in written and oral form (debate, academic papers, reviews).
- The student is able to relate insights gained from the exegesis of pertinent biblical texts to overarching theological and philosophical debates in ancient and contemporary societies.
- The student is able to evaluate the use of biblical texts in contemporary theological and philosophical debates and to formulate this evaluation responsibly.
- The student is able to formulate his/her own research, as it is developed in the context of the course, both for an academic and for a general readership.
- The student can develop follow-up research related to the topic of the course independently.

Inhoud vak

The contents of this course include the following topics:

- Human origins in creation accounts.
- Human beings in eschatological texts.
- Human beings in their relationship to other (groups of) humans.
- Human beings in their relationship to the divine.
- Human beings in their gendered existence.
- Human beings and their reflection on themselves.

Each topic will be discussed by analysing representative biblical texts and by relating this analysis to pertinent theological and/or philosophical questions, particularly to those pertaining to the students' own backgrounds and to current debates in society.

Onderwijsvorm

The course consists of 12 hours of lectures, taught by both lecturers and 12 hours of tutorial meetings, taught by the lecturers separately. The lectures and tutorials employ a variety of presentation techniques, as well as plenary discussions, student presentations, and the joint close reading of texts.

Toetsvorm

The evaluation of this course takes place on the basis of a term paper (8'500 words/20 pages) on a topic agreed upon with the professors; the paper includes perspectives for further research. An appendix to the paper (1'500 words), the student will present the argument and conclusions in a format suitable for publication in a non-specialist journal (e.g. Schrift, Interpretatie, etc.).

In addition to this, more advanced students (research MA, all second- and third-year MA students), will take an active role in presenting topics and their paper will be of potentially publishable quality, or, in addition to a regular paper, 5 reviews of recent publications in the field.

Literatuur

The basic bibliography of this course includes:

New Testament:

M.Labahn/O. Lehtipuu, Anthropology in the New Testament and its Ancient Context (Louvain: Peeters, 2010).

Bruce J. Malina, The New Testament World. Insights from Cultural Anthropology (Louisville: Westminster John Knox, 2001).

Johannes Beutler (ed.) Der neue Mensch in Christus.

Hellenistische Anthropologie und Ethik im Neuen Testament QD 190 (Freiburg: Herder, 2001).

Colleen M. Conway, Behold the Man! Jesus and

Greco-Roman Masculinity (Oxford: Oxford University, 2008).

Eckart Reinmuth, Anthropologie im Neuen Testament UTB 2768 (Tübingen: Francke, 2008).

Udo Schnelle, Neutestamentliche Anthropologie. Jesus – Paulus –

Johannes (Neukirchen-Vluyn: Neukirchener Verlag, 1991).

Ulrike Mittmann-Richert/Friedrich Avermarie/Gerben S. Oegema (ed.), Der Mensch vor Gott (Neukirchen-Vluyn: Neukirchener Verlag, 2003).

Stefan Alkier, Die Realität der Auferweckung in, nach und mit den Schriften des Neuen Testaments (Tübingen: Francke, 2009).

Old Testament:

H.W. Wolff, Anthropologie des Alten Testaments, München 1973

J.W. Rogerson, Anthropology and the Old Testament. Oxford 1978.

Ute Neumann-Gorsolke, Herrschen in den Grenzen der Schöpfung : ein Beitrag zur alttestamentlichen Anthropologie am Beispiel von Psalm 8, Genesis 1 und verwandten Texten / Neukirchen-Vluyn 2004.

Andreas Wagner, Die Menschengestaltigkeit Gottes. Das Bild Gottes auf dem Hintergrund alttestamentlicher und altorientalischer Bildkonzepte, Gütersloh 2007.

Andreas Wagner, Anthropologische Aufbrüche. Alttestamentliche Menschenkonzepte und anthropologische Positionen und Methoden (FRLANT), Tübingen 2007.

Christian Frevel/ Wischmeyer, Oda, Menschsein. Perspektiven des Alten und Neuen Testaments (NEB, Themen 11), Würzburg 2003.

Bernd Janowski, Der Mensch im alten Israel. Grundfragen alttestamentlicher Anthropologie, ZTHK 102 (2005), 143-175.

Vereiste voorkennis

Students are required to have completed the basic training in biblical exegesis (including training in Greek and Hebrew) as it is part of the BA Theology offered by VU University Amsterdam, or an equivalent training.

Overige informatie

Students are to be present in at least 80% of the classes and are to excuse themselves in advance when unable to attend. Per additionally missed class, the student is required to submit the coursework required for that class in writing. Failure to do so prevents the student from completing the course.

Specialisatiemodule Islamitische Theologie 1: Contemporaine Islamitische

Theologie

Vakcode	G_SMCIT131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. P.A. van Doorn-Harder
Docent(en)	prof. dr. P.A. van Doorn-Harder
Lesmethode(n)	Werkcollege

Doel vak

Na het volgen van deze module, wordt verwacht dat de student in staat is de meest invloedrijke historische ontwikkelingen weer te geven die hebben geleid tot de vorming van prominente contemporaine stromingen binnen het Islamitisch theologisch denken. Daarnaast moet de student de discussies weer kunnen geven over de theoriën en filosofieën van de Islamistische denkers wiens ideeën ten grondslag liggen aan deze nieuwe vormen van denken. Dit betekent tevens dat de student de theologisch-juridische discussies die deze vormen van denken sturen toe kan passen in discussies tijdens het college, in het individuele onderzoeksproject, en in het te schrijven paper ter afsluiting van deze module.

De student is in staat onderscheid te maken tussen de invloed van traditionele vormen van Islamitisch theologisch denken en andere filosofische stromingen (zoals b.v. de Verlichting) die invloed hebben uitgeoefend op bepaalde vormen van Koranuitleg en theologisch denken in de huidige Islamitische maatschappij. De student kan uitleggen hoe deze stromingen binnen zowel de religieuze als de sociale context geplaatst kunnen worden. Tevens past de student deze contextualisering toe in de analyse van het zelfgekozen onderwerp.

Gebruik makend van het bestudeerde materiaal ontwerpt de student een individueel project dat een bepaalde stroming, figuur of debat behandelt. Dit onderwerp kan bijvoorbeeld zijn: een invloedrijke figuur (Fatima Mernissi, Sayyid Qutb, Taha Abdurrahman, Fazlurahman), een controversieel onderwerp (bijvoorbeeld homosexualiteit, de rol van vrouwen, mensenrechten, en immigranten issues), of een organisatie zoals de Indonesische Nahdlatul Ulama die een toonaangevende rol speelt in de vorming van lokale Islamitische discourses.

Naast het formuleren van een duidelijke vraagstelling, wordt verwacht dat de student een hypothese vormt over de sociaal-maatschappelijke relevantie en mogelijke ethische of politieke implicaties die het gekozen onderwerp kan hebben binnen de betreffende Islamitische context. Daarnaast ontwerpt de student een onderzoeksplan waarin tijdslijn en te raadplegen literatuur worden aangegeven.

Tegen het eind van het college geeft de student een presentatie over het gekozen onderwerp waarin niet alleen de hoofdthema's, relevantie, en problematische aspecten van het onderwerp uiteen worden gezet, maar de student ook conclusies trekt over mogelijke toekomstige trends en repercussies. Via de presentatie kan de student zelf dieper inzicht in

de materie krijgen door de vragen en kritiek van medestudenten en docent. Tevens fungeert de presentatie als fundament voor de eindpaper.

Inhoud vak

Deze module bestudeert de relevante literatuur die een aantal contemporaine trends in Islamitisch theologisch/filosofisch denken in sociale en religieuze context zet. Hiernaast worden de mogelijke ethische en/of politieke implicaties besproken van bepaalde vormen van denken in de betreffende Islamitische omgeving. "Contemporain" is een breed begrip dat onderwerpen beslaat zoals b.v. de huidige opinies over de rechten en emancipatie van vrouwen. Historisch gezien reiken we terug naar het eind van de negentiende eeuw; naar de tijd dat de Egyptische Korangeleerde Muhammad `Abduh brak met de traditionele technieken van Koraninterpretatie. Deze paradigmatische verschuiving had als gevolg dat de maatschappelijke en de religieuze overheersing van de traditionele Korangeleerden verdween. De ingrijpende sociale gevolgen van deze verschuiving opende mogelijkheden voor het ontwikkelen van nieuwe interpretaties van de Koran en leiden in contemporaine Moslim maatschappijen nog steeds tot intense debatten en soms tot conflicten.

Om de verbanden te kunnen leggen tussen de historische en de hedendaagse ontwikkelingen, bestuderen de studenten zowel materiaal dat de historische achtergrond van hedendaags denken uitlegt, alsmede het werk van denkers en groepen zoals bijvoorbeeld Fatima Mernissi of Tariq Ramadan die grote invloed hebben op de hedendaagse debatten.

Om inzicht te krijgen in bovengenoemde achtergrond, bestuderen de studenten tijdens het eerste deel van het college het door de docent voorgeschreven materiaal (o.a. hoofdstukken geselecteerd uit onderstaande literatuur). Tijdens het tweede deel richten de studenten zich op een individueel gekozen onderwerp dat de basis vormt voor de eindpaper waarin de studenten de diverse problematieken van het onderwerp in de historische en huidige context van Islamitisch theologisch denken plaatsen.

Onderwijsvorm

Deze module verwacht een hoge graad van participatie van de student en wordt gegeven in de vorm van een hoor en werkcollege met gezamenlijke en individuele literatuurstudie. Studenten worden verwacht wekelijks een mini paper te schrijven (3-5 pagina's dubbel space) waarin ze het gelezen materiaal analyseren en in context plaatsen. Tijdens de vierde week van de module leveren ze een voorlopige outline en bibliografie in voor het individueel te bestuderen onderwerp.

Toetsvorm

Wekelijkse mini papers (25%) en een eindpaper (60%), presentatie (15%). Het niet inleveren van opdrachten leidt tot een lager eindcijfer.

Literatuur

- Charles Kurzman, *Modernist Islam, 1840-1940: A Sourcebook*. (2002);
- Charles Kurzman, *Liberal Islam: A Sourcebook*. (1998);
- Suha Taji-Farouki (ed.), *Modern Muslim Intellectuals and the Qur'an*. (2004).
- Artikelen die de student op BB kan vinden.
- Literatuur voor de eindpaper.

Overige informatie

Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

Specialisatiemodule Islamitische Theologie 2: Theorie islamitische geestelijke verzorging

Vakcode	G_SMCIT132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. A. Karagul
Docent(en)	dr. A. Karagul
Lesmethode(n)	Werkcollege

Doel vak

De student:

1. Kent de theorievorming over het eigene van de islamitische geestelijke verzorging in vergelijking met andere disciplines en denominaties.
2. Kent de theorievorming over de situaties van mensen in instellingen voor zorg, penitentie enz. en de manieren waarop zij zin- en geloofsvragen aan de orde stellen en verwoorden.
3. Heeft inzicht in wat de hedendaagse islamitische geestelijke verzorging wel en niet is, zoals de verhouding tussen geestelijke verzorging, psychotherapie dan wel 'islamitische' alternatieve geneeswijzen en hoe deze in Nederland verder georganiseerd zijn.
4. Kan de centrale begrippen uit de doordenking van de islamitische geestelijke verzorging in verschillende talen en culturen benoemen en in onderling verband uitleggen op zodanige wijze dat het verschillen en overeenkomsten duidelijk wordt.
5. Is zich bewust van positieve of negatieve effecten van de gehanteerde modellen (verkondigend, therapeutische of hermeneutische) en methoden zoals de counselingmethode in de geestelijke verzorging en laat dit blijken uit de analyses van de gehanteerde casussen.
6. Is in staat om in een analyse van een casus dialogische en hermeneutische aspecten te onderkennen, te analyseren, en vanuit de aangeleerde kennis een oordeel te vormen over een zinvolle aanpak van de situatie of het probleem zoals met het omgaan met amuletten en magie in geestelijke begeleiding.
7. Is in staat om verworven kennis en inzicht over de theorie van islamitische geestelijke verzorging zelfstandig uit te werken in een eindpaper met eigen oordeel en stellingen uitmondend in het profiel van een moslim geestelijk verzorger.
8. Is in staat het profiel van een moslim geestelijk verzorger te presenteren, met andere studenten hierover in gesprek te gaan en het zonodig bij te stellen.
9. Is in staat bronteksten in de koran en hadith met betrekking tot islamitische geestelijke verzorging te onderzoeken, deze tekstueel en conceptueel te analyseren en waar nodig er gebruik van te maken tijdens het vervolgonderzoek of beroepsuitoefening.

Inhoud vak

Deze module, als de tweede sectiemodule (SMII) van de sectie Centrum Islamitische Theologie (CIT), bevat zowel een conceptuele als tekstuele

studie naar het raamwerk van islamitische geestelijke verzorging. Aan de orde komen de begripsbepalingen, naamgeving, definitie, geschiedenis, uitgangspunten, modellen, methoden en de organisatie ervan. De kernvraag hierin is: Wat is het eigene van de islamitische geestelijke verzorging en wat zijn de taken van een moslim geestelijk verzorger. Er wordt aandacht besteed aan het onderscheidende en/of de grijze ruimten tussen (islamitische) geestelijke verzorging zoals psychotherapie en alternatieve 'islamitische' geneeswijzen. Verder zijn we tekstueel bezig op basis van koran en hadith over de zingevingaspecten van de islamitische geestelijke verzorging. De kernvraag hierin is: Op welke manieren kunnen de spirituele bronnen van IGV geactiveerd worden in het zingevingproces van de cliënten in de islamitische geestelijke verzorging.

De module eindigt met enkele inhoudelijke aandachts- en discussiepunten over geestelijke verzorging zoals 'interfaith' geestelijke verzorging.

De totale kennis en inzicht van de inhoud zal eindigen in een eindpaper met eigen oordeel en stellingen over de beroepsprofiel van islamitische geestelijke verzorging.

Onderwijsvorm

Hoor- en werkcolleges (6x 3u), literatuurstudie, presentaties, tussentijdse opdrachten en eindpaper (zie collegeoverzicht op bb).

Toetsvorm

Eindpaper met de take-home vragen (samen 65%); presentatie (15%); bewerking van de opdrachten (20%).

Literatuur

1. Ajouaou, M., Imam achter tralies. Casestudie (phd) naar islamitisch geestelijke verzorging in Nederlandse penitentiaire inrichtingen met bouwstenen voor een beroepsprofiel, 2010.
2. Ahmed, S., And Mona M. Amer, Counseling Muslims. Handbook of Mental Health issues and interventions, New York : Taylor & Francis Group, 2012.
3. Reader (wordt uitgereikt door de docent).

Vereiste voorkennis

Afhankelijk van de keuze van de student zijn voor deze module de algemene ingangseisen voor de Research Master of de Master Spiritual Care van toepassing.

Overige informatie

- Deelname aan de colleges is verplicht (minimale aanwezigheid 80%). De noodzakelijke afwezigheid wordt door extra opdrachten gecompenseerd.
- Collegeoverzicht t.z.t. op bb.
- Het behalen van deze module is een voorwaarde voor toegang tot de stage IGV, na ingangseis Arabisch (niveau 6 met koranreciet en memorisatie).
- Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

Specialization Course Biblical Studies 1: Text and History

Vakcode	G_SMBW131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels

Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. W.T. van Peursen
Docent(en)	dr. P.B.A. Smit, prof. dr. W.T. van Peursen
Lesmethode(n)	Werkcollege

Doel vak

The student:

- is acquainted with the debate about the so-called minimalistic approaches to the Bible and the possibility or impossibility of linguistic dating of Biblical texts in OT scholarship and with the debate about the historical Jesus in NT scholarship.
- has insight in the way the debate evolves and in the theological implications of the relationship between 'text' and 'history'.
- can identify the choices and hermeneutical decisions underlying the various explanations for the complexity of the Biblical sources, and compare them in a critical (oral or written) discussion.
- is able to evaluate independently secondary literature and to take a position in scholarly debates and to account for his or her choice in an oral presentation (in the format of a conference paper) and written paper (in the format of a book review for a scholarly journal).

Inhoud vak

The Bible contains many stories presented as history. It is a debated issue, however, whether and how we can get from the text, the material that we have, to the history behind the text, that we do not have in our hands, but can only reconstruct. Short-cut questions whether King David existed or not and whether the Gospels reflect a trustworthy accounts of the words and deeds of Jesus of Nazareth give the impression that this is just a matter of finding archeological evidence or extra-biblical written sources that allegedly support or challenge the reliability of the biblical stories. However, a deeper epistemological and hermeneutical question is involved, namely: how can we move from the text to the history behind the text? And if we try to move 'behind' the text to its historical background, what do we expect to find? And what is the impact about the questions pertaining to 'text' and history' reading the Bible as Scriptures? These questions will be addressed in this Master course. The following themes will be addressed:

- The debate around the so-called minimalists and about the linguistic dating of biblical texts.
- The debate about the historical Jesus.
- Hermeneutical questions related to speaking about history 'in' or 'behind' the text.
- Theological implications of the relationship between 'text' and 'history'.

Onderwijsvorm

Introductory and practical sessions and a final paper. In the first session the theme of the relationship between text and history will be introduced and a survey will be given about the current debate about historical minimalism in Old Testament scholarship. The students' presentation will consist of a discussion and evaluation of publications that reflect various positions in this debate. It will involve a written paper submitted to Blackboard and an oral presentation during one of the meetings. The bibliography given in this course description will serve as a starting point. The presentations will be followed by group discussions. In the presentations and

discussions the participants will be challenged to take their own position in the scholarly debate and to account for this position.

Toetsvorm

Oral examination based on course portfolio and book review.

Literatuur

Day, John (ed.), In Search of Pre-Exilic Israel (London 2004).
Kofoed, Jens Bruun, Text and History (Winona Lake 2005).
Lemche, Niels Peter:
The Israelites in History and Tradition (Louisville 1998).
Long, V. Philips, The Art of Biblical History (Grand Rapids, 1994).
Porter, Stanley E., and Tom Holmén (eds.), Handbook for the Study of the Historical Jesus I-IV (Leiden 2011)
Rogerson, John & Philip Davies: The Old Testament World (Louisville 20052).
Theissen, Gerd and Annette Merz, The Historical Jesus: A Comprehensive Guide (Fortress Press: Minneapolis, 1998) Young, Ian, et al. Linguistic Dating of Biblical Texts (London 2008)

Vereiste voorkennis

Students are required to have completed the basic training in biblical exegesis (including training in Greek and Hebrew) as it is part of the BA Theology offered by VU University Amsterdam, or an equivalent training.

Overige informatie

Because of the practical lessons in this course, a student is not allowed to be absent more than twice. For every additional absence, the final mark will be reduced with 1,0. Absence not announced in advance will lead each time to a reduction of the final mark with 0.25.

Specialization Course Church History 1: Central Questions of Patristic Thought

Vakcode	G_SMKG131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. A. Goudriaan
Docent(en)	dr. A. Goudriaan
Lesmethode(n)	Werkcollege

Doel vak

The student:

- Is able to describe, analyze, and explain (in accordance with the usual standards of the discipline) selected historical questions that played a significant role in patristic thought;
- Is able to identify historiographical patterns and strategies with respect to these patristic questions, both within the patristic age itself and with regard to aspects of later reception history and/or modern historiography;
- Is able to describe, explain, and articulate an informed judgment on the meaning and value of, differences between a limited number of selected patristic authors and/or historical sources;

- Is able to successfully complete an individual learning process by giving a clearly written, transparently argued, and carefully documented answer to a chosen research question concerning patristic thought.

Inhoud vak

This course is devoted to different questions that played a significant role in patristic thought. For example: What was at stake in the major debate about the Trinity? To what extent did Augustine consider humans able to adequately think and speak about God? What exegetical principles were considered legitimate and how were they debated among Christians themselves and between Christians and non-Christians? What challenges did Christians meet in defending the faith against pagan criticism? Which strategies and patterns are at work in the patristic use of the authority of earlier Christian writers as well as in modern historiography? Et cetera. Taken together these questions make visible the complex texture of patristic thought while also providing a window into different scholarly approaches of the historical material.

Onderwijsvorm

Combination of lectures and seminar classes; required readings prior to class; writing of a final paper.

Toetsvorm

Final paper.

Literatuur

Required readings will be published on blackboard (and, in some cases, distributed by a teacher).

Vereiste voorkennis

Relevant BA degree.

Specialization Course Church History 2: The Reformation: the beginning of a modern world?

Vakcode	G_SMKG132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. M.G.K. van Veen
Docent(en)	prof. dr. M.G.K. van Veen
Lesmethode(n)	Werkcollege

Doel vak

1. After having followed his course the student has an overview over the historiographical debate on the link between the reformation and the start of modernity; the student is able to summarize the main arguments pro and contra this link.
2. Based on the literature and based on archival work the student has gained insight in the different ways the reformation has been described and in the ways reformation-history has been used to defend one's own views.
3. The student is able to analyse how a 16th or 17th century author creates a specific image of the reformation.

4. The student is able to analyse in which context a specific 16th or 17th century author wrote his history on the reformation.
5. The student has acquired the skills to use archive-materials and to select and find the sources needed to answer a research question.

Inhoud vak

Max Weber (1864-1920) was the first to establish a link between the reformation and the beginning of a modern era. According to Max Weber and his followers the reformation marked the start of a modern world; its emphasis on the participation of lay people laid the foundations of democracy; the distaste for catholic idolatry preluded on a more rationalistic worldview; and the stress on the calling in everyday life laid, according to Weber, the foundations for modern capitalism. This theory has been the object of a heated debate among historians.

During this course we will study and analyse how authors throughout the ages described the reformation. How did these authors create an image of the reformation, and how do they describe the influence of the reformation on the way societies were organized.

Onderwijsvorm

Werkcollege.

Toetsvorm

Paper.

Literatuur

C. Scott Dixon, Contesting the Reformation, 2012.

Vereiste voorkennis

Relevant BA degree.

Specialization Course Dogmatics and Ecumenics 1: Participation. Christ, the Spirit and us. Recent developments in Christology, Pneumatology and Spirituality

Vakcode	G_SMDO131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. C. van der Kooi
Docent(en)	prof. dr. C. van der Kooi
Lesmethode(n)	Werkcollege
Niveau	500

Doel vak

The student:

1. analyses the role of the metaphor of participation in recent systematic theology, particularly in the topics christology, pneumatology and sacramentology;
2. distinguishes and integrates the mutual relations regarding participation between the topics;
3. shows awareness of the criticism on the new stress on participation;
4. investigates the theme particularly with one or two authors;

5. reproduces and presents the results of the analysis in oral and written presentations;
6. shows proficiency in perceiving and evaluating the effects for spirituality and cultural outlook by giving examples of such effects;
7. develops ability to make her/his own evaluation;
8. describes the results in a paper.

Inhoud vak

In recent decades the debate on participation has been instigated particularly by Radical Orthodoxy. Some of the proposals and concerns have been taken up in the work of e.g. T. Billings, J. Canlis and H. Boersma. The proposals tend to draw a closer relation between God and man, Creator and creation and Christ and church /this world. From a systematic-theological perspective these new insights regard particularly the topics christology, pneumatology and sacramentology. However, the theme and concern is not new and therefore the theme will also be investigated in Augustine, Calvin and Schleiermacher. Also the criticism on the new emphasis on participation as a form of identification between God and man will get attention. A classic example is this kind of criticism can be found in the work of Karl Barth, for example in CD IV/4 (KD IV/4). A recent example is the work of Wisse.

It can argued that in reformed theology and spirituality there are, to say so, some hidden outlets, that can be used and elaborate the reality of participation of the believer in the reality of Christ and the Spirit, particularly in the language of anointing. For that reason a fresh look will be made at the Heidelberger Confession q/a 32 (sharing in his anointing) and the word-pair Word and Spirit. It will be discussed whether here new and critical openings can be made to a more experience-oriented way of theology, that can be found in the charismatic renewal and the longing for a more sacramental life (Canlis, Boersma).

During the first two sessions the stage will be set by the discussion of some introductory articles (Wisse, Hetteema) or chapters from books (Wisse, Van den Brink/Van der Kooi). Every student will be assigned to give two remarks of agreement and criticism. The students will be assigned to select two of the forenamed theologians, study selected chapters of their work (Augustine/Wisse, Schleiermacher, Calvin/ Canlis, Billings, Barth, Boersma) and present the results in the sessions 3,4,5, 6, 7, 8, 9 and 10. An example of the effects for spirituality and cultural outlook has to be included. Every presentation will be followed by a first response of one of the other students and by plenary discussion. The sessions 11 and 12 will be contributed to discuss the outline of the final paper of every student, length up to 2000 words.

Onderwijsvorm

Reading, analysis, discussion of important texts. Presentation of results.

Toetsvorm

Sufficient active participation in the course and concluding paper of up to 2000 words.

Literatuur

- J. Canlis, Calvin's Ladder, (2005).
- K. Barth, CD IV/4 (KD IV/4, 3-82).
- Todd Billings, Union with Christ. Reframing Theology and Ministry for the Church (2011).
- J.M. Burger, Being in Christ (2008).

G. van den Brink en C. van der Kooi, Christelijke Dogmatiek. Een inleiding (2012).

Th.L. Hetteema, "Delen in Gods wijsheid", Theologisch Debat 3(2006), 4-12.

M. Wisse, Trinitarian Theology beyond Participation (2011).

M. Wisse, "God is in de hemel en wij zijn op de aarde", Theologisch debat 3(2006), 13-21.

F. Schleiermacher, Der christliche Glaube (1831/32), §93 en §100 (in de uitgave van Redeker, Berlijn 1960 of Berlijn 2003).

Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour: the theology of the church in the light of its message of reconciliation.

Vakcode	G_SMDO132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. E.A.J.G. van der Borght
Docent(en)	prof. dr. E.A.J.G. van der Borght
Lesmethode(n)	Werkcollege

Doel vak

1. The student describes how in the NT reconciliation has become central in the defining of the church as social community.
2. The student illustrates with writings from the church fathers and with reference to creedal expressions how the churches in the period of the early church understood this new reconciled social identity of the church.
3. The student summarizes how recent anthropological, social and cultural research have changed are understanding of the way socio-cultural belongings shape are identities.
4. The student explains the gap between the ecclesiological confession of the one, catholic church and the ecclesial practice of churches separated according to socio-cultural lines.
5. The student compares and evaluates various ecumenical, theological documents on the way they have dealt with the gap since the beginning of the 20th century.
6. The student applies the 'gap – awareness' to her/his own tradition by analyzing confessions and writings of theologians of her/his own tradition on this gap and identifying the places where the gap is at stake, in such a way that this becomes the basis for a written assessment of the challenge the gap poses for her/his denomination.

Inhoud vak

Reconciliation is central to the Christian message: in the relation between God and humans beings and between human beings. This module focuses on the way reconciliation is at the heart of the understanding of the church as a social community. Baptism symbolizes a new identity in Christ beyond 'being Jew or Greek', and 'one' and 'catholic' express this reconciliation. At the same time, 'Sunday morning is the most segregated hour'. It indicates that Christians gather not only according to confessional lines but often more primarily according to national or ethnic lines. At the heart of this module is this gap

between the ecclesiological confession and the ecclesial practice within the Christian Church. The module consists of four parts. We will first of all discuss the Christian concept of reconciliation and its consequences for the understanding of the church in the NT, in patristics, in creedal formulations. We will then learn from recent anthropological, sociological and cultural studies how cultures shape whom we are. We will continue with a thorough analysis of ecumenical texts in order to discover how 20th century theology has tried to deal with this gap. And we will finally identify aspects of ecclesiology that require new, constructive contributions so that the church is able to do justice to the socio-cultural diversity of people and the creedal statement that the church is one and catholic.

Onderwijsvorm

Reading assignments will be critically discussed, explicated and commented upon during seminars. Students present part of their research during the last seminar.

Toetsvorm

30 % for assignments in preparation for the classes and 70 % for the final paper.

Literatuur

- E.A.J.G. Van der Borght, Sunday Morning the most segregated hour: The theology of the church in the light of its message of reconciliation, 2013.
- Faith and Order, Nature and Mission of the Church, 2005.
- Faith and Order, Participating in God's Mission of Reconciliation. A Resource for Churches in Situations in Conflict.
- D. Llywelyn, Toward a Catholic Theology of Nationality, 2010.
- W.J. Jennings, The Christian Imagination, 2010.

Vereiste voorkennis

General entry requirements as for the Master of Theology and Religious Studies Program, VU University Amsterdam

Overige informatie

Students prepare each of the lectures by reading assignments posted on blackboard. At least 90% class attendance is required.

Specialization Course Philosophy of Religion and Comparative Study of Religions 1: Contemporary Philosophy of Culture and Religion

Vakcode	G_SMGF131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. W.L. van der Merwe
Docent(en)	prof. dr. W.L. van der Merwe
Lesmethode(n)	Werkcollege

Doel vak

Purpose and end qualifications:

The purpose of this module is to explore and understand the major contributions to the so called “theological turn” within contemporary (mainly Continental) philosophy of culture and religion and more specifically to appropriate and evaluate various contemporary critiques of onto-theological conceptions of God and post-metaphysical reinterpretations of the Christian faith.

At the end the student should be able to explain in his/her own words and with reference to a number of philosophers the philosophical and cultural complexities of “God-talk”, the various meanings of the “death of God” within (Continental) philosophy and be able to compare critically a number of present-day responses to both.

1. The student is able to explain in his/her own words 1. what the logico-semantic problem of “God-talk” entails, 2. what is meant with “onto-theology” and 3. how the notion of the “death of God” is related to it philosophically and culturally, and 4. what the “theological turn” in contemporary philosophy of culture and religion entails.
2. The student is able to explain the various developments leading up to critiques of “onto-theology” and critically compare various “post-metaphysical” responses to it by a number of present-day, mainly Continental-philosophical authors.
3. The student is able to apply his/her understanding of various contributions to the “theological turn” (as explored in a number of selected texts by philosophers and scholars) to the reinterpretation of core notions of the Christian faith in theology, (post)secular culture and with regard to possible existential significance.
4. The student is able to argue in a philosophically informed and nuanced way why some authors or theories seem more convincing than other ones with regard to the critique of “onto-theology” and with regard to creative reinterpretations of the Christian faith and conceptions of God.
5. The student is able to formulate his/her understanding of the reasons for and significance of the “theological turn” in contemporary philosophy of culture and religion in a clear and systematic way to fellow students and to an audience with limited philosophical and theological fore-knowledge of the issues at stake.
6. The student is able to analyze, contextualize and interpret the historical, philosophical and cultural preconditions of the current “theological turn”, to reflect on them in a critical and creative way and to determine, in an initial way, his/her own philosophical and existential stance with regard to these developments.

Inhoud vak

This module focuses on the “theological turn” within contemporary philosophy of culture and religion by analyzing and evaluating various critiques of onto-theological conceptions of God, by exploring the various meanings of the “death of God” and the complexities of “God-talk” within Continental philosophy and by considering some current post-metaphysical reinterpretations of the Christian faith in response to these developments.

Onderwijsvorm

Weekly seminar sessions take the form of introductions to specific topics by the lecturer, followed by class discussions and/or the “close

reading” of texts and/or presentations by students. Each meeting has a specific focus on the basis of a selection of literature that need to read thoroughly beforehand. To guide students through the reading material a few elementary questions (pertaining to each session) are provided in the course program. Students are expected to answer these questions in writing and to hand these exercises in a day in advance of the meeting. The course is concluded and the students’ acquired knowledge, understanding and skills are assessed with a written assignment (tentamen) and presentation to the class at the end of the course.

Toetsvorm

Written assignment and presentation.

Literatuur

For the literature, see Course Manual and Blackboard.

Overige informatie

Preparatory exercises and attendance of seminar sessions are mandatory.

Specialization Course Philosophy of Religion and Comparative Study of Religions 2: Violence, Trauma and Reconciliation in Biblical Texts. An intercultural hermeneutical Approach

Vakcode	G_SMGF132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. J.H. de Wit
Docent(en)	dr. J.H. de Wit
Lesmethode(n)	Werkcollege

Doel vak

1. The student has demonstrable knowledge of examples where the complex relationship of biblical texts, ideology, social status and hermeneutic position have reinforced the legitimization of socio-religious practices of violence and exclusion on the one hand, of practices of reconciliation on the other.
2. The student will be introduced to current intercultural, postcolonial, and empirical hermeneutics and will be able to demonstrate in an assessable way how to apply the analytical tools provided by these hermeneutics to existent and new examples of this intimate relationship between biblical texts, reading strategies and socio-religious practices.
3. The student will acquire insight in how postcolonial and intercultural hermeneutic theories can offer normative criteria for a non-re-productive and non-utilitarian reading of sacred texts of violence and reconciliation.
4. Through the analysis of empirical data (reading reports of texts on violence and reconciliation by readers from Asia, Africa and Latin America) the student will gain insight in the importance of the presence of ‘the other’ in the formulation and application of ethically responsible rules for ‘good reading’.
5. Through these encounters the student will also acquire insight in

his/her own position on the hermeneutical playfield and will be able to critically assess this position and to ask to what extent mechanisms of exclusion are operative in their own reading strategies.

6. The student will be enabled to use and apply fundamental insights of current postcolonial and intercultural hermeneutics and thus appropriate the perspective of the victim.

7. The student will be equipped with hermeneutical tools that enable him/her to read destructive biblical texts in a non-destructive, but responsible, productive and life giving manner.

8. The student will be enabled to discover to what extent (experiences of) trauma and hurt can function as a heuristic key for understanding the formation and the responses of the Bible. The student will be enabled to apply this heuristic key to his/her own interpretation of biblical texts.

Inhoud vak

This module will aim at an in-depth introduction of students in the problematic relationship in the Bible between the so called texts of terror on the one hand and texts about reconciliation, otherness and forgiveness on the other hand. The acquired knowledge will offer the student tools to become familiar with and assess critically interpretations of biblical texts from the margins (victim's perspective) as well as from 'the centre'. The analysis of reading reports of other readers from (sometimes) radically different cultural contexts will lead students to the acknowledgment of the extreme importance of the other reader. The tools for this analysis of de-coding empirically acquired hermeneutical data (reading reports) will be provided by code-systems developed in the field of empirical hermeneutics, with the use and application of which the student will become familiar during this course.

The student will be able to critically assess and formulate the implications of the inclusion of the other reader for hermeneutics and for the articulation of ethically responsible reading strategies of biblical texts in situations of conflict and violence. The module will lead students to assess and understand in which manner productive reading strategies of biblical key texts about conflict may contribute to conflict resolution and reconciliation. Students will be able to apply acquired knowledge, insight and abilities to new situations and thus, through new research, contribute to the on-going theory formation in the field of empirical and intercultural hermeneutics.

The course will develop from an inductive to a more deductive dynamics. In the inductive moment students will contribute with and discuss their own spontaneous readings of important texts about violence (such as Gen.19, Judges 19; 2 Sam.13) and reconciliation (Gen. 45, John 4). The transition from inductive to deductive will be marked by the confrontation with and comparison of reading experiences of 'the other readers' with the spontaneous readings students contributed earlier. In the deductive, analytical (main) part of the course the different reading strategies and reader perspectives that came to the fore in the inductive part will be analysed and assessed with tools offered by hermeneutics that insist on inclusive reading, on reading for reconciliation. Acquiring knowledge of these hermeneutics and the ability to formulate a responsible ethics of inclusive interpretation will be central here.

Seminar-style, presentations by students of reading assignments including the analysis of existent empirical material (reading reports). Weekly seminar sessions take the form of introductions to specific topics by the lecturer, followed by class discussions and/or the "close reading" of texts and/or presentations by students. Each

meeting has a specific focus on the basis of a selection of (biblical) texts and literature that students need to read beforehand. To guide students through the reading material elementary questions for each session will be provided. Students are expected to be able to answer these questions during classes. The course is concluded and the students' acquired knowledge, understanding and skills are assessed with a written assignment.

Toetsvorm

Grading will be based on assignments (40%) and a final essay (60%). The assignments include a spontaneous (written) interpretation reading of selected biblical texts, and expositions of students in class. The final essay will consist of reflective questions that touch upon core issues of the course.

Literatuur

Will be put on Blackboard and announced by lecturer.

Overige informatie

Compulsory attendance.

Specialization Course Praxis 1: Religion and Trauma

Vakcode	G_SMPR131 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. R.R. Ganzevoort
Docent(en)	prof. dr. R.R. Ganzevoort
Lesmethode(n)	Werkcollege

Doel vak

The student

- Can analyze how religion, traumatization and violence interact and how that impacts individuals and communities.
- Can analyze positive and negative contributions of religion in coping with trauma and violence in individual life stories using coping and trauma theory.
- Can evaluate the theological complexity of religion and violence and is able to reflect hermeneutically on those complexities.
- is able to communicate in a pastorally adequate way on the theme of religion and violence.
- Is able to analyze and critically evaluate new contributions of religion in coping with trauma and violence, and reflect on them and on his/her own professional approaches in this field and to determine on which elements further personal development of competencies is required, by showing this with a reflection report.

Inhoud vak

This course deals with different shapes of violence and trauma (political, domestic, sexual, disaster) and the relation with religion. We will address theories on traumatization and reflect on the age old role of religion in coping with violence and trauma. We also discuss the fundamental theological complexity whether and how religion can

offer answers to violence or is itself part of the problem.

Onderwijsvorm

The course consists of 6 EC = 168 hrs, divided as follows:

- Lectures 12 hrs;
- Assignments 18 hrs;
- Final essay 30 hrs;
- Literature 108 hrs = ± 600 pages.

Toetsvorm

Grading will be based on three assignments (30%) and a final essay (70%). The assignments include a reflective autobiography, an interview with a trauma survivor, and an interview with a pastoral caregiver. The final essay will focus on a specific phenomenon/traumatic experience in relation to a specific theological issue.

Literatuur

- J.L. Herman, Trauma and recovery / Trauma en herstel, 300 pp.
- Various papers on blackboard, 100 pp.
- Individual literature for essay, 200 pp.

Overige informatie

Full class participation is expected.

Specialization Course Praxis 2: Building Religious Communities in an Era of Eroding Traditional Patterns.

Vakcode	G_SMPR132 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. S. Stoppels
Docent(en)	dr. S. Stoppels
Lesmethode(n)	Werkcollege

Doel vak

The student has developed knowledge, understanding and competences in the field of religious community building in the (post)modern Western society

More in detail, according to the five Dublin descriptors:

1. Knowledge and understanding: the student has knowledge about actual and relevant facts, discussions, models and strategies in the field of secular and religious community building.
2. Applying knowledge and understanding: the student integrates theory and practice in a balanced way in empirical research.
3. Making judgments: the student evaluates expectations, facts and discussions in the field under study and to position him- or herself well founded and motivated in this field.
4. Communication: the student presents his or her conclusions and the underpinning knowledge and rationale in a paper to specialists and non-specialists.
5. Learning skills: the student is able to go on in this field of study in a manner that may be largely self-directed or autonomous.

Inhoud vak

- 1 Introduction into the theme: sociological analysis of changing patterns in communication and community building.
- 2 Answers from religious traditions and groups: an overview of contemporary theoretical models and choices regarding community building.
- 3 Empirical studies in traditional, newly founded and virtual religious communities.
- 4 Evaluation of models and practices, given the possible tension between the religious tradition and contemporary patterns of participation and commitment.

Onderwijsvorm

Lectures, discussion sessions, reports of empirical research, discussion of end papers.

Literatuur

- Literature from the field of social sciences regarding community building
- Jan-Willem Duyvendak en Menno Hurenkamp (red.), Kiezen voor de kudde. Lichte Gemeenschappen En De Nieuwe Meerderheid. Amsterdam: Van Genneep 2004
- Zygmunt Bauman, Liquid Modernity. Cambridge: Polity Press 2000
- Ryan K. Bolger (ed.), The Gospel after Christendom. New Voices, New Cultures, New Expressions, Baker Academics 2012
- Dwight J. Friesen, Thy Kingdom Connected. What the Church Can Learn from Facebook, the Internet, and Other Works, Grand Rapids 2009
- other books and articles will timely be announced via Blackboard

Spiritual Care 1

Vakcode	G_SPICA1 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. R.R. Ganzevoort
Docent(en)	prof. dr. R.R. Ganzevoort
Lesmethode(n)	Werkcollege
Niveau	400

Doel vak

- De student kan kenmerken van geestelijke verzorging identificeren in relatie tot andere disciplines en in relatie tot levensbeschouwelijke richtingen;
- De student kan de zes dimensies van het narratief-hermeneutische model voor het werken met levensverhalen in de geestelijke verzorging beschrijven en de theologische implicaties beoordelen;
- De student kan existentiële thema's als woede, angst en schuld in levensverhalen interpreteren met behulp van het narratief-hermeneutische model en de omgang met die thema's psychologisch en theologisch analyseren;
- De student kan een strategie voor geestelijke verzorging in een concrete situatie ontwerpen en dat ontwerp verantwoorden in het licht

van de beroepscode voor geestelijk verzorgers;

- De student kan respectvol communiceren met mensen uit de eigen en andere levensbeschouwelijke traditie(s) en de mogelijk optredende verschillen van visie verhelderen;
- De student kan een visie op de eigen professie presenteren aan collega's en andere professionals;
- De student kan reflecteren op zijn/haar competenties en handelen als geestelijk verzorger in concrete begeleidingssituaties en kan identificeren welke verdere professionele ontwikkeling hij/zij nodig heeft.

Inhoud vak

De module Spiritual Care I is de eerste beroepsveldmodule voor de specialisatie Spiritual Care.

Kernvraag in de module Spiritual Care I

is: 'wat is geestelijke verzorging?' In deze module komen de geschiedenis van het beroep, kerneigenschappen (ook volgens verschillende tradities), de plaats in de instelling, modellen en methoden aan bod (waaronder de relatie tussen presentie en interventie).

Deze module draait om de basistheorie van het vakgebied van de geestelijke zorg. Dat betekent dat we aandacht geven aan de achtergrond van het vak (zowel historisch als theoretisch), aan de beroepsidentiteit en aan de specifieke inhoudelijke deskundigheid. Aan de orde komen kernbegrippen van de geestelijke zorg als contingentie, zingeving, identiteit, narrativiteit, levensbeschouwing en spiritualiteit, alsmede de methodische notie van de presentie. De student wordt bekend gemaakt met verschillende modellen van geestelijke zorg, met name met het narratief-hermeneutisch model waarin de geestelijk verzorger optreedt als tolk en gids. De module wordt gedragen door een narratieve benadering op geestelijke verzorging. Daarom is er aandacht voor het levensverhaal, contingentie en zingeving, en de psychologische en theologische reflectie op existentiële thema's aan de orde: verlies, trauma, angst, schuld, woede, verlangen.

Onderwijsvorm

Hoor- / werkcolleges met discussie (6 x 4 uur) en opdrachten (12 uur).

Bestudering literatuur (132 uur = 800 pp.).

Er zijn zes collegeochtenden voorzien. Het zijn dubbelcolleges. Dat wil zeggen dat alle sessies uit twee delen bestaan. In het eerste deel gaan we aan de slag met de conceptuele en formele aspecten van de theorie. In het tweede deel komen inhoudelijk-theologische thema's aan de orde als verlangen, woede, trauma, hoop etc. Bij deze thema's verbinden we existentiële levensthema's met de verschillende religieuze tradities. Dat daagt de geestelijk verzorger uit om zowel met de eigen traditie als met de traditie van de gesprekspartner om te gaan.

De module heeft

een studiebelasting van 6 EC = 168 uur.

- Colleges: 24 uur
- Opdrachten: 14 uur
- Literatuur: 130 uur.

Toetsvorm

De beoordeling vindt als volgt plaats:

- Participatie;
- Opdrachten (inclusief paper);

- Schriftelijk tentamen (take home).

Literatuur

- Jaap Doolaard, Nieuw Handboek Geestelijke Verzorging. Kampen 2006 (partes);
- Jan Visser & Ruard Ganzevoort. Zorg voor het Verhaal. Zoetermeer 2007;
- Reader.
- Voor Engelstalige studenten wordt alternatieve literatuur voorzien.

Overige informatie

Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

Spiritual Care 2

Vakcode	G_SPICA2 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. E.C.T. de Jongh
Docent(en)	dr. E.C.T. de Jongh
Lesmethode(n)	Werkcollege
Niveau	400

Doel vak

De student:

- is in staat de karakteristieken van spiritualiteit te onderscheiden in relatie tot andere academische disciplines en in relatie tot verschillende levensbeschouwelijke stromingen;
- kan de betekenis van symbolen en rituelen in zijn/haar eigen traditie beschrijven voor het proces van innerlijke transformatie en deze verbinden met de hoofdvormen van spiritualiteit;
- houdt een referaat over het transformatieproces van een klassieker in een veld naar keuze, gevolgd door een dialoog met de groep;
- schrijft een spirituele autobiografie;
- rapporteert over existentiële kwesties in verband met zijn/haar adviserende rol ten opzichte van (zorg)managers, kiest een bij het domein passende strategie te kiezen en is in staat die keuze te verantwoorden in een paper;
- faciliteert een dialoog in de colleges en met name naar aanleiding van zijn/haar referaat, volgens de specifieke richtlijnen die zijn aangeleerd;
- is in staat een leergemeenschap te identificeren die past bij zijn/haar eigen traditie;
- neemt concrete stappen in zijn/haar eigen spirituele groei, verantwoord in een Persoonlijk Ontwikkelings Plan.

Inhoud vak

De module BMV II is de tweede beroepsveldmodule voor de specialisatie Spiritual Care. Kernvaag in de module BVM II is 'wie ben je als geestelijk verzorger?'. Identiteit is daarmee het centrale thema. In deze module wordt je identiteit als geestelijk verzorger verhelderd door aandacht te besteden aan de eigen levensbeschouwelijke biografie

van de student, zijn leerhouding, symbolen/rituelen en spiritualiteit. Verheldering van de eigen identiteit gaat in een dialogische opzet gelijk op met inzicht in de identiteit van andere studenten.

Deze module draait om spiritualiteit: in verschillende vormen en tradities, in de gedachten en levens van diverse mensen. Dat betekent dat studenten hun eigen geestelijke ervaring spiegelen aan historische vormen en contemporaine voorbeelden. Daarbij doet het er niet toe of studenten zelf in een bepaalde religieuze traditie staan of ongebonden zijn. Aan de orde komen de hoofdvormen van spiritualiteit, spiritualiteit als academische discipline, de situering van spiritualiteit in organisaties en de integratie van spiritualiteit in de beroepsuitoefening, in het bijzonder de adviesrol. Door de verkenning van spiritualiteit in praktisch en theoretisch opzicht raken studenten vertrouwd met hun eigen spiritualiteit en die van andere studenten en wordt de basis gelegd voor een persoonlijke verhouding tot het domein van de geestelijke verzorging.

Onderwijsvorm

Hoor- / werkcolleges met discussie (6 x 4 uur), individuele en groepsopdrachten. Bestudering literatuur (94 uur = ca. 700 pp.). Er zijn zes collegeochtenden voorzien. Het zijn dubbelcolleges. Dat wil zeggen dat alle sessies uit twee delen bestaan. In het eerste deel gaan we aan de slag met de conceptuele en formele aspecten van de theorie van spiritualiteit. In het tweede deel komen concrete vormen van spiritualiteit aan de orde (mede in de vorm van referaten van de studenten) zowel uit het verleden als hedendaags. De verschillende vormen worden bekeken vanuit de theorie van spiritualiteit en verbonden met de eigen traditie of levensbeschouwelijke richting. Dat daagt de geestelijk verzorger uit om zowel met de eigen traditie als met de traditie van de gesprekspartner om te gaan.

De module heeft een studiebelasting van 6 EC = 168 uur.

- Colleges: 24 uur
- Voorbereiden colleges: 94 uur
- Referaat: 20 uur
- Levensbeschouwelijke biografie: 20 uur
- Paper: 10 uur

Toetsvorm

De beoordeling vindt als volgt plaats:

- Referaat;
- Levensbeschouwelijke biografie;
- Paper;
- Persoonlijk ontwikkelingsplan;
- Eindgesprek;

Beoordelingscriteria: (a) actieve participatie; (b) verstaanbaarheid, leesbaarheid en overtuigingskracht; (c) bereidheid om vragen te stellen bij de eigen houding.

Literatuur

- Johan Verstraeten, Leiderschap met hart en ziel, Tielt 2003
- Een inleidend werk in een school van spiritualiteit (in overleg met de docent).
- Reader: Van Aalsum, Heitink, Van Hiele, Schneiders, Waayman, Maas, Burrell & Morgan, Tennekes, Mackor, Delbecq, De Jongh (2010 en 2012), Van Ruler.

Voor Engelstalige studenten wordt alternatieve literatuur voorzien.

Aanbevolen:

- Erik de Jongh, Responding to the situation, Leidschendam 2011 .
- Stephen Toulmin, Kosmopolis, Verborgene agenda van de Moderne Tijd, Kampen/Kapellen 1990.
- Thierry Pauchant, In Search of Meaning: Managing for the Health of Our Organizations, our Communities, and the Natural World, San Francisco 1995.
- Margaret Benefiel, The Soul of A Leader, New York 2008 (In 2010 verschenen in Nederlandse vertaling).
- Robert C. Solomon, Spirituality of the skeptic, New York 2002.
- Geloven in het publiek domein, eds. W.B.J.H. van de Donk et.al. (Amsterdam: Amsterdam University Press, 2006).

Overige informatie

Deze cursus wordt aangeboden in het Nederlands / This course will be taught in Dutch.

Stage

Vakcode	G_INTERN ()
Periode	Semester 2
Credits	12.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Niveau	500

Doel vak

The student:

- writes a coherent description of the professional field of the chosen specialization corresponding to current academic and professional standards;
- functions as a junior professional in growing responsibility and uses professional ethic standards;
- analyses complex practical professional problems using theoretical knowledge;
- compares several solutions for professional questions and designs new possibilities for acting;
- reflects at and describes his or her own developmental trajectory
- evaluates independently and with others one's professional behavior and improves it when and where necessary .

Inhoud vak

The internship is an important link between the theoretical academic education and the aimed profession. In the internship the student can learn how to apply theoretical knowledge in a professional field. With supervision of a senior professional the student learns how to function in a profession, how to act independently and responsibly, practices the required professional skills and get known to the rules of an organization of institution. The student gains work experience and contacts.

The internship requires careful preparations and appointments. See for further requirements and help: Guide and Instructions Internship at the website of the faculty.

Teaching Religious Diversity 1

Vakcode	G_TRD1 ()
Periode	Periode 1
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	prof. dr. M. Moyaert
Docent(en)	prof. dr. M. Moyaert
Lesmethode(n)	Werkcollege
Niveau	400

Doel vak

The student:

1.a. Has developed knowledge, understanding and competences in the field interreligious dialogue (incl. anthropological, philosophical, hermeneutical and ethical questions);

1. S/he can recognize, summarize and explain the dominant positions in the ongoing discussion about the (im-)possibility of interreligious dialogue [Dublin Descriptor 1]

2. S/he can integrate the insights from the course and use them to analyze and discuss articles written by authoritative thinkers [Dublin Descriptor 2].

3. Students learn to make nuanced judgments about the complex matter of interreligious encounters. [Dublin Descriptor 3]

4. Students can integrate insights from this course and apply them in a pedagogical package [Dublin Descriptor 4]

5. S/he is aware of his/her own identity, fears, and biases, theological, philosophical, ethical and hermeneutical prejudices as s/he teaches about diversity issues.

S/he has developed a capacity for metareflection on these issues [Dublin Descriptor 5] and can reflect on all these elements as a proof of metareflection during the examination.

Inhoud vak

This program should enable students to make nuanced judgments about the complex matter of interreligious encounter.

We will address fundamental questions touching upon

1. the tension between openness and identity – Can we be open to others without losing our own identity?

2. interreligious hermeneutics –Can we come to understand and appreciate religious others?

3. the question of Truth – How do we make sense of conflicting truth claims?

4. the ethical dimension of interreligious dialogue – is dialogue a moral obligation? Are we responsible for the religious other?

5. how can we transform a multireligious and multicultural classroom in an interreligious learning educational environment

Overview:

WEEK 1: Anthropological and ethical conditions of interreligious encounter

WEEK 2: Questions of Hermeneutics: Un-Translatability of Religions

WEEK 3: Theological considerations

Week 4: Comparative Theology and Scriptural Reasoning
WEEK 5-6: From Mono to Interreligious Learning

Onderwijsvorm

Lectures and work class focused on a combination of theory and reflection.

Variety of teaching strategies: reading assignments, buzzing groups, posting Questions and positions on Blackboard.

50% Oral Exam based on written preparation;

50%: Development of a religious pedagogical package addressing interreligious themes (e.g. Abraham, Global ethics, ...) that can be applied in a multi and interreligious class room environment.

Literatuur

Book P. Knitter, Introducing Theologies of Religions, Maryknoll: Orbis, 2002.

Articles posted on Blackboard.

Vereiste voorkennis

BA: Hermeneutics, Philosophy of Religion, Introduction in the Study of Religion.

Teaching Religious Diversity 2: The Theory and Practice of Interreligious Dialogue

Vakcode	G_TRD2 ()
Periode	Periode 2
Credits	6.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. A.L. Vroom
Docent(en)	dr. A.M. Lanser-van der Velde, dr. A.L. Vroom
Lesmethode(n)	Werkcollege
Niveau	400

Inhoud vak

In a meaningful dialogue between individuals from diverse cultural and religious backgrounds, a deepening of insight in and empathy for self, other and existence is fostered. For this, a focus on sharing life experiences is best, since this opens up the possibility for both affective and cognitive connections. This course combines theory, analysis and practice from comparative philosophy, religious studies and education of religion to come to such a result.

Onderwijsvorm

Interactive classes based on analysis. 100 % participation required, break in class 6.

Toetsvorm

The day before each class the students hands in an assignment on blackboard. Some of these are peer-reviewed, others reviewed by one of the tutors. Some are graded, other are just marked of as 'done'. [Class assignments 40 % of grade]. These assignments are discussed in class. [Active, prepared participation 10% of grade]. In the last assignment, the student combines different the tracks taken during the course. [Last assignment 40% of grade].

Literatuur

Check study guide on blackboard.

Aanbevolen voorkennis

Basic knowledge of diverse religious traditions.

Teaching Religious Diversity I (G_TRD1).

Thesis

Vakcode	G_1MATHES ()
Periode	Ac. Jaar (september), Semester 2
Credits	12.0
Voertaal	Engels
Faculteit	Faculteit der Godgeleerdheid
Coördinator	dr. J.H. Roeland
Niveau	500

Doel vak

The thesis also demonstrates that the student possesses the following general academic and social skills and is able to apply them. These skills are derived from the Dublin descriptors.

The student:

- Knowledge and understanding:

is able to systematically and expediently collect and interpret information. He/she is able to read, understand and analyse academic and other complex texts and/or empirical data. In this way, the student acquires demonstrable knowledge and understanding that go further and deeper than the level of the Bachelor's programme and is capable of making an original contribution to the development and/or application of ideas;

- Applying knowledge and understanding:

is able to apply knowledge, understanding and problem-solving skills in new or unfamiliar environments within a broader context that relates to his/her field of study. He/she is able to integrate knowledge and to deal with complex material;

- Making judgements:

is able to discern general themes and make connections which are meaningfully supported by a wide variety of primary and secondary literature and primary sources where relevant. He/she is able to independently, critically and honestly formulate and defend a position;

- Communication:

is able to present a complex problem clearly and concisely in written or spoken form to an audience of specialists and non-specialists;

- Combination of the above:

is able to write a scientific paper in clear, effective and academic language and to deliver it within an agreed period;

- Learning skills:

possesses sufficient learning skills to tackle further studies that are largely self-directed or autonomous in nature.

Inhoud vak

In the Faculty of Theology, knowledge of a specific subject is set in a broad cultural and academic perspective. The aim is to provide students with a knowledge and understanding of specific issues while teaching them to maintain a critical stance. The issues in question are academic practice, the significance of the students' profession for individuals, religious institutions and for society at large, and the social role played by academics. The thesis is a part of this learning process and can be seen as a test of academic skill and the culmination of the Master's programme.

The thesis shows that the student possesses knowledge, understanding and skills in relation to their specific field of study. This knowledge of a specific subject is embedded in a broad cultural and/or social context. The student also possesses theoretical and methodological insights in the field and the ability to apply these insights independently. The students will show themselves to be capable of carrying out research according to academic standards and of developing their own perspective on the material studied. Students are expected to be able to contribute to generating new academic insights and to carry out independent research. The Master's thesis therefore contains innovative elements.

Onderwijsvorm

See: Master's Thesis Guidelines at the faculty's website.

Toetsvorm

See: Master's Thesis Guidelines at the faculty's website.

Literatuur

See: Master's Thesis Guidelines at the faculty's website.

Vereiste voorkennis

The student has to have completed the specialisation modules (i.e. Leadership 1 & 2, Media 1 & 2 etc.) Hermeneutics and General Research Skills