



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

Vrije Universiteit Amsterdam - Faculteit der Godgeleerdheid - M Theology and Religious Studies (1j) - 2014-2015

The master's programme has 5 specializations:

- Leadership
- Media
- Spiritual care
- Teaching religious diversity
- 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.

*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)

### **Programme overviews**

- [Theology & Religious Studies: Exploring a Discipline 2014-2015](#)
- [Theology & Religious Studies: Leadership 2014-2015](#)
- [Theology & Religious Studies: Media 2014-2015](#)
- [Theology & Religious Studies: Spiritual Care 2014-2015](#)
- [Theology & Religious Studies: Teaching Religious Diversity 2014-2015](#)

### **Course descriptions**

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## Exploring a Discipline

Vakken:

Naam	Periode	Credits	Code
Specialisatiemodule Bijbelstudies 1: Apocalypticisme and Revelatie	Periode 1	6.0	G_SMBW141
Specialisatiemodule Bijbelwetenschappen 2: Versies en Commentaren	Periode 2	6.0	G_SMBW142
Specialisatiemodule Dogmatiek en Oecumenica 1: Gereformeerde theologie - karakteristieke patronen en aangelegenheden	Periode 1	6.0	G_SMDO141
Specialisatiemodule Dogmatiek en Oecumenica 2: Theologie via receptiestudies - Johannes 6 in de Kerkvaders	Periode 2	6.0	G_SMDO142
Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 1: Recente ontwikkelingen continentale godsdienstwijsbegeerte	Periode 1	6.0	G_SMGF141
Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 2: Interdisciplinaire perspectieven op mindfulness	Periode 2	6.0	G_SMGF142
Specialisatiemodule Islamitische Theologie 2: Islamitische Praktische Theologie	Periode 2	6.0	G_SMCIT142
Specialisatiemodule Islamitische Theologie: Contemporaine Trends in Islamisch Theologisch Denken	Periode 1	6.0	G_SMCIT141
Specialisatiemodule Kerkgeschiedenis 1: Egodocumenten en geschiedenis - het dagboek van een predikantsvrouw (1893-1910)	Periode 1	6.0	G_SMKG141

Specialisatiemodule Kerkgeschiedenis 2: Oorlog, religie en weerstand	Periode 2	6.0	G_SMKG142
Specialisatiemodule Praxis 1: Religie, gender en sexualiteit	Periode 1	6.0	G_SMPR141
Specialisatiemodule Praxis 2: Kwaliteit van leven in gezondheidszorg en maatschappelijke dienstverlening.	Periode 2	6.0	G_SMPR142

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
Leiderschap 1: Psychologische en gemeenschapsaspecten	Periode 1	6.0	G_LEAD1
Leiderschap 2: Waardengedreven leiderschap	Periode 2	6.0	G_LEAD2
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
Leiderschap 1: Psychologische en gemeenschapsaspecten	Periode 1	6.0	G_LEAD1
Leiderschap 2: Waardengedreven leiderschap	Periode 2	6.0	G_LEAD2

## Professional Stream Modules: Media

Vakken:

Naam	Periode	Credits	Code
<a href="#">Media 1: Religion in a media age</a>	Periode 1	6.0	G_MED1
<a href="#">Media 2: Religion and popular culture</a>	Periode 2	6.0	G_MED2

## Professional Stream Modules: Spiritual Care

Vakken:

Naam	Periode	Credits	Code
<a href="#">Spiritual Care 1</a>	Periode 1	6.0	G_SPICA1
<a href="#">Spiritual Care 2</a>	Periode 2	6.0	G_SPICA2

## Professional Stream Modules: Teaching Religious Diversity

Vakken:

Naam	Periode	Credits	Code
<a href="#">Teaching Religious Diversity 1</a>	Periode 1	6.0	G_TRD1
<a href="#">Teaching Religious Diversity 2: The Theory and Practice of Interreligious Dialogue</a>	Periode 2	6.0	G_TRD2

## Section Modules

Vakken:

Naam	Periode	Credits	Code
<a href="#">Specialisatiemodule Bijbelstudies 1: Apocalypticisme and Revelatie</a>	Periode 1	6.0	G_SMBW141
<a href="#">Specialisatiemodule Bijbelwetenschappen 2: Versies en Commentaren</a>	Periode 2	6.0	G_SMBW142

Specialisatiemodule Dogmatiek en Oecumenica 1: Gereformeerde theologie - karakteristieke patronen en aangelegenheden	Periode 1	6.0	G_SMDO141
Specialisatiemodule Dogmatiek en Oecumenica 2: Theologie via receptiestudies - Johannes 6 in de Kerkvaders	Periode 2	6.0	G_SMDO142
Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 1: Recente ontwikkelingen continentale godsdienstwijsbegeerte	Periode 1	6.0	G_SMGF141
Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 2: Interdisciplinaire perspectieven op mindfulness	Periode 2	6.0	G_SMGF142
Specialisatiemodule Islamitische Theologie 2: Islamitische Praktische Theologie	Periode 2	6.0	G_SMCIT142
Specialisatiemodule Islamitische Theologie: Contemporaine Trends in Islamisch Theologisch Denken	Periode 1	6.0	G_SMCIT141
Specialisatiemodule Kerkgeschiedenis 1: Egodocumenten en geschiedenis - het dagboek van een predikantsvrouw (1893-1910)	Periode 1	6.0	G_SMKG141
Specialisatiemodule Kerkgeschiedenis 2: Oorlog, religie en weerstand	Periode 2	6.0	G_SMKG142
Specialisatiemodule Praxis 1: Religie, gender en sexualiteit	Periode 1	6.0	G_SMPR141
Specialisatiemodule Praxis 2: Kwaliteit van leven in gezondheidszorg en maatschappelijke dienstverlening.	Periode 2	6.0	G_SMPR142

## General Required Modules

Vakken:

Naam	Periode	Credits	Code
Hermeneutiek, gemeenschapsvorming en de ethiek van de interpretatie	Periode 1	6.0	G_MAHERMN
Master Seminar	Ac. Jaar (september)	6.0	G_MASEM
Research Skills	Periode 3	6.0	G_RESSK
Stage	Ac. Jaar (september)	12.0	G_INTERN
Thesis	Ac. Jaar (september)	12.0	G_1MATHES

## Hermeneutiek, gemeenschapsvorming en de ethiek van de interpretatie

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

### Doel vak

The student:

- develops knowledge, understanding and competences in the field of hermeneutics of sacred writings with a view to the scholarly and professional community.
- can demonstrate (in writing and/or in oral communication) his

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);

- is competent to apply various hermeneutic theories to a case

study pertinent to his master specialization (=Dublin Descriptor 2:

Applying knowledge and understanding);

- 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);

- can communicate the conclusions of your research in a position

paper written for a specialist (peer) audience (=Dublin Descriptor 4:

Communication);

- 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.]

- can deal with them professionally in a

largely self-directed (autonomous) learning process (hermeneutical

habitus) (=Dublin Descriptor 5: Learning skills).

### **Inhoud vak**

Advanced Hermeneutics of Sacred Writings. I: Theoretical Reflections (Zwiep):

(1) Defining the Issues and Exploring the Field: The Ethics of

Interpretation after Gadamer, Ricoeur and Derrida; Hermeneutics as methodology of the human sciences (Geisteswissenschaften); Current conceptions and misunderstandings; Current Trends in Hermeneutics;

(2) Introduction to Scriptural Reasoning (MM);

(3) The Discovery of Historical Consciousness (Dilthey and Gadamer);

(4) The Discovery of the Reader (Iser, Jauss, Fish, Eco);

(5) The Discovery of the Text as World (structuralism, scriptural reading practices and literary studies; Ricoeur; narratology, theology and narrative identity, autobibliocriticism);

(6) The Discovery of the World as Text (Barthes, Foucault, Derrida and Deconstruction and Holy Writ); a religious interpretation (Caputo). Part II: Practical Applications (Moyaert):

(7) The Discovery of the Global World (Intercultural Hermeneutics);

(8) The Discovery of the Other (Postcolonial and Liberationist Hermeneutics);

(9) The Discovery of Difference (Feminist and Womanist Hermeneutics);

(10) Guest lectures on Jewish, Islamic and/or Buddhist hermeneutics;

(12) Post-Shoa Hermeneutics.

### **Onderwijsvorm**

Lectures, reading assignments, peer review, reflection paper, Scriptural Reasoning project, research paper.

### **Toetsvorm**

Reflection paper on Scriptural Reasoning Project (40%); research paper, topic depending on the student's specialization (60%).

### **Literatuur**

Selected chapters from Arie W. Zwiep, Tussen tekst en lezer: Een historische inleiding in de bijbelse hermeneutiek, deel 2: Van moderniteit naar postmoderniteit (Amsterdam: VU University Press, 2013,

second edition 2014) (for Dutch students, if not studied before) and/or equivalent literature in English (t.b.a.). Various scholarly articles (accessible via ATLA Religion Database and/or Blackboard).

### **Aanbevolen 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 1: vroege kerk-Schleiermacher (Amsterdam: VU University Press, 2009, 32013), Anthony C. Thiselton, Hermeneutics. An Introduction (Grand Rapids: Eerdmans, 2009), or W.G. Jeanrond, Theological Hermeneutics (London: SCM, 1994).

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

### **Overige informatie**

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 1: vroege kerk-Schleiermacher (Amsterdam: VU University Press, 2009, third edition 2013), Anthony C. Thiselton, Hermeneutics. An Introduction (Grand Rapids: Eerdmans, 2009), or W.G. Jeanrond, Theological Hermeneutics (London: SCM, 1994). Training in Biblical languages (Hebrew, Greek) is not required; a good command of English is.

## **Leiderschap 1: Psychologische en gemeenschapsaspecten**

<b>Vakcode</b>	G_LEAD1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.W. van Saane
<b>Examinator</b>	dr. J.W. van Saane
<b>Docent(en)</b>	dr. J.W. van Saane, dr. S. Stoppels
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### **Doel vak**

The student:

- has knowledge of the models about leadership from contemporary psychology;
- has knowledge of the models about community building from psychology and practical theology;
- 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;
- is able to judge the case, and to formulate concrete interventions for leader and community;
- 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.

## Toetsvorm

Assignments 1 + 3 must be graded sufficient. Assignments 2 + 4: each 50% weight.

## 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?](http://dare.uvu.vu.nl/bitstream/handle/1871/35543/dissertation.pdf?sequence=1)

[sequence=1](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.

### Overige informatie

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;
- 80% presence is required.

## Leiderschap 2: Waardengedreven leiderschap

<b>Vakcode</b>	G_LEAD2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E.C.T. de Jongh
<b>Examinator</b>	dr. E.C.T. de Jongh
<b>Docent(en)</b>	dr. E.C.T. de Jongh
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

Knowledge and understanding

- demonstrates insight in communal identity as 'moral space' (defining specifics of human intentionalities) in a paper assignment on organisational identity.

- can describe the gap between economic and instrumental rationality on the one hand and substantial rationality on the other by referring to organisational practices (praxis).

Applying knowledge and understanding

- conducts a hermeneutical reading of horizons of intentionality (analyse and weigh value systems).
- formulates a 'road map' for improvement of responsible management as conclusion of the paper assignment on organisational identity.

Making judgments

- is able to identify values involved in social situations, and weighing these values as part of the decision to act.
- is able to discern which spiritual practices are appropriate in the 'road map' for improving responsible management.

Communication:

- is able to significantly analyse the value system ('moral space') of societal and business organisation, including core values and core practices and make the analysis to bear on organisational practices.

Learning skills:

- can reflect on his/her assumptions and competence with respect to improving responsible management.
- recognizes the possibilities of his/her current organizational position for improving responsible management.
- is able to find a learning community relevant to his own tradition for expanding his/her hermeneutic horizon.

### Onderwijsvorm

Reading assignments will be critically discussed, explicated and commented upon. Students prepare themselves in small groups for a presentation and a debate of some capita selecta.

### Toetsvorm

Each week an assignment will be given for the following course meeting (clinic) which allows students to work methodically towards the final paper assignment.

A paper will be written on the topic of 'leadership, transformation of values and moral space within an organisational setting'. Students are expected to write a 'roadmap' for transformation, based on field analysis (app. 5.000 words).

### Literatuur

Obligatory: [for English speaking students an alternative list will be provided for]

Awee Prins, *Uit verveling* (Kampen: Klement, 20072).

Paul van Tongeren, *Leven is een kunst. Over morele ervaring, deugdethiek en levenskunst* (Mechelen: Klement/Pelckmans, 2012).

James Hunter, *The Servant* (New York: Crown Business, 2012).

Erik de Jongh, *Responding to the Situation. A Study of Spirituality in Organisations* (Leidschendam: Quist Publishing, 2011). Diss. VU.

J.S. Reinders, *De gekantelde organisatie. Over bijzondere zorginstellingen en hun kwetsbare identiteit. Oratie VU, 31 maart 2006.*

Reader of articles and excerpts of books.

### Overige informatie

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;
- 80% presence is required.

## Master Seminar

<b>Vakcode</b>	G_MASEM ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Docent(en)</b>	dr. P.B.A. Smit, dr. P.M. Wisse, prof. dr. A.F.M. van der Braak
<b>Lesmethode(n)</b>	Bijeenkomst
<b>Niveau</b>	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**

<b>Vakcode</b>	G_MED1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Docent(en)</b>	dr. J.H. Roeland, dr. M. Klaver
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### **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 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, organizations, 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.  
Selected articles and book chapters.

## Media 2: Religion and popular culture

<b>Vakcode</b>	G_MED2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Docent(en)</b>	prof. dr. C. van der Kooi, dr. J.H. Roeland
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

- develops an understanding of the popularization 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;
- differentiates between empirical (sociological, anthropological) and concerned (ethical, theological) approaches of religion and popular culture, and is able to formulate 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 multireligious 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 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 be 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 popularization 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 secularization approach, the (re-)socialization 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 analyze 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 concerned 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.

A selections of articles and book chapters.

## Research Skills

<b>Vakcode</b>	G_RESSK ()
<b>Periode</b>	Periode 3
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	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
<b>Lesmethode(n)</b>	Hoorcollege
<b>Niveau</b>	500

### Doel vak

The student:

- is able to describe his/her own favourite methods of learning and investigating;
- is able to apply methods to find literature for his/her own investigation;
- is able to review articles/book chapters with regard to methods and argumentation;
- is able to create a coherent, well defined and methodologically right research proposal;
- is able to name the constitutive elements of the Netherlands Code of Conduct for Scientific Practice and apply them in his own research proposal;
- is able to describe the influence of the researcher as a subject on his research and evaluate his/her influence on his/her own thesis research;
- is able to describe and recognize the difference between rhetorical and scientific argumentation;
- is able to apply the ten rules for establishing a dispute (Van Eemeren & Grootendorst);
- is able to evaluate texts with regard to their argumentation,

that is, recognize fallacies in texts and write a short review countering the fallacies.

### **Inhoud vak**

The plenary lectures provide an introduction to the topics of the subject of the researcher and his/her influence on the research, the ethics of science and argumentation. These lectures lead to the exam. Five series of tutorials provide an introduction to methodology, each in their own specialty: history of religion – texts of/on religion – religious practices – religious reasoning – comparison of religions. Each student must participate in at least one series of tutorials. Within this series the student delivers a research proposal.

### **Onderwijsvorm**

Plenary lectures on research ethics and argumentation.  
Voluntary lecture on library, databases and web searching.  
Tutorials on methodology.  
Visit of one promotion week meeting.

### **Toetsvorm**

Formative  
Preliminary research proposal handed in on 15 December 2014.

### **Summative**

Logbook with the following assignments (40%):

- (1) reflection on Kolb test: what is my favourite way of learning and researching? (English: <http://www.brianmac.co.uk/learnstyle.htm>) (5%)
- (1a) outcome of a library and web search on your topic (5%)
- (1b) reflection on a promotion week meeting (10%): for research students: reflection on one promotion, its preliminary proposal and its methodological chapter; for other students: report of one "promotion week" meeting with regard to argumentation and/or methodology
- (1c) and reviews on the argumentation of four self chosen articles on the research subject (20%)
- (2) Definitive research proposal (60%), also including a small status quaestionis based on literature for the research subject itself, and a paragraph on methodology, using the literature of the tutorials and at least two chapters from Routledge.

### **Literatuur**

M. Stausberg & S. Engler (eds), The Routledge Handbook of Research Methods in the Study of Religion (Oxon: Routledge, 2011) (e-book UBVU).  
Frans H. van Eemeren, R. Grootendorst, Argumentation, Communication and Fallacies: A Pragma-Dialectical Perspective (Hillsdale NJ 1992).  
De Nederlandse Gedragscode Wetenschapsbeoefening (VSNU 2012) [http://www.vsnu.nl/files/documenten/Domeinen/Onderzoek/Code\\_wetenschapsbeoefening\\_2004\\_\(2012\).pdf](http://www.vsnu.nl/files/documenten/Domeinen/Onderzoek/Code_wetenschapsbeoefening_2004_(2012).pdf)) = The Netherlands Code of Conduct for Scientific Practice ([http://www.vsnu.nl/files/documenten/Domeinen/Onderzoek/The\\_Netherlands\\_Code\\_of\\_Conduct\\_for\\_Scientific\\_Practice\\_2012.pdf](http://www.vsnu.nl/files/documenten/Domeinen/Onderzoek/The_Netherlands_Code_of_Conduct_for_Scientific_Practice_2012.pdf)) .  
Literature for the workshops becomes available via Blackboard.

### **Overige informatie**

This course can only be closed if the research proposal is approved. Part time students are supposed to study full time during this course. Students for General Research Skills (3EC) follow one entire workshop series. They hand in the definitive proposal (100%).

## **Specialisatiemodule Bijbelstudies 1: Apocalypticisme and Revelatie**

<b>Vakcode</b>	G_SMBW141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Examinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman, prof. dr. L.J. Lietaert Peerbolte
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

After this course, the student has the following skills:

- introduction (Dublin descriptor a,b,e): about the student is acquainted with the genre of apocalyptic literature and its theological influence in later Christianity and is able to analyse this genre and its influence;
- exegesis (Dd b,c): read and interpret apocalyptic sections of biblical and non-canonical sources of the same period in a way that shows a scholarly understanding of the relevant texts;
- interests (Dd b,c,d): analyze the symbolic language and the literary structures of apocalyptic literature, and grasp the theological interests of the source(s) studied;
- justice (Dd c,d): situate the sources studied in this course in their religious and social contexts, and give a scholarly evaluation of the idea of 'revelation';
- learning (Dd e): find and use/apply adequate literature to finish his paper properly.

Nota bene: all these skills and competences are shown by the participants in this course in their presentations in class as well as their final paper.

### Inhoud vak

This course offers an introduction to apocalyptic literature of Israel, early Judaism, and early Christianity, studies the impact of apocalypticism on the rise of Christianity, and focuses on the apocalyptic context of the idea of 'revelation'. The student will be introduced to early Judaism, and become acquainted with a number of its sources. In separate groups Old and New Testament students will read each time a part of these sources that is of special interest for either Old or New Testament.

### Onderwijsvorm

Lectures on the introductions to the ancient sources, including secondary literature on them, followed by the reading of a number of primary sources. (This will partly have to be done from translations, since many sources have been transmitted in quite exotic languages).

### Toetsvorm

Formative

1. Write an introductory essay on the formation of the genre of apocalyptic literature in which you situate this literature in its historical context.
2. Presentations on the various sources within class sessions.

3. Study one source text in particular, to be selected from the list of texts that will be available on Blackboard when this course starts.

#### Summative

4. All students keep track of the classes by writing a summary of every session. Thus a portfolio is built, which should be added to the general introduction (see above, 1).

5. To this portfolio the student adds a paper in which (s)he discusses the chosen source text, its main theological motifs, and evaluates the theological position taken in the source text of her/his choice.

#### Literatuur

Bibliographical data and several articles will be put on Blackboard.

Obligatory literature:

John J. Collins, *The Apocalyptic Imagination. An Introduction to Jewish Apocalyptic Literature* (Grand Rapids, Cambridge UK: Eerdmans, 2nd ed., 1998).

Some useful books are:

Richard Bauckham, James R. Davila, Alexander Panayotov (eds.), *Old Testament Pseudepigrapha. More Noncanonical Scriptures vol. 1* (Grand Rapids, Cambridge UK: Eerdmans, 2013).

James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, 2 vols. (New York, etc: Doubleday, 1983/1985).

John J. Collins, Daniel C. Harlow (eds.), *Early Judaism. A Comprehensive Overview* (Grand Rapids, Cambridge UK: Eerdmans, 2012).

John J. Collins, Daniel C. Harlow (eds.), *The Eerdmans Dictionary of Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2010).

Anathea E. Portier-Young, *Apocalypse against Empire. Theologies of Resistance in Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2011).

James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids, Cambridge UK: Eerdmans, 2001).

Christopher Rowland, *The Open Heaven. A Study of Apocalyptic in Judaism and Early Christianity* (London: SPCK, 1982).

#### Vereiste voorkennis

BA degree including Greek and Hebrew.

## Specialisatiemodule Bijbelwetenschappen 2: Versies en Commentaren

<b>Vakcode</b>	G_SMBW142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman, prof. dr. L.J. Lietaert Peerbolte
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

## Doel vak

In his paper, the student shows that he is able to:

- describe the most important versions and early commentaries of the Bible in their historical context, including their connection to both Old and New Testament (Dublin descriptor a,b,e);
- apply this knowledge to his explanation of the sources in a way that introduction to and exegesis of the source strongly relate to each other (Dd b,e);
- discern and evaluate textual variants in the various ancient versions (Dd a,b,c);
- create an overview of the growth of the meaning of an OT section that is quoted in a NT section (until 600 CE) (Dd b,c);
- make an analysis of the interests of the authors or translators and the mechanisms used within the exegesis/translation to achieve those interests (Dd b,c,d);
- describe his own interests in exegesis and to formulate where these interests do (not) concur with those of the ancient authors (Dd c,d,e);
- explain opinions from the sources as meaningful in their context in a way that does justice to these opinions (Dd c,d);
- (Dd e): find specialized and scientific literature (i.e. scientific chapters or articles concerning the author and source, and preferably about the text at hand itself) to finish his paper properly.

## Inhoud vak

The core of the course consists of introductions to the most important Jewish and Christian versions and commentaries of the Bible (until the 6th century CE) and their value for both Old and New Testament studies: Septuagint, Theodotion, Aquila, Symmachus, Itala, Vetus Latina, Vulgate, Flavius Josephus, Qumran versions, Targums, Peshitta, Coptic version, Mekhilta, Midrashim, Mishnah, and several Church Fathers.

## Onderwijsvorm

Lectures on the introductions to the ancient sources, including secondary literature on them.

Exercises on how to read and use ancient texts for textual criticism, exegesis and reception history.

## Toetsvorm

Formative (30%)

1. Logbook about the chosen sections of OT and NT, the chosen sources, the first impression on these sections and sources, and literature about these sections and sources. Delivered on a weekly basis (first plan; full plan; introduction literature and reflection; OT exegesis; NT exegesis; etc).
2. Presentations on the various sources within the workshops.

Summative (70%)

Paper about an OT section that is used in the NT, in which is analyzed and evaluated what meaning the OT section carries in the different sources:

- OT, LXX and NT;
- and two other sources as desired (on either the OT section or the NT).

Every student includes a short introduction to the chosen sources. Every student adds a paragraph about his own interests and aims in exegetical enterprises.

## Literatuur

Bibliographical data and several articles will be put on Blackboard.

Some useful books are:

E. Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Augsburg Fortress, 2e ed. 2001).

Ernst Würthwein, *Der Text des Alten Testaments* (Stuttgart: Deutsche Bibelgesellschaft, 5e druk 1988) of *The Text of the Old Testament* (Grand Rapids: Eerdmans, 2e ed. 1995)

M.J. Mulder (ed.), *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (CRINT; Assen: Van Gorcum, 1988).

S. Safrai (ed.), *The Literature of the Sages* (CRINT; Assen: Van Gorcum, 1987).

H.L. Strack, G. Stemberger, *Introduction to the Talmud and Midrash* (Minneapolis: Fortress Press, 1996).

C. Kannengiesser, *Handbook of Patristic Exegesis: The Bible in Ancient Christianity* (Leiden, Boston: Brill, 2006).

A.W. Zwiep, *Tussen tekst en lezer: een historische inleiding in de bijbelse hermeneutiek*, 2 delen (Amsterdam: VU University Press, 2009).

E. Tov, *The Text-critical Use of the Septuagint in Biblical Research* (JBS 3; Jerusalem: Simor, 2e ed. 2007).

K.H. Jobes, M. Silva, *Invitation to the Septuagint* (Grand Rapids: Eerdmans, 2000).

J.M. Dines, *The Septuagint* (London: Bloomsbury Academic, 2004).

B. Chilton, P.V.M. Flesher, *Targums: A Critical Introduction* (Leiden: Brill, 2011).

M. van Loopik, *De Tien Woorden in de Mekhilta* (Delft: Meinema, 1987).

J. Treballe Barrera, *The Jewish Bible and the Christian Bible. An Introduction to the History of the Bible* (Leiden: Brill; Grand Rapids: Eerdmans, 1998).

D.C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997).

P.W. Flint (ed.), *The Bible at Qumran. Text, Shape, and Interpretation* (Studies in the Dead Sea Scrolls and Related Literature; Grand Rapids: Eerdmans, 2001).

## Aanbevolen voorkennis

BA degree including Greek and Hebrew.

## Specialisatiemodule Dogmatiek en Oecumenica 1: Gereformeerde theologie - karakteristieke patronen en aangelegenheden

<b>Vakcode</b>	G_SMDO141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. G. van den Brink
<b>Examinator</b>	dr. G. van den Brink
<b>Docent(en)</b>	dr. G. van den Brink, prof. dr. G. van den Brink
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

On the basis of the acquired knowledge and insight the student is able to offer an original contribution to the development of a theory which answers the leading question of the course (see . The student will write part of a scholarly paper on this topic – a paper which will actually be submitted to an academic journal (e.g. the Journal of Reformed Theology).

### Inhoud vak

The leading question in this course is: what – if anything – makes "Reformed theology" different from other branches of Christian theological reflection, such as "Lutheran", "Anglican", "Baptist" theology etc. Is it possible to 'define' Reformed theology, or could we at least describe a number of characteristic patterns and concerns? If so, which ones, and why?

### Onderwijsvorm

One lecture, followed by tutorials with presentations and discussions in preparation of the final product.

### Toetsvorm

The course is entirely directed at completing one final product: the article to be submitted. Each student is expected to hand in 1-3 pages as part of this article which discuss part of the problem and which are absolutely blameless from a stylistic point of view. It is this contribution which is marked at the end of the course.

### Literatuur

Core text during the course will be R. Michael Allen, Reformed Theology (London: Continuum, 2010). Next, depending on the number of students participating, several parts will be read from Wallace M. Alston Jr. & Michael Welker (eds.), Reformed Theology: Identity and Ecumenicity, 2 Volumes (Grand Rapids: Eerdmans, 2003, 2007) and other relevant scholarly papers. Each student reads a number of these papers/chapters.

### Overige informatie

Given the fact that we will be closely cooperating in writing one communal product, the student is allowed to be absent during no more than one of the regular meetings.

## Specialisatiemodule Dogmatiek en Oecumenica 2: Theologie via receptiestudies - Johannes 6 in de Kerkvaders

<b>Vakcode</b>	G_SMDO142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. P.M. Wisse
<b>Examinator</b>	dr. P.M. Wisse
<b>Docent(en)</b>	dr. P.M. Wisse
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500



## **Doel vak**

The student is able to:

- reproduce central aspects of the reception of John 6 (in thinkers discussed in this course);
- apply a 'hermeneutics of suspicion' to the reception of the Gospel of John (idem);
- analyze the strategies through which theologians negotiate between the authority of John and the authority of other authors in the Bible;
- analyze the roots of these strategies in the historical, social, philosophical and theological context of the interpreters;
- analyses the systematic-theological implications of interpretations of John 6 for the theology of the Lord's supper;
- evaluates the consequences of interpretations of John 6 in the light of the student's own theological commitments;
- summarize, analyze and present the research results of the group of students in class;
- develop her own research into the reception of John using the method explored in the course;
- describe the results of a reception-theological investigation in a paper.

## **Inhoud vak**

In this module, the student is introduced to a few representative examples of the way in which theologians from the history of Christianity use the Gospel of John, specifically John 6. These theologians are read through the lens of a 'hermeneutics of suspicion', in which it is critically examined which elements from John are privileged and which are ignored or suppressed.

The way in which John is read is investigated in the context of the theologians' context and theological purposes, and compared to their view of the Bible as a source of authority. During the first few sessions, the method to be applied will be explored. Subsequently, primary texts from Origen, Augustine and John Chrysostom on John 6 will be studied through this hermeneutics of suspicion.

From Origen, we read a commentary, whereas from Augustine and Chrysostom, we read sermons on the Gospel of John. For those who have difficulties to read Latin, the texts will be available in English, although we will keep the original languages at hand.

## **Onderwijsvorm**

This is an ICT intensive course. Google Docs will be used to read the primary texts, which are introduced on Thursdays and discussed on Tuesdays. In between, students will be assigned an aspect of the hermeneutical process, to be provided to others through Google Docs. One of the students will collect the results of the process and present them during the Tuesday session. The form of the presentation will be taken into account during the session.

## **Toetsvorm**

A final paper of 2000 words on a piece of reception of John 6 will be the final assessment for the course, in which the student presents the results of an independent piece of reception-theological research using the method exercised in the course.

# Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 1: Recente ontwikkelingen continentale godsdienstwijsbegeerte

<b>Vakcode</b>	G_SMGF141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. W.L. van der Merwe
<b>Examinator</b>	prof. dr. W.L. van der Merwe
<b>Docent(en)</b>	prof. dr. W.L. van der Merwe
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

## Doel vak

The student:

Knowledge and understanding

- is able to explain in his/her own words the various meanings of "apologetics" and the difference between postmodern and traditional apologetics, and how the notion of the "death of God" is related to it philosophically and culturally;
- is able to explain the various developments in phenomenology, hermeneutics and deconstruction leading up to recent and current approaches to "God-talk" by a number of present-day, mainly Continental-philosophical authors;

Applying knowledge and understanding

- is able to apply his/her understanding of various contributions to the "postmodern apologetics" (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;

Making judgements

- 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 arguments for God in present day (post)secular contexts and with regard to creative reinterpretations of the Christian faith;

Communication

- is able to formulate his/her understanding of the reasons for and significance of postmodern approaches to apologetics in contemporary, continental philosophy of 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;

Learning skills

- is able to analyze, contextualize and interpret the historical, philosophical and cultural preconditions of the recent and current developments of a postmodern apologetics, 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 major arguments for God in contemporary, continental philosophy of religion. Attention is focused on "postmodern apologetics" within recent and current continental philosophy of religion after the so-called "death of God" and the demise of natural theology, and more specifically on the approaches inspired by phenomenology, hermeneutics and deconstruction and their antecedents, for example in the thought of Heidegger, Levinas and Derrida. Various approaches by philosophers like e.g. Ricoeur, Marion, Henry, Lacoste, Nancy (and their appropriation by American authors like e.g. Caputo and Kearney) are analyzed and evaluated.

### 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 needs to be 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 advance of the meeting. The course is concluded and the students' acquired knowledge, understanding and skills are assessed with a written assignment 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.

The book *Postmodern Apologetics? Arguments for God in Contemporary Philosophy*, by Christina M. Gschwandtner, Fordham University Press: New York, 2013 will serve as basic text, supplemented by other readings from primary texts.

### Overige informatie

Preparatory exercises and attendance of seminar sessions are mandatory.

## Specialisatiemodule Godsdienstfilosofie en Vergelijkende Godsdienstwetenschappen 2: Interdisciplinaire perspectieven op mindfulness

<b>Vakcode</b>	G_SMGF142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. A.L. Vroom
<b>Examinator</b>	prof. dr. A.F.M. van der Braak
<b>Docent(en)</b>	dr. A.L. Vroom
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

- knows and understands both the origins and deep history of

mindfulness as well as its wider contemporary applications, especially in health care and spiritual care.

- can compare classical Buddhist perspectives on mindfulness with newly emerging insights from the philosophy, history and science of mindfulness.
- can analyze, reflect upon, and interpret psychological, religious, medical, neuroscientific and cognitive science-perspectives on mindfulness.
- can analyze, reflect upon and interpret the confluence of Buddhist and Western epistemologies that is inherent in the meeting of mindfulness with modern culture, and are able to identify potential conflicts as well as possibilities for synergy.
- is aware of and can discern their own particular viewpoint on mindfulness, can relate that viewpoint to their own backgrounds, traditions and biases, and are able to make their angles transparent, flexible and fruitful rather than disconcerting, stubborn or distorting.

### **Inhoud vak**

Integrating mindfulness-based approaches into medicine, psychology, neuroscience, health care, spiritual care, education, business leadership, and other major societal institutions has become a burgeoning field. This rapidly growing interest in mainstream contemporary applications of ancient meditative practices raises philosophical questions that will be addressed in this course from a philosophy of religion-perspective.

This course offers an overview of the interchanges, reflections and collective conversations between various disciplines that characterize this new and promising field.

### **Onderwijsvorm**

Interactive class. Students prepare text-analyses; findings are peered before class, and presented and discussed in class. Teacher leads discussion, feedbacks presentations and introduces academic discussions on the subject matter.

### **Toetsvorm**

Presentation in class (20%); participation, peer-review and discussion (10%); and a final paper (70%).

### **Literatuur**

Mindfulness: Diverse Perspectives on its Meaning, Origins and Applications, ed. by Mark Williams and Jon Kabat-Zinn (2013).  
The Healing Power of Meditation: Leading Experts on Buddhism, Psychology and Medicine Explore the Health Benefits of Contemplative Practice, ed. by Andy Fraser (2013).  
Various articles on Blackboard.

### **Overige informatie**

The student is asked to also reflect on his or own relation to mindfulness, in order to discern how this influences one's academic position, and reasonable openness is expected on this point.  
For the first class, there will be an assignment on Blackboard.

## **Specialisatiemodule Islamitische Theologie 2: Islamitische Praktische Theologie**

<b>Vakcode</b>	G_SMCIT142 ()
<b>Periode</b>	Periode 2

<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. M. Ajouaou
<b>Examinator</b>	dr. M. Ajouaou
<b>Docent(en)</b>	dr. M. Ajouaou
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

- is able to explain Islamic educational theory and Islamic pedagogical principles and compare them with the Western educational theory;
- is able to clarify the difference between Islamic education and Islamic religious education on the basis of concrete examples in the field of education in the Netherlands;
- is able to summarize the object, content and methods of Islamic religious education and to explain it to others;
- is able to form an opinion about the problems regarding the existing tension between the classical Islamic educational ideals and the secular society in which young people live;
- is able to independently analyze the opportunities and bottlenecks of Islamic education and Islamic religious education in The Netherlands and to present them clearly to others;
- is able to describe Islamic education models and methods from an Islamic perspective, like the pentagon relation model of al-Kaylani;
- is able to independently analyze problems of Islamic education and Islamic religious education in The Netherlands and make propositions for the future.

### Inhoud vak

This module considers Islamic theory of knowledge and the importance of education and upbringing in Islam. From there we take a critical look at the current practice in the West. Then we cover the difference between classical and modern Islamic religious education and educational models and methods. The relations between Islamic education are discussed as a system and Islamic religious education in its different forms in the West. Finally, we focus on the opportunities and risks of Islamic education and Islamic religious education in the Netherlands.

### Onderwijsvorm

Lectures and seminars with presentations and interim assignments.

### Toetsvorm

The final grade is calculated as follows: 15 % interim assignments; 15 % active participation and presentation; 70 % written exam on the lecture material and the assigned literature.

### Literatuur

Wetering, Stella van der & Arslan Karagul, 'Zoek kennis van de wieg tot het graf'. Islamitisch godsdienstonderwijs, Antwerpen-Apeldoorn: Garant, 2013. Pp.165.

Abdullah, A.R.S., Educational Theory A Qur'anic Outlook, Makkah al Mukarramah: Umm al Qura University Faculty of Education, Educational & Psychological Research Center, 1982, pp. 200(1-150).

Karagul, A., Islamitische godsdienstonderwijs op de basisschool in Nederland, Amsterdam: UvA (phd.), 1994, (chapters. 1,2,5,6 pp.1-84; 171-201).

Additional literature: Articles, refer to the overview of the colleges which will be posted on Blackboard.

Lecture material (will be distributed by the lecturer).

### **Aanbevolen voorkennis**

Basic knowledge of Islam similar to the course 'Islam' (G\_ISLAM).

### **Overige informatie**

This course will be taught in Dutch.

Participation in the lectures is mandatory (minimum attendance 80%). The necessary presence is compensated by additional assignments.

## **Specialisatiemodule Islamitische Theologie: Contemporaine Trends in Islamisch Theologisch Denken**

<b>Vakcode</b>	G_SMCIT141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. P.A. van Doorn-Harder
<b>Examinator</b>	prof. dr. P.A. van Doorn-Harder
<b>Docent(en)</b>	prof. dr. P.A. van Doorn-Harder
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### **Doel vak**

The student:

- is able to articulate the most important historic developments that have given rise to prominent contemporary trends within Islamic thinking;
- is able to reflect on the theories, philosophies, and methods of legal reasoning that are foundational to these contemporary trends;
- can contextualize the various religious and social developments resulting from contemporary theologies within certain Islamic societies;
- integrates theological reflection and research skills concerning contemporary Islamic theological thinking;
- will be prepared to effectively communicate about and do research on the various trends within contemporary Islamic theological thinking;
- will be able to develop a research project within the area of contemporary Islamic theology;
- is able to summarize, analyze and present the results of this research during a class period.

### **Inhoud vak**

The course equips students with the basic knowledge of the various developments within contemporary Islamic theological thinking. The course aims at improving students' critical skills and theorizing abilities in order to reflect on major changes within Islamic societies, connecting past and present developments.

Students will especially be challenged to reflect on the history and

conditions of specific Islamic contexts and they will be able to apply the newly-found research skills and theorize about these contexts.

### Onderwijsvorm

This class is interactive. Students prepare text-analyses; findings are presented and discussed during class. Students are expected to do independent research on a topic of their own choice, while synthesizing their own information with the class readings. Teacher leads discussion, feedbacks presentations and introduces academic discussions on the subject matter.

### Toetsvorm

Presentation in class and discussion (20%); participation (10%); a final research report (70%).

### Literatuur

See blackboard for information on primary texts and articles, as well as on the research methodology.

Charles Kurzman, *Modernist Islam, 1840-1940: A Sourcebook*. (2002).

Charles Kurzman, *Liberal Islam: A Sourcebook*. (1998).

Shireen Hunter, T. (ed. ), *Reformist Voices of Islam: Mediating Islam and Modernity*.(2008).

Incidental articles.

### Aanbevolen voorkennis

This course is recommendable for those who have a strong basis in knowledge of Islamic theology.

### Overige informatie

For the first class, there will be an assignment conveyed via e-mail.

## Specialisatiemodule Kerkgeschiedenis 1: Egodocumenten en geschiedenis - het dagboek van een predikantsvrouw (1893-1910)

<b>Vakcode</b>	G_SMKG141 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. A.A. den Hollander
<b>Examinator</b>	prof. dr. A.A. den Hollander
<b>Docent(en)</b>	prof. dr. A.A. den Hollander
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

- evidently has gained understanding of the historical phenomenon of egodocuments; of how this type of document should be edited, including an accompanying commentary;
- is able to apply the acquired knowledge from the secondary literature in the preparation of the actual edition of (a part of) the diary of the minister's wife E.H. Hovy;
- is able to critically evaluate editions of egodocuments;

- is able to independently prepare a scholarly edition of an egodocument.

### **Inhoud vak**

This course will, on the basis of secondary literature and concrete examples of published egodocuments, give insight in the function of (historical) egodocuments, especially diaries, in the study of the past. The students will be taught the necessary skills to edit a scholarly edition, using (parts of) an unedited diary.

### **Onderwijsvorm**

The course offers lectures, but mostly seminars. Both the text edition as the accompanying commentary (introduction and annotations) of (parts of) the diary will be prepared by the students and discussed during the seminars.

### **Toetsvorm**

Preparation of a scholarly edition of (a part of) the diary of E.H. Hovy, including the text edition and the accompanying commentary.

### **Literatuur**

Required reading:

M. Mathijssen, Naar de letter. Handboek editiewetenschap, Den Haag: Constantijn Huygens Instituut 1997, pp. 19-82, 333-352, 363-392.

R. Dekker (red.), Egodocuments and history: autobiographical writing in its social context since the Middle Ages. Hilversum: Verloren 2002, pp. (exact number of pages will be announced on blackboard).

Spiegel historiael, ISSN 0038-7487 ; jrg. 40 (2005), nr. 3/4 (mrt./apr.), special issue on egodocuments.

Other literature:

Series Egodocumenten, Hilversum: Verloren (1988-), 29 volumes were published up to now.

### **Vereiste voorkennis**

Due to the language of the sources, proficiency in Dutch is required.

### **Overige informatie**

Active participation necessary; attendance required.

## Specialisatiemodule Kerkgeschiedenis 2: Oorlog, religie en weerstand

<b>Vakcode</b>	G_SMKG142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. G. Harinck
<b>Examinator</b>	prof. dr. G. Harinck
<b>Docent(en)</b>	prof. dr. A.A. den Hollander
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500



### **Doel vak**

The student:

- gains an understanding of the impact of the German occupation on Dutch higher education, the VU University especially;
- is able to formulate the moral dilemma's and the resistance of a university in face of a hostile occupying power;
- has an insight in the role of the religious convictions of resisting members of the academic community, as well as of the changing views on resistance and religion after the war;
- has learned skills to execute historical research on primary sources and to base his opinions and historical understanding on this research.

### **Inhoud vak**

On a memorial plate in the central hall of its main building the VU University remembers the more than 90 victims in its academic community that lost their life during the war for the cause of freedom. Who are they, why and where did they loose their lives, and how is this related to the ideal of freedom? We don't now much of the majority of the people mentioned on the plate and in this course we try to reconstruct who they were.

An important aspect of the course is the relation of their lives with the freedom they aspired and the role and meaning of religion as a motive and aim in the aspiration of these men and women.

Another issue is the question why and how these 90 plus persons have been commemorated in and outside of the academic community, with this plate, but also in meetings, articles and otherwise.

### **Onderwijsvorm**

Lectures and seminars.

### **Toetsvorm**

Final paper.

### **Literatuur**

Required reading:

Gjalt Zondergeld, Geen duimbreed?! De Vrije Universiteit tijdens de Duitse bezetting (Zoetermeer 2002).

George Harinck (red.), Tussen lijdelijkheid en verzet. Gereformeerden in bezettingstijd (Barneveld 2005).

Other publications will be announced on Blackboard.

### **Vereiste voorkennis**

Due to the language of the sources, proficiency in Dutch is required.

### **Aanbevolen voorkennis**

Knowledge of World War II and the Reformed tradition.

### **Overige informatie**

For the historical research we will make use of the collection of the Historical Documentation Center for Dutch Protestantism at the VU University (HDC). The sources have to be consulted in its reading room.

## **Specialisatiemodule Praxis 1: Religie, gender en seksualiteit**

<b>Vakcode</b>	G_SMPR141 ()
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<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. R.R. Ganzevoort
<b>Examinator</b>	dr. A.K. Mosher
<b>Docent(en)</b>	prof. dr. R.R. Ganzevoort, dr. A.K. Mosher
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

- understands the complex relation between religion, gender, and sexuality (historical, psychological, sociological, theological);
- understands the complex relation between religion, gender, and sexuality (historical, psychological, sociological, theological);
- understands the power aspects of sexuality and gender;
- understands the main aspects of different sexualities;
- can analyze and deconstruct religious conflict around sexualities;
- can contribute to debates regarding sexual diversity in such a way that mutual understanding and respect are fostered
- understand the power aspects of sexuality and gender;
- understand the main aspects of different sexualities;
- can analyze and deconstruct religious conflict around sexualities;
- can contribute to debates regarding sexual diversity in such a way that mutual understanding and respect are fostered.

### Inhoud vak

The ambivalent intersection of sexuality, gender, and religion (and here especially Christianity) is the topic of this course. Issues include the biblical, theological, and ethical issues; the meanings of sexuality and gender; and much more. This course is intended for every student who wishes to understand the complexities of the interaction with and the theological interpretation of sexual and gender diversity. The course aims to contribute to positive dialogues, as well as awareness about self-care and ethical development of clergy. The course is organized along three general topics (concepts, normativity, dialogue) and six important cases (sexual abuse, homosexuality, transsexualism, prostitution, honor issues, and pedophilia).

### Onderwijsvorm

Twelve working group style class meetings (24 hrs); literature study (126 hrs); reflective assignment (2 hrs); interview assignment with presentation (4 hrs); writing a joint position paper (4 hrs); concluding essay (20 hrs).

### Toetsvorm

Presence and participation (20 %); assignment 1,2,3 (30%); concluding essay (50%).

### Literatuur

Please consult the syllabus on Blackboard for reading materials.

### Overige informatie

Since the learning program for this course is group activity, and a joint position paper will be written, classroom attendance is mandatory.

## Specialisatiemodule Praxis 2: Kwaliteit van leven in gezondheidszorg en maatschappelijke dienstverlening.

<b>Vakcode</b>	G_SMPR142 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. J.S. Reinders
<b>Examinator</b>	prof. dr. J.S. Reinders
<b>Docent(en)</b>	prof. dr. J.S. Reinders
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student:

Knowledge and understanding

- demonstrates insight in quality of life as a theoretical construct in quality assessment in healthcare and human services (specifying different approaches and their philosophical underpinnings) in a paper assignment on Quality of Life in Liberal Society;
- can describe and explain the difference between subjective and objective quality of life in relation to the concept of a 'goodness of fit' within a liberal social context;
- can describe and explain the difference between a list theory of QoL and a capability theory by referring to their respective implications for healthcare and human services;

Applying knowledge and understanding

- conducts a hermeneutical analysis of different approaches to quality assessment in healthcare and human services with specific reference to Long-term care settings (specifying connections between target, instrument, and methodology);
- formulates a 'road map' for a strategy of quality improvement in a specific setting (oral presentation);

Making judgments

- is able to identify value systems underlying distinct approaches to quality assessment and quality improvement (oral presentation);
- is able to discern the moral values entering into the choice of specific tools of quality assessment and quality improvement (oral presentation);

Communication

- is able to analyse the connections between the concept of quality of life and the demand for quality assessment in healthcare and human service systems with reference to their core values and core practices and in view of his goals of quality improvement;

Learning skills:

- can reflect on his/her assumptions and competence with respect to strategies of improving quality of life for patients and clients in healthcare and human services;
- is able to determine his/her contribution to debates on quality

of life and quality assessment in the context of healthcare and human service organizations.

### **Inhoud vak**

This course investigates the connections between the concept of quality of life and its current uses in quality assessment in healthcare and human services. By looking at how these connections are shaped by the context of neo-liberal policies regarding specific sectors in society, it demonstrates the contribution of ethics to important social issues.

Two dominant approaches to quality of life will be discussed: the list theory approach and the capabilities approach. The analysis of their underpinning philosophies will be directly linked with specific conceptions of public responsibility and public morality as it is understood by neo-liberalism. Positions taken in the debate on the relevance of quality of life in the current demands for quality assessment presuppose specific conceptions of the nature of healthcare and human services. In this connection background factors such as the influence of the market economy on the development of instrumental approaches to quality assessment will be explored. The neo-liberal drive towards the privatization of the good will behind the list theory approach will be contrasted with the Aristotelian approach behind the capabilities approach.

### **Onderwijsvorm**

Reading assignments will be critically discussed, explicated and commented upon. Students prepare themselves in small groups for an oral presentation and a debate on quality of life and quality assessment in specific settings.

### **Toetsvorm**

A Book Report will be written about a major publication from the required literature on scientific approaches to quality of life (app. 3.000 words). A paper will be written on the topic of 'Quality of Life in Liberal Society' (app. 5.000 words).

### **Literatuur**

Obligatory [for English speaking students items in Dutch will be replaced]:

Selected Material from:

Fayers, P., Machin, D. (2007) *Quality of Life: The Assessment, Analysis and Interpretation of Patient-reported Outcomes*. Second Edition.

Chicester: Wiley.

Keith, K.D., & Schalock, R.L. (2000). *Cross-cultural perspectives on quality of life*. Washington, DC: American Association on Mental Retardation.

Nussbaum, M.C. (2011). *Creating Capabilities: The Human Development Approach*. Cambridge MA: Harvard University Press.

Nussbaum, M.C., Sen, A. (1993), Eds. *The Quality of Life*. Oxford: Oxford University Press.

Reinders, H.S. (2013) 'Disability and Quality of Life. An Aristotelian Discussion'. In: Bickenbach, J., Felder, F., Schmitz, B. (2013) Eds.

*Disability and the Good Human Life*. Cambridge: Cambridge University Press, 199-218.

Robeyns, I. (2011). *The Capability Approach*. *Stanford Encyclopedia of Philosophy*.

Schalock, R. L. (2004). The concept of quality of life: What we know and do not know. *Journal of Intellectual Disability Research*, 48 (3), 203-216.

Schalock, R. L., Brown, I. Brown, R., Cummins, R. A., Felce, D., Matikka, L., Keith, K. D., & Parmenter, T. (2002). Conceptualization, measurement, and application of quality of life for persons with intellectual disabilities: Results of an international panel of experts. *Mental Retardation*, 40(6), 457-470.

Sen, A. (1999). *Development as Freedom*. Oxford: Oxford University Press.

Wells, Th. (2012) Sen's Capability Approach. *The Internet Encyclopedia of Philosophy*.

### Overige informatie

Students prepare each of the lectures by reading assigned chapters from the books as indicated in the list. At least 90% class attendance is required.

## Spiritual Care 1

<b>Vakcode</b>	G_SPICA1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. R.R. Ganzevoort
<b>Examinator</b>	prof. dr. R.R. Ganzevoort
<b>Docent(en)</b>	prof. dr. R.R. Ganzevoort
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	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 & Ruud 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**

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

### **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*, Tiel 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**



<b>Vakcode</b>	G_INTERN ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	12.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Niveau</b>	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

<b>Vakcode</b>	G_TRD1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. M. Moyaert
<b>Examinator</b>	prof. dr. M. Moyaert
<b>Docent(en)</b>	dr. G.D. Bertram-Troost, prof. dr. M. Moyaert
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

## **Doel vak**

The student:

- has developed knowledge, understanding and competences in the field interreligious dialogue (incl. anthropological, philosophical, hermeneutical, political, pedagogical and ethical questions);
- can recognize, summarize and explain the dominant positions in the ongoing discussion about the (im-)possibility of interreligious dialogue [Dublin Descriptor 1];
- can integrate the insights from the course and use them to analyze and discuss articles written by authoritative thinkers [Dublin Descriptor 2];
- learns to make nuanced judgments about the complex matter of interreligious encounters. [Dublin Descriptor 3];
- can integrate insights from this course and apply them to a case study [Dublin Descriptor 4];
- is aware of his/her own identity, fears, and biases, theological, philosophical, pedagogical, 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 in the paper.

## **Inhoud vak**

It is clear that religious diversity is a fact. It is also a fact that religious diversity presents a challenge for society at large as well as for different working places (schools, hospitals, companies...). In this course, we will delve deeply into the complexities related to the meeting between religions, so that students learn to get a better grasp of the deeper lying mechanisms that affect this meeting (for better or for worse). We will conclude this course with the examination of case studies, to which the insights of this course may be applied.

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

We will address fundamental questions touching upon

1. How do we define religion; and how does the way we define religion affect the way we understand the meeting between religions?
2. How do we make sense of religious diversity –Why are there so many religions? How do they relate to one another?
3. What does it mean to be religiously committed in a time of detraditionalization, individualization and pluralization?
4. What is the relation between religion and conflict within the broader society? How can one deal with it?
5. How does religious diversity relate to the ethical realm? Is there a universal or global ethics – or is this a Western (Christian) invention?

## **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.

## **Toetsvorm**

Logbook; book review; paper. On the basis of these three documents, there will be a final individual graduation interview.

## **Literatuur**

Articles posted on Blackboard.

### Aanbevolen voorkennis

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

### Overige informatie

As active participation of the students during the meetings is expected, it is highly recommendable to be present at all meetings. If this is not possible, the student needs to inform the course coordinator and discuss the possibilities.

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

<b>Vakcode</b>	G_TRD2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. A.L. Vroom
<b>Examinator</b>	dr. A.L. Vroom
<b>Docent(en)</b>	dr. A.L. Vroom
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

This course has two combined and related objectives, the first relating to analytic and practical skills in communication processes in general and the second relating to analytic skills concerning inter-religious communication in specific.

#### 1. Communication theory and practice

The student:

- can use the communication models developed by Marshall Rosenberg and Stone, Patton and Heen respectively in his or her working environment be it education and training, journalism, or religious leadership;
- can analyze examples of conflict in the work-field from the perspective of these communication models and plan and practice a communicative intervention and evaluate its outcome;
- can critically evaluate the possibilities and limits of both models in relation to the actual culture of respectively learning, media or organization one find oneself in. Specifically, the student can clarify the relation between affective and cognitive dimensions of communication;

These learning objectives are tested by means of reports and a series of practicals during the course.

#### 2 Inter-religious encounter

The student:

- can analyze case studies from inter-religious encounter from the perspective of the mentioned communication theories extended with theories found to fit the own specific focus with inter-religious relations;
- builds the framework of his or her own theory from these case-studies, choosing one's own focal point, but in all cases specifically

exploring how the affective and cognitive dimensions of communication manifest in the context of inter-religious encounter.

These learning objectives are tested by means of presentations during the course and a final paper.

### **Inhoud vak**

All communication, also inter-religious dialogue starts with basic principles of communication, which has been overlooked in the field of inter-religious dialogue. We bridge that gap by examining and practicing several communication models, such as Marshall Rosenberg's and Stone, Patton and Sheen, that try to clarify what works to connect and what works to divide people in communication, and then develop the bricks of our own theories based on our analyses of case-studies in inter-religious dialogue. The students find necessary additional theoretical frameworks according to their own specific focus. The course combines theory, analysis and practice from comparative philosophy, religious studies, communication studies and education of religion.

### **Onderwijsvorm**

Practicals and interactive classes. 80 % participation required, break in class 6. Students are expected to create their own learning routes connecting to their chosen fields of expertise. Also, students are expected to be reasonably open about their experiences with trying out non-violent communication techniques.

### **Toetsvorm**

Five of the classes are communication workshops, full attendance including handing in the different assignments such as peer reviews will be rewarded with 10 points (20% of grade). Other assessment consists of presentations (20%) and final paper (60%).

### **Literatuur**

Nonviolent Communication, by Marshall Rosenberg (translated as Geweldloze Communicatie, Ontwapenend, doeltreffend en verbindend, Lemniscaat 2011). [Any edition or language is OK].

Difficult conversations: How to discuss what matters most. By Stone, D., Patton, B. & Heen, S., 1999, London: Penguin Books.

My Neighbours Faith: Stories of Interreligious Encounter, Growth and Transformation, 2012 Orbis Books, ed. Jennifer Howe Peace.

Peacemakers in Action, edited by David Little, Tanenbaum Institute ([www.tanenbaum.org](http://www.tanenbaum.org)). This source is available in pdf online.

Language, Epistemology and Mysticism, article by Steven Katz, 1980, available in pdf online.

For (future) educators: Life-enhancing Learning, by Marshall Rosenberg (any edition OK).

Several articles on inter-religious education, conflict and peace processes, intercultural communication and sharing religious experience, to be sought and chosen by students on their specific topic.

### **Aanbevolen voorkennis**

Basic knowledge of diverse religious traditions. Teaching Religious Diversity I is recommended.

### **Overige informatie**

Note blackboard for assignment for first class. 80% participation required, five classes are practicals.

## **Thesis**

<b>Vakcode</b>	G_1MATHES ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	12.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. J.H. Roeland
<b>Examinator</b>	dr. J.H. Roeland
<b>Niveau</b>	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