Programme
The programme of the research master's programme consist of:

-8 General Required Modules (6 in the first year, 2 in the second year),
-4 Section Modules of the chosen department (section) (2 in the first year, 2 in the second year),
-3 modules of the student's own choice (Professional Stream Modules or Section Modules offered by other sections).

The General Required Modules allow students to train academic and professional skills (such as research skills, hermeneutical reflection, ethical judgment, critical reasoning, and operating on the dynamics between theory and practice). Section modules concentrate on the research topics of the faculty's 6 research sections: Dogmatics and Ecumenics, Church History, Biblical Studies, Praxis, Philosophy of Religion, or Islamic Theology. Professional Stream Modules offer the theoretical knowledge of the professional fields of management, media, spiritual care and education (the specialisations of the 1-year master).

-Programme overview Theology &amp; Religious Studies (research) 2014-2015
-Programme overview Theology &amp; Religious Studies (research) 2015-2016

If you started the programme before 2013-2014 you will have to follow alternative courses for any fear year's courses you may still have to do.

Course descriptions
### Master Theology and Religious Studies Research year 1

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### Master Theology and Religious Studies Research year 2

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Master Theology and Religious Studies Research year 1

Opleidingsdelen:
- Section Modules
- Professional Stream Modules (Free Choice)
- General Required Courses year 1

Section Modules

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### Professional Stream Modules (Free Choice)

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### General Required Courses year 1

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### Master Theology and Religious Studies Research year 2

**Opleidingsdelen:**

- **Section Modules**
- **Professional Stream Modules (Free Choice)**
- **General Required Courses year 1**

#### Section Modules

**Vakken:**

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Professional Stream Modules (Free Choice)

Vakken:
General Required Courses year 1

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Building Interreligious Relations 1

Doel vak
The student:
- has developed knowledge, understanding and competences in the field interreligious dialogue (incl. anthropological, philosophical, hermeneutical, political and ethical questions);
- can recognize, summarize and explain the dominant positions in the ongoing discussion about the (im-)possibility of interreligious dialogue;
- can integrate the insights from the course and use them to analyze and discuss articles written by authoritative thinkers;
- learns to make nuanced judgments about the complex matter of interreligious encounters;
- can integrate insights from this course and apply them to a case study;
- is aware of his/her own identity, fears, biases, and theological, philosophical, ethical and hermeneutical prejudices as s/he teaches about diversity issues. S/he has developed a capacity for metareflection on these issues and can reflect on all these elements as a proof of metareflection in the final paper.

Inhoud vak
Various processes of globalization have produced new patterns of religiosity that are far more complex and diversified than in the past. Migration streams, increased mobility, and changing means of communication have made the world smaller, as it were. Globalization has brought about a pluralization of the religious sphere, bringing other ‘world’ religions, such as Islam and different Asian traditions, to the West. At the beginning of the previous century, coming into contact with strange cultures, peoples, and religions remained a remote possibility.
for most people. Today we are confronted with otherness, whether we want it or not. Cultural and religious diversity are an integral part of life. The religious other is no longer an abstract figure but is seen in all her concreteness as neighbor, colleague, friend, spouse, etc. We mingle at school; work together as colleagues; we intermarry and raise our children in mixed families. This is not only true of the United States but, pari passu, is increasingly true for Europe (where Islam is the second largest religion, outpacing Judaism and Protestantism in Belgium and France) and even for Australia. This novel context raises numerous fundamental questions about how people belonging to these different traditions relate to one another; how do they meet? Can they understand one another? What to do with possible conflicts? How can we understand the meaning of religious commitments? How does a context of pluralization affect the construction of religious identities?

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.

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? How do identity and alterity relate to one another?
4. What is the relation between religion and conflict within the broader society? How can one deal with conflicting religious attachments?

Onderwijsvorm
Interactive teaching environment with a variety of strategies: reading assignments, buzzing groups, posting questions and positions on Blackboard, log book, student presentations.
Alternating the focus is on theory or empirical studies/practice. Prior to some lectures students need to prepare a short assignment (see study agenda and announcements via Blackboard). Next to the short assignments, which stimulate a more active approach of the literature, there are also two bigger assignments which are part of the formal examination of the subject: 1. Writing a position paper, and 2. Writing a logbook.

Toetsvorm
35% logbook
15% participation in class (preparation, discussion.)
50% paper

Student Responsibilities:
• Students come to class prepared to participate in the discussion;
• Students keep a logbook in which they consider the personal implications of the course;
• Students analyse and study the obligatory literature through specific study questions and assignments;
• Students contribute to the discussion.
Literatuur
Articles posted on Blackboard.

Doelgroep
For students who want to come to a better understanding of (philosophical, theological, hermeneutical and pedagogical) issues of religious diversity and interreligious dialogue.

Building Interreligious Relations 2

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<tr>
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Doel vak
1. Knowledge:
   - the student knows of and can describe five local and five international grass roots projects in building relations between (strong/weak/hybrid) religious identities;
   - the student knows of and can explain the basics of nonviolent communication;
2. Applied knowledge:
   - the student can assess grass roots projects in building relations between (strong/weak/hybrid) religious identities and develop a concept of a new project;
   - the student learns the basics of nonviolent communication and can use this in a self-organised interreligious dialogue;
3. Discernment and Academic Judgment:
   - the student can describe, compare, and evaluate grass root projects building interreligious relations to create a new project her/himself;
4. Communication:
   - the student can clearly report, written and in speech, her or his findings and projectplan;
   - the student can communicate nonviolently;
5. Learning abilities:
   - the student can use this knowledge and know-how in future workfield.

Inhoud vak
The course deals with contemporary local, foreign and international grass root projects connecting weak, strong and hybrid religious identities. Together, the students and the teacher will act as journalists/researchers drawing profiles for projects in Building Interreligious Relations and make an analyses of used methods, attitudes and effects. Together we will gather an overview of contemporary projects and seek possibilities to publish this - since literature of this is still almost absent. Building on this students develop their own ideal project as well as a small one-time event they will actually develop and evaluate.
Onderwijsvorm
Each student describes and assesses two local, one foreign and one international projects, describing and assessing these. Students differentiates between projects connecting weak, strong and hybrid religious identities. Findings are presented and discussed in class. Through a comparative analysis of these projects, the students develop a concept for their own local project, part of which they will actually organise and evaluate. During the course students learn the basic skills of nonviolent communication.

Toetsvorm
Written report and presentation on two local, one foreign and one international grass root project: 1/3 of grade. Project plan for a new project in building interreligious relations, drawing on a comparison of self-researched projects as well as four projects researched by others: 1/3 of grade. Final report including recommendations and connecting to relevant theory: 1/3 of grade.

Literatuur
Marshall Rosenberg, Nonviolent Communication (any edition or language is ok). Other literature: to be announced through blackboard.

Overige informatie
Participation in the nonviolent communication practicals is mandatory. Presentation of your work in three classes is mandatory. Near the end of the course, students organize, hold and evaluate an activity in building interreligious relations that engages six participants or more from different religious backgrounds.

Classics 1: Bultmann, Theology of the New Testament

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Doel vak
You have developed knowledge, understanding and competences in the field of reading a classic work in the field of theology and/or religious studies.
(1) You can demonstrate (in writing and in oral communication) your knowledge and understanding of the main insights of the author as presented in the classic work under consideration as a basis for developing an adequate assessment of its abiding (or not) value;
(2) You are competent to apply the relevant scholarly theories and
research skills to the text under consideration.

(3) You can integrate the insights gained, 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.

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

(5) You can show that you are aware of the complexities of ‘understanding’ (or not-understanding) the text under consideration [hermeneutic gap, the constructive or distorting role of prejudgements, conflicting interpretive communities, contextual factors, effective history (Wirkungsgeschichte), etc.] and can deal with them professionally in a largely self-directed (autonomous) learning process.

Inhoud vak
In this course, research master students and divinity students and staff read a classic book from the field of theology and/or religious studies together. Staff members are invited to join in to form a community of readers/learners. The topic of this year’s programme is Rudolf Bultmann’s epoch-making New Testament Theology, focussing on its context, content, Wirkung and concern.

Onderwijsvorm
Seminar, plenary close-reading sessions, presentations, research paper.

Toetsvorm
An oral presentation (40%) and a research paper in which a selected part of the book is analysed in more detail (60%).

B. Seminar meetings and close-reading sessions: 24 hrs.
C. Presentation: 12 hrs.
D. Extra reading assignments: 12 hrs.
E. Final assignment: 48 hrs. (paper 5,000 words)

Literatuur
Primary text / required reading (you may either read the German or the English text):

Recommended secondary literature:

Classics 2: Foucault and Religion

Vakcode  G_CLAS2 ()
Doel vak

The student is able to:
• reproduce the main insights of the author as presented in this classic work;
• do literature research into the historical context and place in the history of ideas of this classic;
• give a scholarly analysis and discussion of the form and rhetorical flow of the text;
• describe and present the main argumentative steps in a specific part of this classic, and evaluate their coherence with other aspects of the work;
• discern anomalies and ambiguities in the text and bring them to bear on the argumentative power of it;
• apply insights from this classic to other texts from the same author;
• reflect on ways of approaching this text from the perspective of one's own specific methodology within theology and/or religious studies;
• analyze contemporary religious phenomena from the perspective of reading this classic work so as to stimulate discussion in a community of readers;
• confront ideas proposed by the author of the classic with one’s own views;
• collect research results from a subgroup, organize the material in a logical fashion, pick out the key issues and present those to the reading community and a broader audience;
• reflect critically on and develop their skills in reading classics in a scholarly and independent way.

Inhoud vak

In this course, research master students and divinity students read an absolute top classic from the field of theology and/or religious studies. Staff members are cordially invited to join in order to create a community of readers. The course will include two types of sessions. During plenary sessions (the second session of the week), the whole group will practice close reading of a rather small but representative piece of text. This meeting is particularly open to staff members. During this meeting, flow of argumentation, ambiguities and evaluation will take center stage, introduced by a few short presentations from students or staff members. During the first session of the week, a larger part of the work is discussed, with a primary emphasis on the historical context and specific methodological approaches to the text. In most of these sessions, small groups will carry out their own research on a specific part or theme the books under discussion during that week. Each subgroup will present the results of their work during the first session. At the end of the course, students will present the results of the course during a public event to which all faculty staff
and students will be invited.

**Toetsvorm**

Oral presentations and feedback on them will be part of this course, and will be 50% of the mark of the course. Every student has to make sure to present her work at least once during this period. The other 50% will consist of a paper.

- The length of the paper should be between 2000 and 3000 words.
- Thematic question within one or two books, where you describe the argument.
- Pose and answer one historical question and discuss either the rhetorical flow or the consistency of the argument.

Criteria for evaluating the paper: clear and well-defined (i.e. not too wide-ranging) research questions, transparently composed answers to these questions in a well documented manner (i.e. with detailed references to the texts, and interacting with relevant literature), clear conclusions, adequate bibliographical annotations.

Criteria for evaluating presentations in class:

- Keeps to the time;
- Clear question, steps to answer it, clear conclusion;
- Engaging people;
- Using audiovisual tools efficiently (when applicable).

**Literatuur**

The Complete Mystical Works of Meister Eckhart (CMW Eckhart), vertaald door Maurice O’C Walshe. New York: Crossroad, 2009 (op BB)
Peter D. Hershock, Chan Buddhism, Honolulu, University of Hawai'i Press, 2005

**Contemporary Interpretations of the Qur'an**

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**Doel vak**

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

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

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

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

Tegen het eind van het college geeft de student een presentatie over het gekozen onderwerp waarin niet alleen de hoofdthema’s, relevantie, en problematische aspecten van het onderwerp uiteen worden gezet, maar de student ook conclusies trekt over mogelijke toekomstige trends en repercussies. Via de presentatie kan de student zelf dieper inzicht in de materie krijgen door de vragen en kritiek van medestudenten en docent. Tevens fungeert de presentatie als fundament voor de eindpaper.

Inhoud vak
Deze module bestudeert de relevante literatuur die een aantal contemporaire trends in Qur’an uitleg en Islamitisch theologisch/filosofisch denken in sociale en religieuze context zet. Hiernaast worden de mogelijke ethische en/of politieke implicaties besproken van bepaalde vormen van denken in de betreffende Islamitische omgeving. “Contemporain” is een wijd begrip dat onderwerpen beslaat zoals b.v. de huidige opinies over de rechten en emancipatie van vrouwen. Historisch gezien reiken we terug naar het eind van de negentiende eeuw; naar de tijd dat de Egyptische Korangeleerde Muhammad ʿAbduh brak met de traditionele technieken van Koraninterpretatie. Deze paradigmatische verschuiving had als gevolg dat de maatschappelijke en de religieuze overheersing van de traditionele Korangeleerden verdween. De ingrijpende sociale gevolgen van deze verschuiving opende mogelijkheden voor het ontwikkelen van nieuwe interpretaties van de Koran en leiden in contemporaire Moslim maatschappijen nog steeds tot intense debatten en soms tot conflicten.
Om de verbanden te kunnen leggen tussen de historische en de hedendaagse ontwikkelingen, bestuderen de studenten zowel materiaal dat de historische achtergrond van hedendaags denken uitlegt, alsmede het werk van denkers en groepen zoals bijvoorbeeld Fatima Mernissi of Tariq Ramadan die grote invloed hebben op de hedendaagse debatten.

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

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

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

**Literatuur**
- Charles Kurzman, Modernist Islam, 1840-1940: A Sourcebook. (2002);
- Een selectie artikelen en boekhoofdstukken o.a. uit:
  - Karen Bauer, Aims, Methods and Contexts of Qur’an Exegesis (9-15th century) (2014)
  - K. Bauer, Gender Hierarchy in the Qur’an, Medieval Interpretations, Modern Responses (2015).
  - De student kan die op BB vinden of ze worden via scan rondgestuurd.
  - Literatuur voor de eindpaper.

Hermeneutiek, gemeenschapsvorming en de ethiek van de interpretatie

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

(1) You can demonstrate (in writing and/or in oral communication) your knowledge and understanding of the various definitions of hermeneutics in current scholarship as a basis for developing an adequate hermeneutic theory and praxis.

(2) You are competent to apply various hermeneutic theories to a case study pertinent to your master specialization.

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

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

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

**Inhoud vak**

**Part 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 (Moyaert);

(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, autobiblicriticism);

(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;

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

(12) Post-Shoa Hermeneutics.

Part III:
Scriptural Reasoning Project.

**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

Aanbevolen voorkennis
A basic training in biblical and philosophical hermeneutics at a BA-level (G_HERMN or an equivalent course approved by the examcommittee). Recommended literature in case of deficiency, Arie W. Zwiep, Tussen tekst en lezer 1: vroege kerk-Schleiermacher (Amsterdam: VU University Press, 2009, 3e druk 2013), Anthony C. Thiselton, Hermeneutics: An Introduction (Grand Rapids: Eerdmans, 2009), or Werner G. Jeanrond, Theological Hermeneutics (London: SCM, 1994), or equivalent literature in consultation with teaching staff.
Training in Biblical languages (Hebrew, Greek) is not required; a good command of English is.

Internship

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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.

**Toetsvorm**
Grading is based on: (1) internship report by the student; (2) a written review by the mentor; and (3) an assessment form.

**Just Peace: Peace and Justice**

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**Doel vak**
The student can name the different dimensions and the theological, ethical, and spiritual foundations of Peace and Justice from a broad ecumenical and inter-religious perspective. The role of Peace and Justice within the different religious traditions will be tested as well as the (historical and political) obstacles and challenges to Ethics. Through this knowledge the student will be able to contribute to the ongoing discussion in the field of Peace & Justice Studies by taking part in the discussions in class. The student analyses a variety of ethical and theological questions arising from today’s political and societal challenges to conflict resolution – in manifold dimensions. Non-violent approaches to civil conflict management, “good practices”, as well as new trends in peace-building will be explored by the students. The student will transfer this knowledge to new or unknown circumstances of different contexts in order to test the potential of different models. The student will integrate the knowledge and cope with the political, societal, and ethical complexities of each given context by comparing case studies. The student formulates judgments on the basis of the given information, by taking part in the discussions during class as well as in writing smaller essays or reading reports on very specific topics and texts, taking into account the societal and ethical responsibilities involved. The student communicates conclusions growing out of the knowledge, motives and arguments in a clear manner to the other participants of the class as well as writing a small article for the public on a specific topic of the field. The student analyses the ethical “dilemmas” and develops the ability to argue for and against different ethical approaches and their respective
implications by writing a paper at the end of the course. The student will be able to perform independently and autonomous follow up studies.

Inhoud vak
The ongoing ecumenical and interreligious debate on “Just Peace” will be presented and discussed. This includes a theological understanding and different approaches to peace as well as different models of justice (retributive vs. restorative and transitional justice). From this different “testing fields” will be approached: The “Responsibility to Protect”, “Just Policing”, conflict transformation and reconciliation models as well as interreligious peace-building efforts.

Onderwijsvorm
Lectures (including guest-lectures), presentations, discussions.

Toetsvorm
Final paper.

Literatuur

Leadership 1: Psychological and community aspects

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Doel vak
The student:
• has knowledge of the models about leadership from contemporary psychology;
• has knowledge of processes of change and renewal in existing religious
communities;
• is able to analyze empirically acquired data and ‘ego-documents’ of leaders on the basis of the presented scientific models;
• 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
All assignments (several papers) must be graded sufficient.

Literatuur

Overige informatie
• Literature should be read before classes as indicated;
• Assignments should be fulfilled before classes as indicated;

Leadership 2: Leadership in a Context of Challenge and Renewal

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Doel vak
The student:

Knowledge and understanding
• demonstrates insight in communal identity as ‘moral space’ in a paper assignment on organizational identity and sustainability.
• can describe the gap between economic and instrumental rationality on the one hand and substantial rationality on the other by referring to organisational practices.
• demonstrates adequate and up to date knowledge of Christian missionary entrepreneurship in modern, secular societies;

Applying knowledge and understanding
• conducts a hermeneutical reading of horizons of intentionality (analyse and weigh value systems).
• formulates a ‘road map’ for religious leadership as conclusion of the paper assignment on the community’s identity and sustainability.

Making judgments
• is able to identify values involved in social situations, both within and outside the community, 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 religious leadership.

Communication:
• is able to make the analysis of the community’s moral space to bear on practices of the community.

Learning skills:
• can reflect on their own possibilities in terms of religious entrepreneurship with a view to the capacities and competencies that have been discussed during the course
• is able to find a learning community relevant to his own tradition for expanding his/her hermeneutic horizon.

Inhoud vak
Modern culture is characterized by rapid change, such as secularization, individualization, consumerism, and the communication revolution. All these developments cause great challenges and dilemmas for leadership in religious communities. In this course we will concentrate especially on religious communities that are looking for new ways to impact their environments. This search for new missionary opportunities happens both as a grassroot movement, usually through inspired individuals and groups, and as top-down movements, usually through the initiatives of ecclesial bureaucracies. In this developing field, a religious ‘free market’ develops, competing with new types of religious leadership both inside and outside religious institutional structures.

In this course the focus lies on religious (Christian) entrepreneurship, especially in missionary settings in a contemporary Western environment. This type of leadership is approached from a variety of perspectives and questions, such as:
• What are the motivations, theologies, and spiritualities that drive these entrepreneurs?
• How does this type of leadership respond to the needs of society?
• Which qualities and competencies characterize this type of leadership?
• Which dilemmas (moral and otherwise) arise as a consequence of this type of leadership in the complex field of institutional interests (e.g., the survival of denominations), management principles, vision-casting vs. personal development, organizational identity, etc.?
• How can religious entrepreneurship serve the sustainability of new community formation?

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
• Johan Verstraten, Taal en stilte. Naar een leiderschap voorbij de angst (Averbode: Altiora, 2014) 72 p
• Reader (wordt beschikbaar gesteld via Blackboard)
  (hfst. 20)
  - Robert Doornenbal, Crossroads (online te vinden), Eburon: Delft 2012, 56 p. (hfst. 7-8)

Overige informatie
• Literature should be read before classes as indicated;
• Assignments should be fulfilled before classes as indicated;

Master Seminar
Doel vak
The student is able to:
(1) identify and present complex methodological, ethical, hermeneutical, and practical challenges, related to the intended profession;
(2) develop a methodological, analytical, creative, and problem-solving approach to these challenges;
(3) reflect critically on one’s own qualities as an academic professional / academic researcher in handling these challenges.

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, led by the subprogram’s coordinator, where students discuss actual challenges of the intended profession, formulated by the coordinator and/or the student, on the basis of his or her experiences during the internship. In the first semester the seminars will serve primarily to prepare for internship and thesis as well as ensuring communication between coordinator and students. In the second semester students will be expected to hand in descriptions and evaluations of actual cases, derived from internship experiences and research practices. These cases are discussed by fellow students and the coordinator. Students in the Spiritual Care stream will also be engaged in group supervision.
In addition, guest lectures are offered on topics relevant for the future professional practice.

Toetsvorm
Grading will be based on a portfolio. Each subprogram will have its own portfolio. Students will be informed about the portfolio during the first meeting.

Literatuur
Literature will be announced by the subprogram’s coordinator.

Media 1: Religion in a media age

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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**

Weekly assignments based on literature (30%) A final paper (70%) on a relevant subject, which includes problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, written in an accessible language.

**Literatuur**


**Media 2: Religion and popular culture**

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**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 (75%) 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. Weekly assignments (25%).

Literatuur
A selections of articles and book chapters.

Research Design

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Doel vak
The student is able to:
find appropriate methodological literature for designing their research proposal;
find appropriate literature related to the field of their research proposal;
narrow down the scope of their research project to a manageable and sharp research question;  
split the research question up into smaller manageable and sharp subquestions;  
analyse theoretical problems related to their research proposal;  
justify the scope and content of their research question in terms of the state of the art in their field;  
communicate the background, research question and setup of their research project in a research proposal in English and according to the standard of the Dutch Research Foundation (NWO);  
present the proposal and the research question to scholars and interested students within and outside their field of expertise;  
reflect critically and constructively on the research proposals of their fellow students in class;  
identify lacunas in their academic expertise and develop ways in which these can be fulfilled.

Inhoud vak
This research design module is the last module of the first semester of the research master’s second year but starts already during the first period. The module offers a context in which the students prepare for the dissertation and master thesis by developing an academic research proposal. Together with the supervisor of the thesis and fellow students, students develop and refine the research proposal.

Onderwijsvorm
During this first half of the second year, students will have a meeting every two weeks, led by a mentor. These seminars aim, in the first place, to coach students during the process of designing their own research project. Students will present their proposals in class and will give feedback on each others’ proposals through Google Drive.

Toetsvorm
At the end of the semester, students hand in the final form of the proposal as a proof of having passed the requirements for this course. Along the way, they hand in a process report at the end of every period (1 and 2) in which they reflect on the process of proposal writing and the way in which they have overcome challenges that they met on the way. Due to the fact that students need to contribute to each other’s proposal, class attendance is obligatory.

Research Skills

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**Doel vak**
The student is in staat om
• de eigen favoriete leer- en onderzoeksmethode te beschrijven, inclusief de eigen sterke en zwakke kanten;
• methoden om literatuur te vinden voor het eigen onderzoek, toe te passen;
• onafhankelijk literatuur voor het eigen onderzoek te selecteren en te analyseren;
• het verschil tussen retorische en wetenschappelijke argumentatie te herkennen en te beschrijven;
• artikelen te recenseren met het oog op methodologie en argumentatie;
• de belangrijkste elementen van de Nederlandse Gedragscode Wetenschapsbeoefening in het onderzoeksvoorstel toe te passen;
• een samenhangend, goed gedefinieerd en methodisch correct onderzoeksvoorstel te schrijven;
• kritiek van twee docenten op het onderzoeksvoorstel te verwerken.

**Inhoud vak**
De hoorcolleges geven een inleiding op de onderzoeker als subject, wetenschapsethiek en argumentatie. Deze colleges leiden tot verschillende opdrachten, die later geïntegreerd worden in het onderzoeksvoorstel.

Vijf series werkcolleges (tutorials) geven een inleiding op methodologie, elk op hun eigen vakgebied. Iedere student participeert in één serie. Binnen deze werkcolleges schaft de student zijn onderzoeksvoorstel bij tot de definitieve vorm.

**Onderwijsvorm**
Hoorcolleges
Vrijwillig werkcollege over het zoeken in bibliotheken, databases en het internet
Werkcolleges
Bijwonen van een promotie door studenten van de Research Master

**Toetsvorm**
Before the course starts:
(1) Hand in a preliminary research proposal before 15 December 2015. See the guidelines on Blackboard.
(2) Ask a professor in your research field to supervise the writing of your research proposal during this course. S/He does not need to become your thesis supervisor.

Formative:
Assignments to be handed in via Blackboard (40%).

Summative
(1) Reading report on literature suitable for the student's own research, both on methodology and on outcomes (20%).
(2) Definitive research proposal, including the approval of the supervising professor (40%). This course can only be completed if the definite research proposal is approved by (1) the tutorial leader and (2) a professor in the field of the research proposal.
Literatuur


De Nederlandse Gedragscode Wetenschapsbeoefening (VSNU 2012)

Literatuur voor de werkcolleges wordt via Blackboard beschikbaar gesteld.

Overige informatie
One cannot enter this course without having submitted a preliminary research proposal before 15 December 2015.
This course can only be completed if the definite research proposal is approved by (1) the tutorial leader and (2) a professor in the field of the research proposal.
Part time students are supposed to study full time during this course.

Specialization Course Biblical Studies 1: Text and History

Vakcode
G_SMBW131

Periode
Periode 1

Credits
6.0

Voertaal
Engels

Faculteit
Faculteit der Godgeleerdheid

Coördinator
dr. P.B.A. Smit

Examinator
prof. dr. W.T. van Peursen

Docent(en)
dr. P.B.A. Smit, prof. dr. W.T. van Peursen

Lesmethode(n)
Werkcollege

Niveau
500

Doel vak
The student:
• is acquainted with the debate about the so-called minimalistic approaches to the Bible and the possibility or impossibility of linguistic dating of Biblical texts in OT scholarship and with the debate about the historical Jesus in NT scholarship.
• has insight in the way the debate evolves and in the theological implications of the relationship between ‘text’ and ‘history’.
• can identify the choices and hermeneutical decisions underlying the various explanations for the complexity of the Biblical sources, and compare them in a critical (oral or written) discussion.
• is able to evaluate independently secondary literature and to take a position in scholarly debates and to account for his or her choice in an oral presentation (in the format of a conference paper) and written paper (in the format of a book review for a scholarly journal).
Inhoud vak
The Bible contains many stories presented as history. It is a debated issue, however, whether and how we can get from the text, the material that we have, to the history behind the text, that we do not have in our hands, but can only reconstruct. Short-cut questions whether King David existed or not and whether the Gospels reflect a trustworthy accounts of the words and deeds of Jesus of Nazareth give the impression that this is just a matter of finding archeological evidence or extra-biblical written sources that allegedly support or challenge the reliability of the biblical stories. However, a deeper epistemological and hermeneutical question is involved, namely: how can we move from the text to the history behind the text? And if we try to move ‘behind’ the text to its historical background, what do we expect to find? And what is the impact about the questions pertaining to ‘text’ and history’ reading the Bible as Scriptures? These questions will be addressed in this Master course. The following themes will be addressed:
• The debate around the so-called minimalists and about the linguistic dating of biblical texts.
• The debate about the historical Jesus.
• Hermeneutical questions related to speaking about history ‘in’ or ‘behind’ the text.
• Theological implications of the relationship between ‘text’ and ‘history’.

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

Toetsvorm
Oral examination based on course portfolio and book review.

Literatuur
Kofoed,Jens Bruun, Text and History (Winona Lake 2005).
Lemche, Niels Peter: The Israelites in History and Tradition (Louisville 1998).
Rogerson, John & Philip Davies: The Old Testament World (Louisville 20052).

Vereiste voorkennis
Students are required to have completed the basic training in biblical exegesis (including training in Greek and Hebrew) as it is part of the...
Specialization Course Biblical Studies 2: A Little Lower than the Angels

**Doel vak**
The goals of this class are the following:

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

**Inhoud vak**
The contents of this course include the following topics:

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

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

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

**Toetsvorm**
The evaluation of this course takes place on the basis of
A) A classroom presentation on one of the topics of the course
B) A term paper (5000 words) on a topic agreed upon with the professors; the paper includes perspectives for further research.
C) In addition to this, more advanced students (research MA, all second- and third-year MA students) will author a publishable review of a recent publication on biblical anthropology (500 words).

**Literatuur**
The basic bibliography of this course includes:

**New Testament:**

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

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

Specialization Course Church History 1: Patristic Readings of Paul and their
Reception

Doel vak
The student
- will gain knowledge about the history of the interpretation of Paul’s epistles on the basis of primary sources of primary sources (in translation, with occasional reference to the texts in the original languages);
- will develop heuristic skills for independent study of patristic literature;
- will have insight into the theoretical aspects of reception;
- will develop skills to appreciate ancient techniques applied in the interpretation of the Biblical texts, recognizing the interests at play in the use of the Pauline writings in different historical circumstances, and is able to evaluate those;
- and is able to apply and to communicate this in an independent analysis.

Inhoud vak
The subject of this course is the reception of the epistles attributed to Paul. Since several decades not only the historical context of the origin of texts receives attention, but also the history of their interpretation. On the basis of (translations of) primary sources (e.g. Origen, Theodore of Mopsuestia and Augustine) the interpretation of Paul in different historical situations will be studied, as well as the historical effect of Paul’s writings. The first eight class meetings are concerned with the Patristic period. The four remaining classes will focus on the reception of Paul in medieval, pre-modern Europe, and the Reformation.

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

Toetsvorm
Final paper of 3500 words (incl. bibliography and footnotes; to be submitted in English by students of the Research Master programme). The paper of Research Masters students will be evaluated more critically on the basis of the following criteria: complexity of the research question, critical reading of the sources, analysis of the evidence, familiarity with the secondary literature as well as handling it critically.
Literatuur
A selection of secondary literature will be made available via Blackboard.

Vereiste voorkennis
Relevant BA degree.

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

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Doel vak
1. After having followed his course the student has an overview over the historiographical debate on the link between the Reformation and the start of modernity; the student is able to summarize the main arguments pro and contra this link.
2. Based on the literature and based on archival work the student has gained insight in the different ways the Reformation has been described and in the ways Reformation-history has been used to defend one's own views.
3. The student is able to analyse how a 16th or 17th century author creates a specific image of the Reformation.
4. The student is able to analyse in which context a specific 16th or 17th century author wrote his history on the Reformation.
5. The student has acquired the skills to use archive-materials and to select and find the sources needed to answer a research question.

Inhoud vak
Max Weber (1864-1920) was the first to establish a link between the Reformation and the beginning of a modern era. According to Max Weber and his followers the Reformation marked the start of a modern world; its emphasis on the participation of lay people laid the foundations of democracy; the distaste for catholic idolatry preluded on a more rationalistic worldview; and the stress on the calling in everyday life laid, according to Weber, the foundations for modern capitalism. This theory has been the object of a heated debate among historians.
During this course we will study and analyse how authors throughout the ages described the Reformation. How did these authors create an image of the reformation, and how do they describe the
influence of the Reformation on the way societies were organized.

**Onderwijsvorm**
Seminar

**Toetsvorm**
Paper.

**Literatuur**

**Vereiste voorkennis**
Relevant BA degree.

**Specialization Course Dogmatics and Ecumenics 1: Novelty in God?**

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**Doel vak**
The student:
1. analyses the question of novelty as to God, our history and the meaning or prayer in recent systematic theology, particularly in the topics christology, pneumatology and the doctrine of God;
2. distinguishes and integrates the mutual relations regarding novelty between the topics;
3. shows awareness of the criticism on immutability and change;
4. investigates the theme particularly with one or two authors;
5. reproduces and presents the results of the analysis in oral and written presentations;
6. shows proficiency in perceiving and evaluating the effects for spirituality and cultural outlook by giving examples of such effects;
7. develops ability to make her/his own evaluation;
8. describes the results in a paper.

**Inhoud vak**
In recent decades the debate on the relation between God and history has taken center stage in systematic theology. When in the Bible God sometimes is pictured as regretting his plans or changing the policy to achieve his goal, modern theology started to assess this differently from traditional Christian doctrine. In what way can mutability be thought as belonging to God? In this course we will study some main voices in this debate. Attention will be paid to Augustine, William a Brakel, Friedrich Schleiermacher, and Robert Jenson.
Onderwijsvorm
Reading, analysis, discussion of important texts. Presentation of results.

Toetsvorm
Sufficiently active participation in the course and concluding paper of up to 2000 words. Students write a paper on a research oriented topic or a paper related to their professional master specialisation.

Literatuur
Litterature will be made available on blackboard

Vereiste voorkennis
Introductory bachelor course in Christian dogmatics.

Specialization Course Dogmatics and Ecumenics 2: Sunday morning the most segregated hour

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Doel vak
1. The student illustrates the potential and the limitations for faith communities to contribute to societal reconciliation with the case of the Truth and Reconciliation Commission in South Africa.
2. The student explains the central role of the concept of reconciliation in the theological and social self identification in sources of the Christian tradition.
3. The student summarizes how recent anthropological, social and cultural research have changed our understanding of the way socio-cultural belongings shape our identities.
4. The student compares and evaluates various ecumenical, theological documents on the way they have dealt with the gap between the ecclesiological confession of the one, catholic church and the ecclesial practice of churches separated according to socio-cultural lines.
5. The student identifies, describes and presents elements of the theological and/or social self description of the Christian faith community that require constructive thinking in order to meet actual challenges in specific contexts of pressure on social cohesion and/or armed conflicts defined by religious and socio-cultural identities through a class presentation and a paper.

Inhoud vak
This module focuses on the way reconciliation is understood and embodied in faith communities. In the Christian tradition, baptism symbolizes a new identity in Christ beyond ‘being Jew or Greek’, and the notions of
‘one’ and ‘catholic’ in the Creed express this reconciliation. At the same time, ‘Sunday morning is the most segregated hour’. It indicates that believers gather not only according to confessional lines but often more primarily according to national or ethnic lines. The observed gap between confessed communal identities and lived socially divided realities is the starting point for a number of theological and social investigations. We will explore vulnerabilities and potentials of faith communities in contexts of religiously and socio-culturally motivated armed conflicts and in contexts where religious diversity is perceived as a threat so social cohesion.

The module consists of six parts. We will start with a case study on reconciliation as it was performed during the Truth and Reconciliation Commission of South Africa and the role played by faith communities under apartheid. We will continue with an examination of how the identity of the Christian community has been theologically and socially defined through the concept of reconciliation in the sources of the Christian tradition (New Testament, patristics and creeds). We will then learn from recent anthropological, sociological and cultural studies how cultures shape whom we are. We will continue with a thorough analysis of ecumenical texts in order to discover how 20th century theology has tried to deal with this gap. We will then identify elements of the theology of the Christian faith community that require new, constructive contributions in order to better equip faith communities to respond more adequately in contexts of armed conflicts and pressure on social cohesion in society. Finally students will present collaborative projects of theological and/or social case studies on the contributions by faith communities to reconciliation.

**Onderwijsvorm**

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

**Toetsvorm**

20 % for assignments in preparation for the classes, 20 % for the collaborative presentations of case studies and 60 % for the final individual paper. One year master students will focus their paper on the reconciliatory potential of faith communities in contexts of conflict; two years master student will focus on the theological aspects of the self identification of faith communities in dialogue with the sources of the tradition; three year master students will the describe the observed gap between confessional elements of their tradition and the lived reality in the context of social and missiological challenges.

**Literatuur**

- D. Llywelyn, Toward a Catholic Theology of Nationality, 2010.

**Vereiste voorkennis**

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

**Overige informatie**

Students prepare each of the lectures by reading assignments posted on blackboard.

**Specialization Course Islamic Theology 2: Texts and Transmissions of Arabic Manuscripts**

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**Doel vak**

- Perception of the history and developments of the manuscript tradition in the Islamic world
- Elementary knowledge of types of script
- Tracing and understanding the value of secondary information in manuscripts related to possible dating, provenance, transmission, ownership and readership
- Analyzing colophons in manuscripts which may give information about the copyist, the author, date and place of reproduction and patronage or commission
- Evaluating the quality and reliability of editions made on the basis of handwritten material from the Islamic text tradition
- An elementary ability to communicate about Islamic manuscript studies using the proper specialist terminology
- Developing the skills and knowledge to qualify oneself for the continuation on the path of the study of source material

**Inhoud vak**

The printing press has been introduced into the Islamic world around the year 1800. Before that date all books were handwritten books, commonly copied by professional scribes. As a result the Islamic world possesses today an innumerable amount of collections of manuscripts, the production of which has continued until the middle of the nineteenth century and even later. These manuscripts are our principle sources for the study of Islam and the Arabic and Islamic world.

The transmission of manuscripts is decidedly different from the (re)production of printed publications. Every single manuscript is unique and it often contains information which is lost in printed books. Research into the history and development of handwritten Islamic texts starts and coincides with the development of the Arabic script, as can be observed from the earliest preserved fragments of Qur'an verses.

This module provides an introduction into the study of (unpublished) handwritten source material. We will address the various stages of development of different kinds of script, the transmission of texts, the production, organization and structure of handwritten books, the
information in manuscripts pointing to provenance, date, public, ownership and, last but not least, the use of religious texts, script, illumination, miniatures and calligraphy as decorative expressions in books, ornamental art and architecture. There will also be paid attention to the process of transfer of manuscripts texts into printed editions and the question of how to access the quality and reliability of printed editions.

Onderwijsvorm
Seminar with lectures and presentations by students.

Toetsvorm
Paper in English of 2500 words in which students present an aspect of the problems related to manuscript research. Students will give a presentation on a chosen aspect of manuscript studies.

Literatuur
Other literature will be made available through Blackboard

Vereiste voorkennis
Bachelor in religious studies, trajectory Islam, or Arabic studies.

Aanbevolen voorkennis
Basic reading skills of Arabic script and, preferably, the Arabic language.

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

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Doel vak
Purpose and end qualifications:

The purpose of this module is to explore and understand the major contributions to the so called “theological turn” within contemporary (mainly Continental) philosophy of culture and religion and more specifically to appropriate and evaluate various contemporary critiques of onto-theological conceptions of God and post-metaphysical reinterpretations of the Christian faith.
At the end the student should be able to explain in his/her own words and with reference to a number of philosophers the philosophical and
cultural complexities of “God-talk”, the various meanings of the “death of God” within (Continental) philosophy and be able to compare critically a number of present-day responses to both.

1. The student is able to explain in his/her own words 1. what the logico-semantic problem of “God-talk” entails, 2. what is meant with “onto-theology” and 3. how the notion of the “death of God” is related to it philosophically and culturally, and 4. what the “theological turn” in contemporary philosophy of culture and religion entails.

2. The student is able to explain the various developments leading up to critiques of “onto-theology” and critically compare various “post-metaphysical” responses to it by a number of present-day, mainly Continental-philosophical authors.

3. The student is able to apply his/her understanding of various contributions to the “theological turn” (as explored in a number of selected texts by philosophers and scholars) to the reinterpretation of core notions of the Christian faith in theology, (post)secular culture and with regard to possible existential significance.

4. The student is able to argue in a philosophically informed and nuanced way why some authors or theories seem more convincing than other ones with regard to the critique of “onto-theology” and with regard to creative reinterpretations of the Christian faith and conceptions of God.

5. The student is able to formulate his/her understanding of the reasons for and significance of the “theological turn” in contemporary philosophy of culture and religion in a clear and systematic way to fellow students and to an audience with limited philosophical and theological fore-knowledge of the issues at stake.

6. The student is able to analyze, contextualize and interpret the historical, philosophical and cultural preconditions of the current “theological turn”, to reflect on them in a critical and creative way and to determine, in an initial way, his/her own philosophical and existential stance with regard to these developments.

**Inhoud vak**

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

**Onderwijsvorm**

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

**Toetsvorm**

Written assignment and presentation.

**Literatuur**

For the literature, see Course Manual and Blackboard.

**Overige informatie**

Preparatory exercises and attendance of seminar sessions are mandatory, because it forms integral part of the attainment of the goals/outcomes of the course.

Specialization Course Philosophy of Religion and Comparative Study of Religions 2: Post-Shoa Studies: Judaism and Christianity in Dialogue

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**Doel vak**

1. Students learn and are able to explain the basic facts of the history of Jewish-Christian relations and its connection with the Holocaust.
2. Students learn to critically evaluate both Jewish and Christian responses to the Shoah.
3. Students learn and are able to understand, specify and evaluate the challenges and perspectives that dominate the dialogue between Jews and Christians today.
4. Students learn and are able to develop a post-shoah reading of biblical texts and critically evaluate forms of Christian-Jewish inter-rituality (e.g. Christians celebrating Jewish seder meals).

**Inhoud vak**

- We critically study the history of Jewish-Christian Relations and explore the relation between 2000 years of (Christian) anti-Judaism and (Nazi) anti-semitism.
- We try to understand how the atrocities of the shoah were possible.
- We analyze both Jewish and Christians responses to the drama of the Shoah.
- We examine some of the big religious (theological) questions that are at the core of Jewish-Christian dialogue.
- We explore the steps taken after the shoah to move in the direction of forgiveness and reconciliation.
- We undertake a rereading of problematic Biblical narratives after the Shoah and learn to evaluate forms of Christian-Jewish inter-ritality.
**Toetsvorm**
Written examination (40%)  
Paper assignment (4000 words) (40%)  
*The paper is critical examination of the different Jewish and Christian responses to the Holocaust (Maybaum, Fackenheim,...) or of one of the official documents promulgated after the Shoah by Christian communities or Jewish voices.  
*Research master students develop a re-reading of a Biblical text of terror, trace its history in Jewish-Christian relations and develop a counternarrative after the Shoah that sets out to move beyond anti-Jewish symbolic (and real) violence  
Reading of 1 novel + Review (20%)

**Literatuur**
Will be put on Blackboard and announced by lecturer.

**Aanbevolen voorkennis**
Introduction Christianity/Judaism

Specialization Course Philosophy of Religion and Comparative Study of Religions 3: Interdisciplinary Perspectives on Mindfulness

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Specialization Course Praxis 1: Religion in the Urban Sphere

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**Doel vak**
The student
- Has a thorough knowledge of the ecological approach to
lived religion
• Is able to apply this knowledge to the ethnographic study of religion in a concrete urban context
• Is able to reflect on the theological or social scientific implications of the empirical findings
• Is able to present the results of his/her findings to a broader public, contributing to a common academic article

Inhoud vak
This module consists of common research of teachers and students into the religious ecology of Amsterdam South East, a highly globalized part of Amsterdam with several immigrant churches, mosques, temples, and a city monastery. We will research how local religious and secular organizations deal with the challenges and opportunities in this neighbourhood. We will discuss theories of religious ecology and apply them to this concrete urban context. The combination of theoretical concepts (such as ecology, globalization, and superdiversity) and empirical fieldwork will result in an article for an international journal or volume.

Onderwijsvorm
The course consists of 6 EC = 168 hrs, divided as follows:
• Lectures
  16 hrs, including excursion
• Assignments 18 hrs
• Literature 40 hrs
• Fieldwork 64 hrs, including consultations
• Final paper/contribution to an academic article 30 hrs;

Toetsvorm
Grading will be based on three assignments (30%) and a final essay (70%). The assignments include field observations, interviews with key actors, and analysis of theoretical texts. The final paper/contribution to an article will focus on a critical evaluation of the role of one of the religious and secular organizations in Amsterdam South East.

Literatuur
Recommended Literature


Specialization Course Praxis 2: Religion and Trauma

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

Inhoud vak
This course deals with different shapes of violence and trauma
(political, domestic, sexual, disaster) and the relation with religion.
We will address theories on traumatization and reflect on the age old
role of religion in coping with violence and trauma. We also discuss the
fundamental theological question whether and how religion can offer
answers to violence or is itself part of the problem.

Onderwijsvorm
The course consists of 6 EC = 168 hrs, divided as follows:
- Lectures 12 hrs
- Assignments 18 hrs
- Final essay 30 hrs
- Literature 108 hrs = ± 600 pages

Toetsvorm
The examination will consist of writing an essay that deals with a topic
related to the course theme (to be approved by the lecturer). The ideal
topic will combine a specific phenomenon or traumatic experience with a
specific theological issue. Size: max 3000 words. The final grade will
depend on this essay (70%) and the assignments (30%). Students following
a profession oriented MA-program will focus their assignments and final
e ssay on a specific context of professional care. Students in the
Research Master-program will focus assignments and the final essay on
writing a more in-depth literature review of the agreed upon topic.

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

Spiritual Care 1
Doel vak

• De student kan kenmerken van geestelijke verzorging identifieren 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 beroepidentiteit 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 (12 x 2 uur) en opdrachten (12 uur).

Bestudering literatuur (132 uur = 800 pp.).

Er zijn zes collegeweken met steeds twee colleges. In de colleges besteden we aandacht aan de achtergronden, methoden en inhoud van spirituele zorg. Bij de achtergronden kijken we naar de geschiedenis van het vakgebied, de traditie- en specifieke interfaith aspecten en de onderliggende visies. Bij methoden kijken we naar werkwijzen en werkvelden (specifieke training komt aan de orde bij de stage). Bij de inhoud gaat het om existentieel-theologische thema’s zoals verlangen, woede, trauma, hoop etc. Daarbij verbinden we psychologische en filosofische inzichten 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 studenten bereiden in groepjes een presentatie voor bij de vier colleges over existentialia, waarbij ze ook een verbinding leggen 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.

**Toetsvorm**

De beoordeling vindt als volgt plaats:

- Participatie;
- Opdrachten (inclusief paper);
- Schriftelijk tentamen (take home).

**Literatuur**

- Doolaard, Jaap (red.). Nieuw Handboek Geestelijke Verzorging. Kampen: Kok, 2006;
- 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**

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**Doel vak**

De student:

- is in staat de karakteristieken van spiritualiteit te onderscheiden in
relatie tot andere academische disciplines;
• kan een family resemblance definitie van spiritualiteit formuleren en
verantwoorden.
• houdt een referaat over het transformatieproces van een klassieker in
een veld naar keuze;
• 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.

Inhoud vak
Spiritual Care 2 is een van de beide Professional Stream Courses in het
subprogramma Spiritual Care van de Master Theology and Religious Studies
(60EC). In de module Spiritual Care 1 stond de basistheorie van het
vakgebied van de geestelijke zorg centraal en daarmee de bekwaamheid
voor de uitoefening van het vak. In deze module gaan we dieper in op
twee aspecten van de bekwaamheid: gespreksvoering bij geestelijke
verzorging en advisering aan bestuur en management. Het accent in deze
module ligt echter op de bevoegdheid van de geestelijk verzorger.
Vanouds steunde de bevoegdheid van geestelijk verzorgers op de zending
door een erkend levensbeschouwelijk genootschap (ook wel aangeduid als
ambt). Nu er binnen de beroepsgroep steeds meer ruimte ontstaat voor
zogenaamde ‘ongebonden’ geestelijk verzorgers wordt de vraag naar de
bevoegdheid van geestelijk verzorgers opnieuw doordacht. Daarbij speelt
spiritualiteit een sleutelrol.

De student maakt kennis met spiritualiteit als een interdisciplinair
veld van onderzoek en als academische discipline. We verhelderen de
verhouding tussen spiritualiteit en religie en we besteden aandacht aan
de betekenis van spiritualiteit in de praktijk van de geestelijke
verzorging. Omdat spiritualiteit onlosmakelijk verbonden is met de
gleefde ervaring leent het masterprogramma Spiritual Care zich voor
interreligieuse reflectie op de eigen spiritualiteit. Daarbij wordt
nadruggelijk een verbinding met de eigen (traditiespecifieke) bronnen
van de studenten nagestreefd.

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 adviesrol van de geestelijk
verzorger. 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
de bevoegdheid tot uitoefening van het vak van geestelijk verzorger.

Onderwijsvorm
Hoor- / werkcolleges met discussie (12 x 2 uur), individuele en
groepsoopdrachten. Bestudering literatuur (ca. 700 pag.).
Een aantal collegedagen is gereserveerd voor referaten van de studenten.
Gasten zijn hierbij van harte uitgenodigd.

Toetsvorm
De beoordeling vindt plaats op basis van een portfolio met summatieve
and formatieve toetsen (zie de details hieronder). Het portfolio wordt
via Blackboard (turnitin) ingeleverd, uiterlijk aan het einde van periode 2.

- Levensbeschouwelijke biografie (30% van het eindcijfer)
- Referaat (30% van het eindcijfer)
- Casusbespreking (20% van het eindcijfer)
- Tentamen (20% van het eindcijfer)

Na afloop van de module wordt de levensbeschouwelijke biografie persoonlijk met de student besproken.

Het referaat moet ondersteund worden door een hand-out of een Powerpoint presentatie (of alternatief programma), die bij de andere schriftelijke stukken wordt gevoegd in het portfolio.

Literatuur

- Jaap Dijkstra, Gespreksvoering bij geestelijke verzorging (Soest: Nelissen, 2007). 220p
- Reader (wordt beschikbaar gesteld via Blackboard), waarin opgenomen:
  o C. Aalders, Spiritualiteit: over geestelijk leven vroeger en nu (Den Haag: Boekencentrum, 1969), p. 16-36
  o Lia van Aalsum, 'Spiritualiteit en onderwijs nader bekeken', in: Narthex (december 2004)
  o G. Burrell and G. Morgan, Sociological Paradigms of Organisational Analysis (Hants: Ashgate, 2008), hst. 1-3
  o Mary Frohlich, 'Critical Interiority', in: Spiritus (Vol. 7, No. 1)
  o Erik de Jongh, 'Adviseren over beleidsvorming', in: Tijdschrift Geestelijke Verzorging (jrg. 13, no. 58, juni 2010)
  o Sandra Schneiders, 'Spirituality in the Academy', in: Theological Studies (Vol. 50, No. 4)
  o K. Waayman, Spiritualiteit. Vormen, grondslagen, methoden (Gent: Carmelitana, 2000), p. 390-420
  o Martin Walton, Wederwaardigheden & Methoden (Groningen, Protestantse Theologische Universiteit, 2014). Oratie.

Overige informatie

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

**Thesis 2 year Masters**

<p>| Vakcode       | G_2MATHES () |</p>
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<td>dr. E. van Staalduine-Sulman</td>
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