



## Theology & Religious Studies (research)

Vrije Universiteit Amsterdam - Faculteit der Godgeleerdheid - M Theology and Religious Studies (res) - 2017-2018

## **Programme**

The research master's programme consist of:

- 8 General Required Modules (6 in the first year, 2 in the second year),
- 4 Research Modules of the chosen theme (2 in the first year, 2 in the second year),
- 2 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). Research modules concentrate on the themes of the faculty's research foci.

- Biblical Studies and Digital Humanities
- Innovation of Traditions in Early Christianity
- Bible Translation
- History of Religious Migration
- Reformed and Evangelical Theology in Contemporary Society
- Building Interreligious Relations
- Peace, Trauma and Religion

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 & Religious Studies \(research\) 2017-2018](#)

## **Course descriptions**

## Inhoudsopgave

Master Theology and Religious Studies Research year 1	1
Research Modules	1
Professional Stream Modules (Free Choice)	2
Master Theology and Religious Studies Research year 2	2
Research Modules	3
Professional Stream Modules (Free Choice)	3
Vak: Acts of the French Protestant Churches in the Low Countries (Periode 1)	4
Vak: Analytic Tools and the Study of the Bible (Periode 1)	4
Vak: Biblical Interpretation in Context: Ancient and Modern Case Studies (Periode 2)	5
Vak: Building Interreligious Relations 3 (Periode 1)	9
Vak: Building Interreligious Relations 4 (Periode 2)	11
Vak: Classics I: Brueggemann's Biblical Theology (Periode 4)	12
Vak: Classics II: Dostoyevsky (Periode 5)	13
Vak: From Christ to Constantine: Judaism and Christianity in their Graeco- Roman Contexts (Periode 1)	15
Vak: From Constantine to Muhammad: Religion and Society in Late Antiquity (Periode 2)	16
Vak: Hermeneutics (Periode 1)	18
Vak: If You ain't Dutch, You ain't Much. American Neo-Calvinists and their Home Country (Periode 2)	20
Vak: Interdisciplinary Perspectives on Mindfulness (Periode 2)	21
Vak: Internship (Periode 4+5)	22
Vak: Latijn 1 (Periode 1)	23
Vak: Latijn 2 (Periode 2)	24
Vak: Leadership 1: Psychological and Community Aspects (Periode 1)	25
Vak: Leadership 2: Innovation of Decision-making Processes (Periode 2)	26
Vak: Master Seminar (Ac. Jaar (september))	28
Vak: Media 1: Religion in a Media Age (Periode 1)	29
Vak: Media 2: Religion and Popular Culture (Periode 2)	32
Vak: Peace, Trauma and Religion 3 (Periode 1)	34
Vak: Reconciliation and Identities (Periode 2)	35
Vak: Religion and Trauma (Periode 2)	37
Vak: Research Design 1 (Periode 1+2)	38
Vak: Research Design 2 (Periode 3)	39
Vak: Research Master Thesis (Ac. Jaar (september))	40
Vak: Research Skills (Periode 1+2+3)	40
Vak: Scripture and the Sacraments: a Reception-Theological Approach (Periode 1)	42
Vak: Spiritual Care 1 (Periode 1)	44
Vak: Spiritual Care 2 (Periode 2)	45
Vak: Studies in Leviticus (Periode 2)	47
Vak: The Text of the NT and its Transmission (Periode 1)	48
Vak: Theory of Islamic Spiritual Care (Periode 2)	49

# Master Theology and Religious Studies Research year 1

Attend the general required courses Hermeneutics (6 ec), Classics I and II (12 EC), Master Seminar (6 EC), Research Skills (6 EC) and Internship (12 ec), Research modules of the chosen section (12 ec) and choose an elective (6 ec).

For the elective in period 2 (6 EC) choose from the Research modules or Professional Stream modules.

Opleidingsdelen:

- [Research Modules](#)
- [Professional Stream Modules \(Free Choice\)](#)

Vakken:

Naam	Periode	Credits	Code
<a href="#">Classics I: Brueggemann's Biblical Theology</a>	Periode 4	6.0	G_CLAS1
<a href="#">Classics II: Dostoyevsky</a>	Periode 5	6.0	G_CLAS2
<a href="#">Hermeneutics</a>	Periode 1	6.0	G_MAHERMN
<a href="#">Internship</a>	Periode 4+5	12.0	G_INTERN
<a href="#">Master Seminar</a>	Ac. Jaar (september)	6.0	G_MASEM
<a href="#">Research Skills</a>	Periode 1+2+3	6.0	G_RESSK

## Research Modules

Vakken:

Naam	Periode	Credits	Code
<a href="#">Acts of the French Protestant Churches in the Low Countries</a>	Periode 1	6.0	G_RMRM03
<a href="#">Analytic Tools and the Study of the Bible</a>	Periode 1	6.0	G_RMBS03
<a href="#">Biblical Interpretation in Context: Ancient and Modern Case Studies</a>	Periode 2	6.0	G_RMBS04
<a href="#">If You ain't Dutch, You ain't Much. American Neo-Calvinists and their Home Country</a>	Periode 2	6.0	G_RMRM04
<a href="#">Latijn 1</a>	Periode 1	6.0	G_MLATIJN1
<a href="#">Latijn 2</a>	Periode 2	6.0	G_MLATIJN2
<a href="#">Reconciliation and Identities</a>	Periode 2	6.0	G_RMRE04
<a href="#">Scripture and the Sacraments: a Reception-Theological Approach</a>	Periode 1	6.0	G_RMRE03

<a href="#">Studies in Leviticus</a>	Periode 2	6.0	G_RMBS02
<a href="#">The Text of the NT and its Transmission</a>	Periode 1	6.0	G_RMEC01

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
<a href="#">Building Interreligious Relations 3</a>	Periode 1	6.0	G_BIR3
<a href="#">Building Interreligious Relations 4</a>	Periode 2	6.0	G_BIR4
<a href="#">Interdisciplinary Perspectives on Mindfulness</a>	Periode 2	6.0	G_IPM
<a href="#">Leadership 1: Psychological and Community Aspects</a>	Periode 1	6.0	G_LEAD1
<a href="#">Leadership 2: Innovation of Decision-making Processes</a>	Periode 2	6.0	G_LEAD2
<a href="#">Media 1: Religion in a Media Age</a>	Periode 1	6.0	G_MED1
<a href="#">Media 2: Religion and Popular Culture</a>	Periode 2	6.0	G_MED2
<a href="#">Peace, Trauma and Religion 3</a>	Periode 1	6.0	G_PTR3
<a href="#">Religion and Trauma</a>	Periode 2	6.0	G_PTR4
<a href="#">Spiritual Care 1</a>	Periode 1	6.0	G_SPICA1
<a href="#">Spiritual Care 2</a>	Periode 2	6.0	G_SPICA2
<a href="#">Theory of Islamic Spiritual Care</a>	Periode 2	6.0	G_TISC

## Master Theology and Religious Studies Research year 2

Attend the general required courses Research Design 1 and 2 (12 ec) and Thesis (30 ec), Research modules of the chosen section (12 ec) and choose an elective (6 ec).

For the elective in period 1 (6 EC) choose from the Research modules or Professional Stream modules or or choose the free electives From Christ to Constantine (G\_AAMAOHS001) and From Constantine to Muhammad (L\_GOMAALG004).

Opleidingsdelen:

- [Research Modules](#)
- [Professional Stream Modules \(Free Choice\)](#)

Vakken:

Naam	Periode	Credits	Code
<a href="#">From Christ to Constantine: Judaism and Christianity in their Graeco- Roman Contexts</a>	Periode 1	6.0	G_AAMAOHS001
<a href="#">From Constantine to Muhammad: Religion and Society in Late Antiquity</a>	Periode 2	6.0	L_GOMAALG004
<a href="#">Research Design 1</a>	Periode 1+2	6.0	G_RMRD1
<a href="#">Research Design 2</a>	Periode 3	6.0	G_RMRD2
<a href="#">Research Master Thesis</a>	Ac. Jaar (september)	30.0	G_2MATHES

## Research Modules

Vakken:

Naam	Periode	Credits	Code
<a href="#">Acts of the French Protestant Churches in the Low Countries</a>	Periode 1	6.0	G_RMRM03
<a href="#">Analytic Tools and the Study of the Bible</a>	Periode 1	6.0	G_RMBS03
<a href="#">Biblical Interpretation in Context: Ancient and Modern Case Studies</a>	Periode 2	6.0	G_RMBS04
<a href="#">If You ain't Dutch, You ain't Much. American Neo-Calvinists and their Home Country</a>	Periode 2	6.0	G_RMRM04
<a href="#">Latijn 1</a>	Periode 1	6.0	G_MLATIJN1
<a href="#">Latijn 2</a>	Periode 2	6.0	G_MLATIJN2
<a href="#">Reconciliation and Identities</a>	Periode 2	6.0	G_RMRE04
<a href="#">Scripture and the Sacraments: a Reception-Theological Approach</a>	Periode 1	6.0	G_RMRE03
<a href="#">Studies in Leviticus</a>	Periode 2	6.0	G_RMBS02
<a href="#">The Text of the NT and its Transmission</a>	Periode 1	6.0	G_RMEC01

## Professional Stream Modules (Free Choice)

Vakken:

Naam	Periode	Credits	Code
<a href="#">Building Interreligious Relations 3</a>	Periode 1	6.0	G_BIR3

Building Interreligious Relations 4	Periode 2	6.0	G_BIR4
Interdisciplinary Perspectives on Mindfulness	Periode 2	6.0	G_IPM
Leadership 1: Psychological and Community Aspects	Periode 1	6.0	G_LEAD1
Leadership 2: Innovation of Decision-making Processes	Periode 2	6.0	G_LEAD2
Media 1: Religion in a Media Age	Periode 1	6.0	G_MED1
Media 2: Religion and Popular Culture	Periode 2	6.0	G_MED2
Peace, Trauma and Religion 3	Periode 1	6.0	G_PTR3
Religion and Trauma	Periode 2	6.0	G_PTR4
Spiritual Care 1	Periode 1	6.0	G_SPICA1
Spiritual Care 2	Periode 2	6.0	G_SPICA2
Theory of Islamic Spiritual Care	Periode 2	6.0	G_TISC

## Acts of the French Protestant Churches in the Low Countries

<b>Vakcode</b>	G_RMRM03 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. A.A. den Hollander
<b>Examinator</b>	prof. dr. A.A. den Hollander
<b>Docent(en)</b>	prof. dr. A.A. den Hollander
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

De student heeft aantoonbare kennis van het

### Onderwijsvorm

De student bereidt zelfstandig

## Analytic Tools and the Study of the Bible

<b>Vakcode</b>	G_RMBS03 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. W.T. van Peursen
<b>Examinator</b>	prof. dr. W.T. van Peursen

<b>Docent(en)</b>	prof. dr. L.J. de Vries, prof. dr. W.T. van Peursen
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student who has successfully completed this course

- Has knowledge of the field of Digital Humanities and the various types of tools that are used in Biblical Studies.
- Is able to apply these DH tools (e.g. R, SHEBANQ, Paratext) in a systematic fashion in Biblical Studies.
- Is able to reflect critically on the assumptions, limitations and possibilities of these tools.
- Is able to report the findings of his/her DH research in a systematic way to a group of peers.

### Inhoud vak

This course deals with the interpretation and analysis of the biblical source texts with computational tools. This relates to computational-linguistic research as this is done, for example with the ETCBC database and its representation in SHEBANQ, and for computer-tools used in Bible Translation, such as the UBS package Paratext. The student will get insight in the way in which systematic, quantitative research can contribute to a better understanding and translation of the Bible.

### Onderwijsvorm

Introductory and practical sessions and a final paper.

### Toetsvorm

- Tasks during the course (reflections on articles studied in the course preparation; assignments in SHEBANQ, Paratext, R): 30%
- Paper at end of course in which the student applies digital tools to a specific case from the Old Testament or the New Testament.

### Literatuur

Will be announced in the study guide that will be made available in advance.

### 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.

### Aanbevolen voorkennis

Affinity with Digital Humanities is recommended, but not required.

### Doelgroep

Students who are interested in Biblical Studies and in Bible Translation and who are interested in the impact of a broad range of computational approaches on the study of ancient scriptures.

## Biblical Interpretation in Context: Ancient and Modern Case Studies

<b>Vakcode</b>	G_RMBS04 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0



<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. P.B.A. Smit
<b>Examinator</b>	prof. dr. P.B.A. Smit
<b>Docent(en)</b>	prof. dr. P.B.A. Smit, prof. dr. J. Dubbink
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### **Doel vak**

In this course, students will:

- Acquire in-depth insight into the interrelationship between the production and reception of canonical texts and the contexts in which these processes take place.
- Be enabled to analyze such processes of text production and reception independently and make a contribution to contextual biblical interpretation as a discipline.
- Be placed in a position to evaluate the production and reception of text and to pinpoint continuities and discontinuities in processes of meaning making and to understand the socio-economic, religious and political implications of them.
- Work towards a personal research output for both an academic and a general audience.
- Develop the ability to independently develop research questions and research designs for future research in the field of contextual biblical interpretation.

### **Inhoud vak**

This course pursues the trajectory of key texts from what are now the canons of the Old and New Testaments (First and Second Testaments; Hebrew and Christian Bibles), tracing them from their original production through a trajectory of later contexts in which they were reinterpreted and appropriated. Particular attention will be given to the (a) religious; (b) political; (c) socio-economic; (d) literary and historical aspects of such processes of textual production and reception.

### **Onderwijsvorm**

The course begins with an introductory class session by both lecturers on contextuality, textual production and reception in past and present and concludes with a session with presentations of student research projects. In between, two series of five classes address Old and New Testament texts, with one session per week dedicated to each of these two corpora. Classes will be organized such that half is dedicated to a lecture and the other to a student presentation and discussion. In this manner, the course engages in the cocreation of content and seeks to make students active participants in the learning and researching process.

Secondary and primary sources will have to be studied in preparation of all classes and one presentation and a final, publishable paper are required from each student.

In preparation of each class, the texts indicated will have to be studied in the original languages in preparation.

### **Toetsvorm**

Students in the one- or three-year MA programmes write a paper of 3000-4000 words, in line with the guidelines of the Amsterdamse Cahiers voor de Bijbel en zijn Tradities: a paper of ca. 4000 words (max. 4500), aimed at professional theologians (pastors) and those seriously interested in biblical studies. Use of biblical languages (keywords, key passages) is allowed. The focus is not on technicalities, rather on 'reaping the fruits of reading the Bible'. However, the paper should be based on sound exegetical work, with reference to sources and important secondary literature.

Students in the two-year MA program (Research MA) write a publishable 5000 word paper on a chosen topic (English).

The papers will be evaluated in analogy to the evaluation of MA theses, bearing in mind their more limited scope. The classroom presentation is graded on a pass/fail basis.

## Literatuur

Bibliographical data and several articles will be put on Canvas.

### Class 1: Introduction

Literature: Peter-Ben Smit, *Wat de Bijbel echt betekent?*

<http://dare.uvu.vu.nl/handle/1871/54801> (English translation available from the author)

### Class 2: New Testament 1 – Contextual Reception and the History of Israel in Matthew 1

Literature:

Peter-Ben Smit, 'Something about Mary? Remarks about the Five Women in the Matthean Genealogy,' *New Testament Studies* 56 (2010), 191-207.

Jeremy Punt, 'Politics of Genealogies in the New Testament', *Neotestamentica* 47.2 (2013), 373-398

### Class 3: Old Testament 1 – Reception and History: the Evaluation of the Desert Story (Ex.-Num.) in Neh. 9:9-36

Literature

Harm van Grol, "'Indeed, Servants We Are': Ezra 9, Nehemia 9 and 2 Chronicles 12 Compared", in: Becking, Bob, en Marjo C.A. Korpel (eds.), *The Crisis of Israelite Religion. Transformation of Religious Tradition in Exilic and Post-Exilic Times (Oudtestamentische Studiën XLII)*. Leiden enz. (Brill) 1999, 209-227

Oeming, Manfred, "'See, We Are Serving Today' (Nehemiah 9:36): Nehemiah 9 as a Theological Interpretation of the Persian Period", in: Oded Lipschits, Manfred Oeming, *Judah and the Judeans in the Persian Period*. Winona Lake (Eisenbrauns) 2006, 571-588

### Class 4: New Testament 2 – Reception, Re-reception and Contextuality: Divorce in Mark 10:1-12 / Matthew 19:1-11

Literature:

William Loader, *Sexuality and the Jesus Tradition* (Grand Rapids: Eerdmans, 2005), 77-81, 127-135.

A. E. Harvey, 'Genesis versus Deuteronomy? Jesus on marriage and divorce,' in: *The Gospels and the scriptures of Israel* (Sheffield: Sheffield Academic Press, 1994), 55-65

The appertaining discussion in the commentary of Ulrich Luz (in English or German) or alternatively in the commentary of Davies and Allison (English).

### Class 5: Old Testament 2 – Imperial Politics and Ideology: the Re-Building of the Temple and the Persians (Ezr. 4-5)

Literature

Sara Japhet, "People and Land in the Restoration Period", in: Georg Strecker (ed), *Das Land Israel in biblischer Zeit: Jerusalem-Symposium 1981 der Hebräischen Universität und der Georg-August-Universität*. Göttingen (Vandenhoeck und Ruprecht) 1983, 103-125

Class 6: New Testament 3 – Reception and Contextual Innovation: The Word of Jesus in 1 Corinthians 11:17-34

Literature:

Peter-Ben Smit, 'Ritual Failure, Ritual Negotiation, and Paul's Argument in 1 Corinthians 11:17–34,' *Journal for the Study of Paul and His Letters* 3.2 (2013), 165-195.

Andrew McGowan, 'The myth of the 'Lord's Supper': Paul's Eucharistic meal terminology and its ancient reception,' *Catholic Biblical Quarterly* 77 (2015), 503-521

Class 7: Old Testament 3 – 'It's the Economy, stupid!': A Suspicious Reading of Nehemiah's Reform Measures (Neh.5), A Materialist Approach? t.b.a.

Class 8: New Testament 4 – Contextuality, Translation and Identity: The Eunuch in Acts 8 and Queer Studies

Literature: t.b.a.

Brittany E. Wilson, 'Neither male nor female': the Ethiopian eunuch in Acts 8.26-40', *New Testament Studies* 60 (2014), 403-422.

Sean D. Burke, 'Queering early Christian discourse: the Ethiopian eunuch,' in: *Bible trouble: queer reading at the boundaries of biblical scholarship*, Atlanta : Society of Biblical Literature, 2011), 175-189.

Optional: Peter-Ben Smit,

<https://www.debijbel.nl/blog/bijbellezen-in-context-van-eunuch-tot-kamer>

Class 9: Old Testament 4 – Exclusion, Identity and Gender: Foreign Women and the Mixed Marriage Crisis (Ezr. 9-10, Neh. 13:23-29)

Literature

Tamara C. Eskenazi, / Eleanore P. Judd, "Marriage to a Stranger in Ezra 9-10", in: T.C. Eskenazi and K.H. Richards (eds.), *Second Temple Studies: 2. Temple and Community in the Persian Period (JSOT Suppl. Series 175)* Sheffield (Sheffield Academic Press) 1994, 266-285

Katherine E. Southwood, *Ethnicity and the Mixed Marriage Crisis in Ezra 9-10. An Anthropological Approach.* (Oxford Theological Monograph Series) Oxford (Oxford University Press) 2012, 48-56, 203-209.

Class 10: New Testament 5 – Contextual Reception and Politics: The Magnificat as a Subversive Text

Literature:

Aida Besancon Spencer, 'Position reversal and hope for the oppressed', *Latino/a biblical hermeneutics: problematics, objectives, strategies* (Atlanta: SBL Press, 2014, 95-106.

Mark I. Wegener, 'The Arrival of Jesus as a Politically Subversive Event According to Luke 1-2,' *Currents in Theology and Mission* 44 (2017), 15-23

Class 11: Old Testament 5 – Communities Produce Texts – Texts Shape Communities: Nehemiah 8, An Unexpected Appearance and the Emergence of Torah Judaism

Reinmuth, Titus, 'Nehemiah 8 and the Authority of Torah in Ezra-Nehemiah', in: Boda, Mark J., Paul L. Redditt (eds.), *Unity and disunity in Ezra-Nehemiah : redaction, rhetoric, and reader* (Hebrew Bible monographs 17). Sheffield : Sheffield Phoenix Press, 2008, p. 240-262

Class 12: Presentation of research projects, conclusion of the course

Literature, general

Fishbane, Michael, *Biblical Interpretation in Ancient Israel*. Oxford (Clarendon Press) 1985 (parts)

Smith-Christopher, Daniel L., *A biblical theology of exile (Overtures to biblical theology)*. Minneapolis (Fortress Press) 2002. ch. 6, "Purity"

as Nonconformity', 137-162.

### Vereiste voorkennis

BA degree including Greek and Hebrew.

## Building Interreligious Relations 3

<b>Vakcode</b>	G_BIR3 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. A.F.M. van der Braak
<b>Examinator</b>	prof. dr. A.F.M. van der Braak
<b>Docent(en)</b>	prof. dr. A.F.M. van der Braak, prof. dr. M. Kalsky
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

- has developed knowledge, understanding and competences in the field interreligious dialogue (incl. anthropological, philosophical, hermeneutical, political 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 and the issue of religious belonging, 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 address fundamental questions touching upon

1. How do we interpret the phenomenon of religious diversity – What is the discourse on world religions and what are its problematic aspects? How do different models of religious diversity impact upon the way we understand the (im-)possibility of interreligious dialogue?
2. How do various forms of religious modernism arise as a result of the meeting between the religious and the secular? What are various ways of conceptualizing both religion and secularity? How does this impact our perspective on interreligious dialogue?
3. What does it mean to be religiously committed in a time of detraditionalization, individualization and pluralization? How do hybrid conceptions of identity and belonging impact the practice of interreligious dialogue?

Overview of topics to be discussed

1. Brief overview of world religions. The discourse of world religions and its challenges
2. Models of religious diversity: exclusivism, inclusivism, pluralism and particularism
3. Shifts in religious identity: hybridity, double belonging, multiple religious participation and fundamentalism
4. Different expressions of interreligious dialogue
5. Postcolonial and feminist perspectives on religious diversity and interreligious dialogue

### **Toetsvorm**

20%: Writing assignments

80%: final paper

Student Responsibilities:

- Students come to class prepared to participate in the discussion;
- Students analyse and study the obligatory literature through specific study questions and assignments;
- Students contribute to the discussion.

### **Literatuur**

Articles posted on Canvas.

### **Doelgroep**

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

### Overige informatie

Courses Building Interreligious Relations 3 and Building Interreligious Relations 4 alternate on a yearly basis with the other courses Building Interreligious Relations 1 and Building Interreligious Relations 2. The courses Building Interreligious Relations 3 and Building Interreligious Relations 4 will be taught in 2017-18.

## Building Interreligious Relations 4

<b>Vakcode</b>	G_BIR4 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. M. Moyaert
<b>Examinator</b>	prof. dr. M. Moyaert
<b>Docent(en)</b>	prof. dr. M. Moyaert, prof. dr. H.Y.M. Jansen
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Teaching goals

- Basic insight into the literatures which study the ways which Christianity, Judaism, Islam and categories of 'the secular' are historically and conceptually intertwined and entangled
- Insight into how these entangled histories are related to the histories and legacies of anti-semitism and islamophobia
- Enhancing the capacity to formulate integrative perspectives on what 'interreligiosity' means in the historical context of secularisation and religious entanglement

### Inhoud vak

We will study works on the interrelated histories of Christianity, Islam and Judaism in the Euro-Mediterranean and Middle-Eastern contexts from the perspective of how these religions have been entangled and have entered into tense relations in the course of Euro-Middle-Eastern history, in relation to processes and concepts of secularisation, the formation of 'religion, and the Axial Age. Readings will include Leora Batnizky, Susannah Heschel, Schirin Amir-Moazzami, Anya Topolski, David Nirenberg, Jean-Luc Nancy, Maurice Olender, Gil Anidjar, Paula Frederiksen, Daniel Boyarin,

### Onderwijsvorm

Lectures and student presentations

### Toetsvorm

Presentation (20%) and final paper or final paper and take home exam (80%). You can choose between two options for the final exam: (1) either you choose to do a take home exam containing three questions which will be published two weeks before the deadline, together with a final paper of around 1500 words, or (2) you choose to write a final paper of around 4000 words. Deadline will be published during the course.

### Literatuur

David Nirenberg - Anti-Judaism, the Western Tradition (W.W.Norton)

Maurice Olender - The languages of Paradise: race, religion, and philology in the nineteenth century (Harvard University Press, orig, Paris, Seuil).

Gil Anidjar - Semites, Race, Religion, Literature (Stanford University Press)

## Classics I: Brueggemann's Biblical Theology

<b>Vakcode</b>	G_CLAS1 ()
<b>Periode</b>	Periode 4
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### 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;
- Analyse 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. In this course, this will be Walter Brueggemann's *Theology of the Old Testament: Testimony, Dispute, Advocacy*, Minneapolis: Fortress Press, 1997.

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 practise 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 other meeting, 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 Tuesday 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.

### Onderwijsvorm

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

### 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 4000 words.

### Literatuur

Primary text / required reading:

Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress Press, 1997.

Recommended secondary literature:

Made available through Canvas

## Classics II: Dostoyevsky

<b>Vakcode</b>	G_CLAS2 ()
<b>Periode</b>	Periode 5
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E.V. Tolstoj
<b>Examinator</b>	dr. E.V. Tolstoj
<b>Docent(en)</b>	dr. E.V. Tolstoj
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### 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.

### **Onderwijsvorm**

Seminar, including group sessions, presentations, plenary close reading.

### **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 2300 words;
- Address a theme from the work of Dostoevsky like theodicy and freedom, love and discipline, belief and atheism, crime and punishment, ...
- Pose a research question related to your religious tradition and/or a phenomenon in your field of research;
- Critically discuss the explanatory power of Dostoevsky's artistic world and polyphonic voices and bring these in conversation with theoretical, philosophical and theological perspectives.

Criteria for evaluating the paper: a clear, coherent, well-defined, concise text with relevant research question(s), justification for the

choice of at least one particular methodology, and relevant bibliography, transparently composed answers to the research question(s) in a well documented manner (i.e. with detailed references to the texts, and interacting with relevant literature), clear conclusions, adequate bibliographical annotations and layout.

Criteria for evaluating presentations in class:

- Keeps to the time;
- Clear question, steps to answer it, clear conclusion;
- Overall understanding of the novel, its content and context.
- Engaging the others;
- Using audiovisual tools efficiently (when applicable).

### Literatuur

We read the book and additional literature together. Fyodor Dostoyevsky's *The Brothers Karamazov* is available in English and in Dutch and we will use the English translation in class unless there will be no English-speaking students.

- Dostoyevsky, Fyodor. *The Brothers Karamazov*. Translated from the Russian by Constance Garnett. New York: The Lowell Press, 2009, available at: <https://www.gutenberg.org/files/28054/28054-pdf.pdf>.
- Dostojevski, Fjodor. *De broers Karamazov*. Vertaald vanuit het Russisch door Arthur Langeveld. Amsterdam: G.A. van Oorschot [Elke uitgave van deze vertaling].

extra literature:

- Tolstaya, Katya. *Kaleidoscope*. Leiden: Brill, 2013, pp. 3-169.
- Tolstaya, Katya. 'Deification', in: Daniel Whistler (ed.), *Edinburgh Critical History of Nineteenth-Century Theology*, Edinburgh: Edinburgh University Press (forthcoming, 2017, pages will be announced).

## From Christ to Constantine: Judaism and Christianity in their Graeco- Roman Contexts

<b>Vakcode</b>	G_AAMAOHS001 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. H. Amirav
<b>Examinator</b>	prof. dr. H. Amirav
<b>Docent(en)</b>	dr. N.M. Vos, prof. dr. H. Amirav, prof. dr. L.J. Lietaert Peerbolte, J.W. van Henten
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Insight into and knowledge of the development of ancient religions, with an emphasis on Judaism and Christianity, in their socio-historical context in the first three centuries CE; familiarity with various sources, such as texts and archaeological remains, as well as sociological and anthropological theories, and the ability to independently discuss various developments within the changing religious landscape of early Judaism, early Christianity, and their pagan

surroundings.

### **Inhoud vak**

During the three centuries following the death of Jesus of Nazareth, the movements of his followers developed from obscure oriental sects into a major religion of the Roman empire, threatening the positions of Judaism and paganism. The goal of this course is to study and to understand this spectacular development.

In order to do so, we will study the development of the early Christian movements in their context: Graeco-Roman society and its religious and cultural life, which includes Judaism and pagan religions, such as the so-called mystery cults. In addition, attention will be paid to the social composition of the Christian communities, the role of Christian martyrs in the growth and dissemination of the new faith, and the confrontation between Christianity and contemporary philosophy and world views. Last but not least, the role of Constantine at the beginning of the fourth century will be a central issue. Ancient literary sources (in translation), material remains, and secondary literature on the subject will serve as the starting point of this course.

### **Onderwijsvorm**

A number of instructors will guide the participants of this course through the selected themes. Each individual week will entail a lecture by the instructor, the reading and discussion of primary sources, and a presentation by one of the participating students. All in all, the classes will take the shape of a seminar.

### **Toetsvorm**

Students will give a presentation during one of the classes, which will be graded on the criteria of content and presentation skills (30%) and they will write a final exam (70%).

All sources are presented in translation, but students who master one of the classical languages may write a research paper of 4000 words (excluding bibliography) instead of the exam.

Students in one of the Research Master programmes should write both the exam and a paper (presentation: 20%; exam 40%; paper 40%).

### **Doelgroep**

Master's students in Theology and Religious Studies, Classics & Ancient Civilizations, History, and Archaeology

## **From Constantine to Muhammad: Religion and Society in Late Antiquity**

<b>Vakcode</b>	L_GOMAALG004 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Geesteswetenschappen
<b>Coördinator</b>	prof. dr. R.B. ter Haar Romeny
<b>Examinator</b>	prof. dr. R.B. ter Haar Romeny
<b>Docent(en)</b>	dr. N.M. Vos, prof. dr. H. Amirav, prof. dr. R.B. ter Haar Romeny
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

## **Doel vak**

(1) Insight into the development of ancient religions, with an emphasis on Judaism, Christianity, and Islam, in their socio-historical context in the period from 300 to 650 CE.

(2) Familiarity with various sources, such as texts and archaeological remains, as well as sociological and anthropological theories.

## **Inhoud vak**

After the Emperor Constantine ended the last persecution of Christians in the Roman Empire, the number of conversions started rising. But the fourth and fifth centuries saw more major changes: Christianity became a state religion and it started institutionalizing. New phenomena came up, such as pilgrimage and monasticism. Christianity got its own literary culture, adapting existing genres to its own needs. At the same time, other religions reacted and developed in their own way. Religions and society became different.

This course tries to understand what happened by going into questions such as: What was the relation between Christianity and the Roman state and why did emperors—with the notable exception of Julian ‘the Apostate’—support Christianity in this way? How did people react? Many converted, but what did this mean? Many others chose to remain pagan or Jewish: what was their point of view? Is the institutionalization of Rabbinic Judaism in any way related to this, and what about the ‘Last Pagans of Rome’ (the title of a recent book)? What societal changes did monasticism and pilgrimage bring about? How did the literary cultures and art of pagans, Jews, and Christians relate to each other? Was this the end of the classical tradition and free thought, or simply the beginning of new developments on old foundations? We will see that it makes sense to speak of ‘Late Antiquity’.

Next we will discuss the growing apart of the western and eastern parts of the Roman Empire, and developments in the Middle East. In the sixth century, it also appeared that the state-sponsored movement towards unity in Christianity was unsuccessful. Among Christians in the Middle East there was strong opposition against decisions taken in the centre of the Empire. These developments in Late Antique society and culture form the backdrop to a new movement: that of the prophet Muhammed in the early seventh century.

## **Onderwijsvorm**

Seminar. Students will present during one of the sessions and are required to take part in discussions.

## **Toetsvorm**

Students will give a presentation during one of the classes, which will be graded on the criteria of content and presentation skills (30%) and they will write a final exam (70%).

All sources are presented in translation, but students who master one of the classical languages may write a research paper of 4000 words (excluding bibliography) instead of the exam.

Students in one of the Research Master programmes do both the exam and the paper (presentation: 20%; exam 40%; paper 40%).

## **Literatuur**

- Stephen Mitchell, *A History of the Later Roman Empire AD 284–641* (2nd ed.; Chichester: Wiley Blackwell, 2015)

- Various articles to be found on Canvas.

### Doelgroep

MA students and Research Master students in History, Classics & Ancient Civilizations, Theology & Religious Studies, Archaeology.

## Hermeneutics

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

### Doel vak

You have developed knowledge, understanding and competences in the field of hermeneutics, with special reference to the interpretation and use of sacred writings.

(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 (= Dublin descriptor 1: knowledge and understanding).

(2) You are competent to apply various hermeneutic theories to a case study pertinent to your master specialization (= Dublin descriptor 2: applying knowledge and understanding).

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

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

(5) You can show that you are aware of the complexities of "understanding" (or not-understanding) [hermeneutic gap, text, author, reader, interpretive community, context, effective history (Wirkungsgeschichte), your own readerly perspective or stance etc.] and can deal with them professionally in a largely self-directed (autonomous) learning process (hermeneutical habitus) (= Dublin descriptor 5: learning skills).

### Inhoud vak

Part I: THE DISCOVERY OF ME AS A READER (Zwiép)

Defining the Issues and Exploring the Field || The Discovery of Historical Consciousness: Dilthey and Gadamer || The Discovery of the Reader: Reception Aesthetics and Reader-Response Criticism: Iser, Jauss, Fish, Eco || The Discovery of the Text as World: Structuralism (Rise and Fall) and Narrative Hermeneutics: Ricoeur || The Discovery of the World as Text: Post-structuralism and Deconstruction: Barthes, Foucault, Derrida || Deconstruction and Holy Writ: Caputo. Working Session / Case

Study on Wirkungsgeschiede: "Why Textual Interpretation is NOT innocent."

Part II: THE DISCOVERY OF THE OTHER AS A READER (Moyaert)  
The Discovery of Gender: Feminist Hermeneutics || The Discovery of Culture: Intercultural hermeneutics || The Discover of Power: Postcolonial hermeneutics.

### **Onderwijsvorm**

Lectures, working groups, reading assignments, peer review, research paper.

### **Toetsvorm**

Three reflection papers (3 x 10%)

Research paper, depending on specialization (70%, including research proposal)

### **Literatuur**

Arie W. Zwiep, Tussen tekst en lezer 2: Van moderniteit naar postmoderniteit (Amsterdam: VU University Press, 2013, 2e druk 2014) (for Dutch students, if not studied before), or Anthony C. Thiselton, Hermeneutics: An Introduction (Grand Rapids: Eerdmans, 2009), or Stanley E. Porter and Jason C. Robinson, Hermeneutics: An Introduction to Interpretive Theory (Grand Rapids: Eerdmans, 2011).

Various scholarly articles (accessible via ATLA Religion Database and/or Canvas).

Highly recommended for reference purposes: Lexikon der Bibelhermeneutik: Begriffe-Methoden-Theorien-Konzepte. Edited by Oda Wischmeyer. De Gruyter Texte. Berlin: de Gruyter, 2009 (Hardcover), 2013 (Paperback).

Also helpful: B.H. McLean, Biblical Interpretation and Philosophical Hermeneutics (Cambridge: Cambridge University Press, 2012).

### **Aanbevolen voorkennis**

A basic training in biblical and philosophical hermeneutics at a BA-level (G\_BAHERM or an equivalent course approved by the exam committee). If this is your very first acquaintance with (general) hermeneutics, you will much profit from Jens Zimmermann, Hermeneutics: A Very Short Introduction (Oxford: Oxford University Press, 2015), and/or (esp. for biblical hermeneutics) from Bernard C. Lategan, "Hermeneutics," in vol. 3 of The Anchor Bible Dictionary, ed. David Noel Freedman (New York: Doubleday, 1992), 149-154. Further recommended literature in case of deficiency, Arie W. Zwiep, Tussen tekst en lezer, vol. 1: Vroege kerk-Schleiermacher (Amsterdam: VU University Press, 2009, 4e druk 2017), Alexander S. Jensen, Theological Hermeneutics, SCM Core Texts (London: SCM, 2007), Werner G. Jeanrond, Theological Hermeneutics (London: SCM, 1994), or equivalent literature in consultation with the teaching staff.

Training in the ancient languages (Hebrew, Greek, Latin, Arabic etc.) is not required; a good command of English is.

### **Doelgroep**

This is a mandatory course for all MA students: MA Theology (1 year), Divinity (3 year) and Research Master (2 year). It is also open to students of EM (= Educatieve Master).

### **Overige informatie**

As of 2017-2018, "Scriptural Reasoning" is no longer part of this course but a mandatory part of the course work in period 3.

## If You ain't Dutch, You ain't Much. American Neo-Calvinists and their Home Country

<b>Vakcode</b>	G_RMRM04 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. G. Harinck
<b>Examinator</b>	prof. dr. G. Harinck
<b>Docent(en)</b>	prof. dr. G. Harinck
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

Kennis verwerven over de (kerkelijke) migratie van protestanten naar de Verenigde Staten in de tweede helft van de negentiende eeuw, hun Amerikanisering en hun blijvende (kerkelijke) band met Nederland. Leren werken met primaire bronnen: transscriberen en annoteren van brieven van migranten.

### Inhoud vak

We maken kennis met Henry Dosker (1855-1926) die na afronding van zijn gymnasiumopleiding met zijn familie emigreerde naar Grand Rapids in Michigan, Verenigde Staten, waar zijn vader beroepen was als predikant. Hij besluit theologie te gaan studeren en wordt ook predikant. In Nederland was zijn schoolvriend Herman Bavinck (1854-1921), die ook theologie gaat studeren, in Kampen en in Leiden. Hij schrijft brieven aan hem en bezoekt hem op als hij Nederland bezoekt. Ook Bavinck zoekt hem op tijdens twee Amerikaanse reizen. Via deze brieven krijgen we kennis van het leven van een theologiestudent in de Vs en in Nederland en van kerkelijke verhoudingen tussen beide landen in een periode van grootschalige emigratie.

### Onderwijsvorm

werkcolleges

### Toetsvorm

Bijdrage aan de werkcolleges en de brieftranscriptie (25 %) en een paper (75 %)

### Literatuur

George Harinck, 'Bidden om een Pella, als Jeruzalem valt. De amerikanisering van Henry E. Dosker (1855-1926)', Documentatieblad voor de Nederlandse Kerkgeschiedenis na 1800, nr. 57, december 2002, pag. 35-62

Hans Krabbendam, Vrijheid in het verschiep. Nederlandse emigratie naar Amerika, 1840-1940. Hilversum, 2006.

### Vereiste voorkennis

Voor dit college is kennis van het Nederlands vereist.

### Aanbevolen voorkennis

Kennis van het protestantisme

## Doelgroep

(R)MA studenten Theologie, religiewetenschappen, geschiedenis

## Overige informatie

Voor dit college wordt gebruik gemaakt van de collectie van het Historische Documentatiecentrum in de universiteitsbibliotheek van de Vrije Universiteit. Archiefstukken kunnen worden aangevraagd via [hdc.vu.nl](http://hdc.vu.nl) en liggen de volgende dag gereed op de studiezaal voor de bijzondere collecties op de eerste verdieping van het hoofdgebouw van de VU.

## Interdisciplinary Perspectives on Mindfulness

<b>Vakcode</b>	G_IPM ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. A.F.M. van der Braak
<b>Examinator</b>	prof. dr. A.F.M. van der Braak
<b>Docent(en)</b>	prof. dr. A.F.M. van der Braak
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

## Doel vak

Students know and understand both the origins and deep history of mindfulness as well as its wider contemporary applications, especially in health care and spiritual care.

Students can compare classical Buddhist perspectives on mindfulness with newly emerging insights from the philosophy, history and science of mindfulness.

Students can analyze, reflect upon, and interpret psychological, religious, medical, neuroscientific and cognitive science-perspectives on mindfulness.

Students can analyze, reflect upon and interpret the confluence of Buddhist and Western epistemologies that is inherent in the meeting of mindfulness with modern culture, and are able to identify potential conflicts as well as possibilities for synergy.

Students are aware of and can discern their own particular viewpoint on mindfulness, can relate that viewpoint to their own backgrounds, traditions and biases, and are able to make their angles transparent, flexible and fruitful rather than disconcerting, stubborn or distorting.

## Inhoud vak

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

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



## Onderwijsvorm

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

## Toetsvorm

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

## Literatuur

Mindfulness: Diverse Perspectives on its Meaning, Origins and Applications, ed. by Mark Williams and Jon Kabat-Zinn (2013)  
The Healing Power of Meditation: Leading Experts on Buddhism, Psychology and Medicine Explore the Health Benefits of Contemplative Practice, ed. by Andy Fraser (2013).  
Jeff Wilson, Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture (2014).

Bhikkhu Analayo, Sattipatthana: The Direct Path to Realization (2006)  
Various articles on Canvas.

## Vereiste voorkennis

Basic knowledge of Buddhism.

## Doelgroep

Master students from the faculty of Theology and other faculties

## Internship

<b>Vakcode</b>	G_INTERN ()
<b>Periode</b>	Periode 4+5
<b>Credits</b>	12.0
<b>Voertaal</b>	Nederlands
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Niveau</b>	500

## Doel vak

The student:

- writes a coherent description of the professional field of the chosen specialization corresponding to current academic and professional standards;
- functions as a junior professional in growing responsibility and uses professional ethical standards;
- analyses complex practical professional problems using theoretical knowledge;
- compares several solutions for professional questions and designs new possibilities for acting;
- reflects on 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 profession aimed at. Through the internship the student will learn how to apply theoretical knowledge in a professional field and how to recognize practical situations that needs theoretical reflection. Under the guidance 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 gets acquainted with 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: the "English Internship Guide" or the "Nederlandse stagehandleiding" on VU.net.

All students Spiritual Care are required to follow 10 sessions of supervision (2EC) and 4 sessions to practice conversational skills (1 EC).

### Onderwijsvorm

Internship, supervision, working sessions  
All students Spiritual Care are required to follow 10 sessions of supervision (2EC) and 4 sessions to practice conversational skills (1 EC).

### Toetsvorm

Grading is based on: (1) internship report by the student; (2) a written review by the mentor; and (3) an assessment form.  
Students Spiritual Care will receive 2EC for supervision sessions and 1 EC for sessions to practice conversational skills.

## Latijn 1

<b>Vakcode</b>	G_MLATIJN1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Nederlands
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	drs. M.W. Muilwijk
<b>Examinator</b>	drs. M.W. Muilwijk
<b>Docent(en)</b>	drs. M.W. Muilwijk
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Het doel van het vak is om de student vanaf de allereerste beginselen te brengen tot het redelijk kunnen omgaan met enigszins complexe Latijnse teksten. Hiervoor verwerft de student kennis van woorden, grammaticale rijtjes en zinsopbouw in het Latijn.

### Inhoud vak

Verdeeld over de eerste periode komen les I tot XII van Latinitas aan bod. Op college wordt uitleg gegeven over de grammaticale rijtjes,

verschijnselen en zinsopbouw. De student leert thuis de woorden, grammaticale rijtjes en grammaticale verschijnselen. Daarnaast bereid de student de oefeningen en teksten voor.

### Onderwijsvorm

Het college werkt er steeds meer naar toe dat de student zelfstandig de teksten uit Latinitas vertaald. In het begin is er veel hoorcollege en thuisstudie. Naar het einde toe heeft de student meer inbreng vanuit thuis voorbereide teksten.

### Toetsvorm

Tentamen over deel les I-XII van het cursusboek H. Oranje. De masterstudenten krijgen een stuk Latijn dat zij tevoren niet zo letterlijk gezien hebben.

### Literatuur

- Oranje, H., Latinitas, 2007, VU uitgeverij, Amsterdam (verplicht)
- Woordenboek Latijn/Nederlands is verplicht; zeer sterk aanbevolen: Pinkster, H., Woordenboek Latijn/Nederlands, Amsterdam University Press
- Kroon, C., Inleiding tot de Latijnse syntaxis: structuur en zin en tekst- Grammatica-, 2007, Amsterdam University Press (aanbevolen, maar niet verplicht)

### Vereiste voorkennis

Kennis van de Nederlandse grammatica op het punt van zinsontleding.

### Aanbevolen voorkennis

Kennis van klassiek grieks is een voordeel

### Doelgroep

Verplicht voor de studenten die de MA HHS doen en geen Latijn in hun eindexamenpakket hadden. Verder allen die geïnteresseerd zijn om Latijn te leren.

## Latijn 2

<b>Vakcode</b>	G_MLATIJN2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Nederlands
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	drs. M.W. Muilwijk
<b>Examinator</b>	drs. M.W. Muilwijk
<b>Docent(en)</b>	dr. G.J. van Klinken, drs. M.W. Muilwijk
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

Het doel van het vak is om de student te brengen tot het kunnen vertalen van een tekst uit het Latijn naar het Nederlands met behulp van een woordenboek.

### Inhoud vak

Verdeeld over de tweede periode komt les XIII tot XVIII van Latinitas aan bod. Op college wordt uitleg gegeven over de grammaticale rijtjes,

verschijnselen en zinsopbouw. De student leert thuis de woorden, grammaticale rijtjes en grammaticale verschijnselen. Daarnaast bereid de student de oefeningen en teksten (enkele buiten het boek om) voor. Na 6 colleges worden capita selecta uit De imitatione Christi van Thomas a Kempis gelezen.

### Onderwijsvorm

Het college werkt er steeds meer naar toe dat de student zelfstandig de teksten vertaald. In het begin is er veel hoorcollege en thuisstudie.

Naar het einde toe heeft de student meer inbreng vanuit thuis voorbereide teksten.

### Toetsvorm

Tentamen over deel 2 van het cursusboek Latinitas, de extra teksten en capita selecta uit De imitatione Christi. De masterstudenten krijgen uit imitatione Christi een stuk Latijn dat zij tevoren niet gezien hebben.

### Literatuur

- Oranje, H., Latinitas, 2007 (of latere druk), VU uitgeverij, Amsterdam (verplicht)

- Woordenboek Latijn/Nederlands is verplicht; zeer sterk aanbevolen:

Pinkster, H., Woordenboek Latijn/Nederlands, Amsterdam University Press

- Kroon, C., Inleiding tot de Latijnse syntaxis: structuur en zin en tekst- Grammatica-, 2007, Amsterdam University Press (aanbevolen, maar niet verplicht)

### Vereiste voorkennis

Latijn I (G\_MLATIJN1) moet minimaal gevolgd zijn en er moet aan het tentamen deelgenomen zijn.

### Aanbevolen voorkennis

Kennis van het klassiek grieks is een voordeel

### Doelgroep

Verplicht voor de studenten die de MA HHS doen en geen Latijn in hun eindexamenpakket hadden. Verder allen die geïnteresseerd zijn om Latijn te leren.

## Leadership 1: Psychological and Community Aspects

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

### Doel vak

The student:

- has knowledge of the models about leadership from contemporary psychology;

- has knowledge of 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

Day, David V. & John Antonakis, John (eds.). The nature of leadership. Los Angeles/London: Sage, 2012.

Herrington, Jim, Mike Bonem, and James H. Furr. Leading Congregational Change: A Practical Guide for the Transformational Journey. San Francisco: Jossey Bass, 2000.

Hobgood, William Chris. Welcoming resistance. Herndon: Alban Institute, 2001.

Hofstede, Geert, and Gert Jan Hofstede. Cultures and Organizations: Software of the Mind. New York: McGraw-Hill, 2005 [also available in Dutch].

Kotter, John. Leading Change. Boston: Harvard Business School Press, 1996.

Saane, Joke van. Geloofwaardig leiderschap. Zoetermeer: Boekencentrum, 2012.

Stoppels, Sake. Voor de verandering. Werken aan vernieuwing van gemeente en parochie. Zoetermeer: Boekencentrum, 2009.

Yukl, Gary A. Leadership in Organizations. New York: Pearson, 2010.

### Overige informatie

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;

## Leadership 2: Innovation of Decision-making Processes

<b>Vakcode</b>	G_LEAD2 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. S. Paas
<b>Examinator</b>	prof. dr. S. Paas
<b>Docent(en)</b>	dr. S. Stoppels, prof. dr. S. Paas
<b>Lesmethode(n)</b>	Werkcollege

**Doel vak**

The student:

## Knowledge and understanding

- demonstrates adequate and up to date knowledge of Christian missionary entrepreneurship in modern, secular societies, both in pioneer contexts and in established church contexts;
- \* demonstrates adequate and up to date knowledge of theological and social science theories pertaining to missionary leadership in pioneering and established contexts

## Applying knowledge and understanding

- develops a hermeneutical framework based on theory by which congregations can be analysed with regard to their missionary leadership
- 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 situations of missionary pioneering, 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 congregations to bear upon the practices of the community in question

## 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**

Increasingly, churches in the West are embarking on church planting and missionary pioneering. This is done out of a number of different motives, among which confessional motives, growth motives, and innovation motives are among the most prominent. Also in established churches there is an increasing emphasis on the need to innovate for the purpose of mission and vitality. In this module we concentrate on the kind of entrepreneurial leadership that is required in these new missionary contexts, with an emphasis on growth and innovation. Students will learn about relevant literature and (recent) research esp. into entrepreneurial leadership, and they will develop a framework for analysis and improvement both for existing and new congregations. Also, they will learn to reflect on their own leadership.

**Onderwijsvorm**

Lectures, reading assignments and developing case studies. Reading assignments will be critically discussed, explained and commented upon. Case studies will be presented and critically discussed as work in progress. Students are required to prepare themselves in small groups for presentation and a debate of reading assignments and

case studies.

### Toetsvorm

- several reading assignments + reports
- a brief essay on leadership in a concrete missionary congregation (old or new), applying an analytical framework developed by the student
- a reflection paper

### Literatuur

Voorlopige lijst:

- Gerrit Noort e.a., Als een kerk opnieuw begint: Handboek voor missionaire gemeenschapsvorming, Zoetermeer: Boekencentrum 2008, 27 p. (hfst. 20)
- Stefan Paas, Church Planting in the Secular West: Learning from the European Experience, Eerdmans: Grand Rapids 2016
- Robert Doornenbal, Crossroads (online te vinden), Eburon: Delft 2012, 56 p. (hfst. 7-8)
- Alan J. Roxburgh, Missional Map-Making: Skills for Leading in Times of Transition, San Fransisco: Jossey-Bass 2010, 70 p.
- Sake Stoppels, Voor de verandering...

### Overige informatie

- Literature should be read before classes as indicated;
- Assignments should be fulfilled before classes as indicated;

## Master Seminar

<b>Vakcode</b>	G_MASEM ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. S. Stoppels, dr. E.C.T. de Jongh, dr. E. van Staalduine-Sulman, prof. dr. P.B.A. Smit, prof. dr. F. Enns, prof. dr. M. Moyaert, dr. M. Klaver, S.H.J. Lauwers
<b>Lesmethode(n)</b>	Bijeenkomst
<b>Niveau</b>	400

### 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;
- (4) decide where to acquire knowledge and skills.

### 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

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

### Doel vak

The student:

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



including a problem definition, research question, theoretical and conceptual framework, and methodology;

- communicates clearly and precisely in order to reach both academics and a broad interested public.

### **Inhoud vak**

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

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

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

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

### **Onderwijsvorm**

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

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

### **Toetsvorm**

Weekly assignments based on literature (40%) and students write a final paper (60%) of 2000 words) on one of the six topics discussed in this course (religious text, religious authority, religious community, ritual, religious identity, and representation of religion). Students who participate in the Media Master write this paper as a research proposal. It includes a problem definition, research question, theoretical and conceptual framework, and a rudimentary methodology, all written in an accessible language. Other students write a research paper of 2000 words.

### **Literatuur**

Heidi Campbell (ed.), 2012. *Digital Religion: Understanding Religious Practice in New Media Worlds*. London, New York: Routledge. Selected articles and book chapters.

### **Aanbevolen voorkennis**

Students are expected to have some basic knowledge of research methodologies in religious studies, sociology of religion and media studies. Students with deficiencies are strongly recommended to cursory read one or more (depending on one's deficiencies) of the following introductions:

#### **RELIGIOUS STUDIES: GENERAL METHODOLOGICAL INTRODUCTIONS**

Berzano, L., and O. Riis, eds. 2012. *Annual Review of the Sociology of Religion: Volume 3: New Methods in the Sociology of Religion*. Leiden, Boston: Brill. A collection of essays on methodology in religious studies.

Droogers, A., and A. van Harskamp, eds. 2013. *Methods for the Study of Religious Change: From Religious Studies to Worldview Studies*. Sheffield: Equinox. A collection of essays on methodology in the social-scientific study of religion.

Stausberg, M., and St. Engler, eds. 2011. *The Routledge Handbook of Research Methods in the Study of Religion*. London, New York: Routledge.

#### **MEDIA STUDIES: GENERAL METHODOLOGICAL INTRODUCTIONS**

Bainbridge, J. 2008. "Media Texts". In *Media & Journalism: New Approaches to Theory & Practice*, edited by J. Bainbridge, N. Goc, and L. Tynan, 155–173. South Melbourne, VIC: Oxford University Press. A very short and very simple and basic introduction to text analysis.

Devereux, E. 2007. *Understanding the Media*. 2de ed. Los Angeles, London, New Delhi, Singapore, Washington DC: SAGE. A good introduction to the theory and methods of media studies, examining a couple of themes typically associated with media studies, namely media globalization, media production and media professionals, media ideology, and media representations of social class, ethnicity and gender. These may not be the central themes of this course, but next to the thematic contents, this book offers good sections on text and content analysis, as well as qualitative audience research.

Emmison, M., Ph. Smith, and M. Mayall, eds. 2012. *Researching the Visual*. 2de ed. Los Angeles, London, New Delhi, Singapore, Washington DC: SAGE. A good introduction to the analysis of 2D and 3D visual material, including online visual data.

Priest, S.H. 2010. *Doing Media Research: An Introduction*. Los Angeles, London, New Delhi, Singapore, Washington DC: SAGE. Offers an introduction in both qualitative and quantitative methods in media research. Includes chapters on the philosophical and disciplinary foundations of media research.

#### **INTRODUCTIONS IN QUALITATIVE RESEARCH**

Boeije, H. R. 2010. *Analysis in Qualitative Research*. Los Angeles, London, New Delhi, Singapore, Washington DC: SAGE. Discusses all the relevant steps of qualitative research in a very accessible way:

developing a research design, ethical issues, data collection, analysis and writing.

Hennink, M., I. Hutter, and A. Bailey. 2011. *Qualitative Research Methods*. Los Angeles, London, New Delhi, Singapore, Washington DC: SAGE.

Perhaps the best text on qualitative research methods. Discusses the most relevant methods and the relevant steps of qualitative research, following an elegant research cycle that involves three subcycles: the design cycle, the ethnographic cycle, and the analytical cycle.

Liamputtong, P. 2009. *Qualitative Research Methods*. 3th ed. South Melbourne, Vic.; New York: Oxford University Press. A comprehensive introduction to qualitative research methods. Provides an overview of the most important methods, including ethnography, in-depth interviewing and focus groups. Describes the research process from start to end.

There is one chapter on qualitative research online.

## Media 2: Religion and Popular Culture

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

### Doel vak

The student:

- develops an understanding of the popularization of contemporary religion and the religious nature of contemporary popular culture;
- describes and critically evaluates the current state of the art in social-scientific research on the relationship between religion and popular culture, including the main theoretical approaches and debates;
- defines and distinguishes the main concepts being used in these theoretical debates;
- can apply theory on manifestations of religion in popular culture and popular culture in religion;
- differentiates between empirical (sociological, anthropological) and concerned (ethical, theological) approaches of religion and popular culture, and is able to formulate concerned problem definitions;
- can connect one's personal (ir)religious perspectives, principles and sources to popular cultural texts and practices, and develop and discuss arguments for an ethical or theological concerned position in a multireligious context;
- initiates research independently, resulting in an empirically-based, concerned research proposal including a problem definition, research question, theoretical and conceptual framework, and methodology;
- communicates clearly and precisely in order to reach both academics and a broad interested public.

### Inhoud vak

Popular culture is frequently perceived to be artificial, superficial and secular. However, research suggests that popular culture may

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

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

Finally, a commercial 'reliemarket' 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 popularizing essay (100%) on a relevant subject.

### Literatuur

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

Chris Klassen, 2014. Religion and Popular Culture: A Cultural Studies Approach. Oxford, etc.: Oxford University Press.

A selections of articles and book chapters.

## Peace, Trauma and Religion 3

<b>Vakcode</b>	G_PTR3 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. F. Enns
<b>Examinator</b>	prof. dr. F. Enns
<b>Docent(en)</b>	prof. dr. E.A.J.G. van der Borgh, prof. dr. F. Enns
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

- \* The student can name the different dimensions and the theological, ethical, and spiritual foundations of Public Theology (Political Theology) from broad ecumenical and inter-religious perspectives. The role of Religion in the public sphere 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 is able to analyse a variety of ethical and theological questions arising from today's political and societal challenges to conflict transformation – in manifold dimensions.
- \* The student can transfer this knowledge to new or unknown circumstances of different contexts in order to test the potential of different models.
- \* The student is able to integrate the knowledge and cope with the political, societal, and ethical complexities of each given context by comparing case studies.

- \* The student is able to formulate 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 can communicate conclusions growing out of the knowledge, motives and arguments in a clear manner to the other participants of the class.
- \* The student is able to analyse the ethical “dilemmas” and to argue for and against different ethical approaches and their respective implications by writing a paper at the end of the course.
- \* The student is able to perform independent and autonomous follow up studies.

### **Inhoud vak**

The ongoing ecumenical and interreligious debate on “Public Theology” will be presented and discussed. This includes a theological understanding and different approaches to the public sphere as well as different models of the role of religion in society. From this different “testing fields” various concrete examples of the influence (positive and negative) will be analyzed.

### **Onderwijsvorm**

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

### **Toetsvorm**

Final paper on a chosen topic, decided by the student in consultation with the Lecturer(s)

### **Literatuur**

The Blackwell Companion to Political Theology, ed. by Peter Scott and William T. Cavanaugh, Blackwell Publishing 2004  
- and other texts that will be made available on Canvas

### **Overige informatie**

Public Theology (Political Theology)

## **Reconciliation and Identities**

<b>Vakcode</b>	G_RMRE04 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. E.A.J.G. van der Borght
<b>Examinator</b>	prof. dr. E.A.J.G. van der Borght
<b>Docent(en)</b>	prof. dr. E.A.J.G. van der Borght
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### **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 are 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 though 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 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**

seminars

### **Toetsvorm**

a mix of reflections on reading assignments and a final paper

### **Literatuur**

## Religion and Trauma

<b>Vakcode</b>	G_PTR4 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. S. Sremac
<b>Examinator</b>	dr. S. Sremac
<b>Docent(en)</b>	dr. S. Sremac
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### 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

Seminar

### Toetsvorm

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

### Literatuur

J.L. Herman, Trauma and recovery / Trauma en herstel, 300 pp.

Various papers on Canvas, 100 pp.

Individual literature for essay, 300 pp.



# Research Design 1

<b>Vakcode</b>	G_RMRD1 ()
<b>Periode</b>	Periode 1+2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. H. Amirav
<b>Examinator</b>	prof. dr. H. Amirav
<b>Docent(en)</b>	prof. dr. H. Amirav
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	600

## 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;

Describe the methodology that is appropriate to the research question;

Justify this methodology 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 Council (NWO).

## Inhoud vak

This first research design module starts with a number of preparatory meetings during the first period. In the second period, we shall meet every week. The module offers a context in which the students prepare for their master thesis and a possible doctoral dissertation by developing an academic research proposal. Staff members and PhD students will be asked to share their experience with us and give short presentations on methodology.

## Onderwijsvorm

During the first research design course, students will have meetings led by a mentor, with contributions from other staff members. 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 other's work there and through Google Drive. The thesis supervisor and mentor will be involved in this process, but feedback of fellow students will be crucial as well.

## Toetsvorm

Students hand in a very first plan for their thesis research by the end of period 1 and submit the full form of the proposal for their Master's Thesis by the end of period 2. Due to the fact that students need to contribute to each other's proposal, class attendance is obligatory. The

grade is based on the full proposal (60%), a short presentation (10%), and contributions to the discussions in class (30%).

### Doelgroep

Research Master's Students in Theology and Religious Studies

## Research Design 2

<b>Vakcode</b>	G_RMRD2 ()
<b>Periode</b>	Periode 3
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. H. Amirav
<b>Examinator</b>	prof. dr. H. Amirav
<b>Docent(en)</b>	prof. dr. H. Amirav
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	600

### Doel vak

The student is able to:

Present a research proposal and 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;

Reflect on the position of an interview panel;

Identify lacunas in their academic expertise and develop ways in which these can be filled.

### Inhoud vak

This second research design module allows students to develop and refine the research proposal they have handed in at the end of the first research design course. A large part of the meetings will be spent on interview sessions, in which all students take part. The student whose turn it is to present his or her research will learn from presenting the proposal and answering questions, while the others gain a deeper insight into the workings of an interview committee by developing appropriate questions.

### Onderwijsvorm

Most meetings of the second research design course will be centred on interview sessions, in which students present their proposals in turn while the others prepare questions. As in the first research design module, thesis supervisors and other staff members will be involved as well, but feedback of fellow students will be crucial.

### Toetsvorm

Students present their proposals, prepare questions on the proposals of others, and finally hand in a revised full proposal according to NWO requirements. Due to the fact that all students need to contribute to the interview sessions, class attendance is obligatory. The grade is based on the revised full proposal (30%), the presentation and answers given during the interview session (40%), and contributions to the interviews of other students (30%; initial questions to be handed in before each interview session).

## Doelgroep

Research Master's Students in Theology and Religious Studies

## Research Master Thesis

<b>Vakcode</b>	G_2MATHES ()
<b>Periode</b>	Ac. Jaar (september)
<b>Credits</b>	30.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Niveau</b>	600

### Doel vak

The student is able to analyse a problem within the field of theology and/or religious studies and to write a coherent, well-defined and methodologically sound thesis or research article on it.

### Inhoud vak

Writing a thesis under the guidance of two supervisors.

### Onderwijsvorm

Individual supervision.

### Toetsvorm

Thesis.

### Vereiste voorkennis

The course Research Skills and Research Design must have been successfully completed.

### Overige informatie

Enroll for the course "Thesis 2 year Masters" and follow the instructions on Canvas.

## Research Skills

<b>Vakcode</b>	G_RESSK ()
<b>Periode</b>	Periode 1+2+3
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	prof. dr. C. van der Kooi, dr. A.L. Vroom, dr. V.A. van Bijlert, dr. L. Minnema, prof. dr. H. Amirav, dr. E.V. Tolstoj, prof. dr. L.J. Lietaert Peerbolte, prof. dr. M. Moyaert, prof. dr. A.F.M. van der Braak, dr. E. van Staalduine-Sulman
<b>Lesmethode(n)</b>	Hoorcollege, Werkcollege, Werkgroep
<b>Niveau</b>	500

## **Doel vak**

Onderzoeksvaardigheden: De student is in staat om:

- onafhankelijk literatuur voor het eigen onderzoek te selecteren en te analyseren;
- artikelen te recenseren met het oog op methodologie en argumentatie;
- de Nederlandse Gedragscode Wetenschapsbeoefening in het onderzoeksvoorstel toe te passen;
- een samenhangend, goed gedefinieerd en methodisch correct onderzoeksvoorstel te schrijven;
- feedback van twee begeleiders op het onderzoeksvoorstel te verwerken.

Scriptural Reasoning: De student is in staat om:

- te reflecteren op de eigen context en hoe die invloed heeft op het lezen van een tekst die wordt bestudeerd;
- onderscheid te maken tussen verschillende leesstrategieën en expliciet aan te geven hoe elke leesstrategie nieuwe interpretaties en betekenislagen naar boven brengt;
- de eigen lezing onder woorden te brengen en hoe deze samenhangt met hun eigen (gelaagde) context en dit uit te leggen aan anderen;
- te reflecteren op hoe samen teksten lezen het zelfbeeld, het lezen van de teksten en het beeld van anderen beïnvloedt.

## **Inhoud vak**

Deze module bestaat uit twee onderdelen: onderzoeksvaardigheden en scriptural reasoning.

Onderzoeksvaardigheden onderwijst verschillende zaken die van belang zijn voor het opzetten en schrijven van de scriptie.

Scriptural reasoning is de gezamenlijke oefening van interreligieus lezen, dat de mogelijkheid biedt tot interreligieuze dialoog en tot het ervaren van de effecten van de eigen context op het lezen van religieuze teksten.

## **Onderwijsvorm**

Hoorcolleges, zowel verplichte als vrijwillige;

Werkcolleges, waarin het scriptievoorstel wordt bijgeschaafd;

Oefensessies, waarin het interreligieuze lezen wordt geoefend.

## **Toetsvorm**

Voordat de cursus start:

- (1) Lever een voorlopig voorstel in vóór 17 december 2016. Zie de instructies op Canvas.
- (2) Vraag een docent in je onderzoeksveld om je onderzoeksvoorstel tijdens deze cursus na te kijken. Het is niet nodig dat deze docent je thesisbegeleider wordt.

Toetsing (beide onderdelen moeten met een voldoende worden afgesloten):

- (1) Research Skills (50%): Opdrachten die leiden tot een definitief onderzoeksvoorstel, inclusief de goedkeuring van de docent (50%). Deze module kan alleen afgerond worden, als het definitieve onderzoeksvoorstel is goedgekeurd door (a) de tutorial-leider en (b) de docent in het onderzoeksveld.
- (2) Scriptural Reasoning (50%): deelname, logboek en reflectieverslag.

## **Literatuur**

M. Stausberg & S. Engler (eds), *The Routledge Handbook of Research Methods in the Study of Religion* (Oxon: Routledge, 2011) (e-book UBVU).

De Nederlandse Gedragscode Wetenschapsbeoefening (VSNU, derde herziene versie, 2014)

Aanbevolen: Frans van Eemeren & Francisca Snoeck Henkemans, Argumentatie: Inleiding in het analyseren, beoordelen en houden van betogen (Groningen: Noordhoff, 2016).

Literatuur voor de werkcolleges wordt via Canvas beschikbaar gesteld.

### Overige informatie

(1) Niemand kan meedoen aan deze module, als hij niet voor 17 december 2016 een voorlopig scriptievoorstel heeft ingeleverd.

(2) Deze module kan alleen worden afgerond, als het definitieve voorstel is goedgekeurd door de tutorial-leider en een docent met affiniteit met het onderwerp van het onderzoeksvorstel.

(3) Het is toegestaan voor deeltijdstudenten om Scriptural Reasoning in het eerste jaar te volgen en Onderzoeksvaardigheden in het tweede.

## Scripture and the Sacraments: a Reception-Theological Approach

<b>Vakcode</b>	G_RMRE03 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. C. van der Kooi
<b>Examinator</b>	prof. dr. C. van der Kooi
<b>Docent(en)</b>	prof. dr. C. van der Kooi
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student analyses the place and role of prayer in some classic and more recent examples of systematic theology

- distinguishes and integrates the function of prayer in relation to some special theological topics
- shows awareness of the mutual relation between prayer practices and theology proper
- investigates the theme particularly with one or two authors
- reproduces and presents the results of the analysis in oral and written presentations
- shows proficiency in perceiving and evaluating the effects for practices, spirituality and personal or communal transformation
- develops ability to make her/his own evaluation
- describes the results in a paper

### Inhoud vak

Content of the course

Systematic theology is often thought to be only an intellectualistic attempt to get hold on the mysteries of God and life. It is however clear that this is a misunderstanding of the close relation of sound theological reflection to the lived faith, including prayer. Prayer and

theological knowledge are indissolubly related and have mutual impact. This is already articulated in the old saying *lex orandi lex credenda*, which suggests a tight relation between the rule of faith and the rule of prayer. The close relation can already be seen in the bible itself, and is particularly clear in the Church Fathers. Also Anselm, Thomas Aquinas and Calvin address this relation explicitly. Recent proposals of systematic theology have shown an increased interest in this relation. For Sarah Coakley this relation is essential, but also Barth gave explicit attention to this theme. The ethical part of his doctrine of reconciliation (KD IV/4 or CD IV/4) is structured by the Lord's prayer. That should not cause much surprise: the Lord's prayer was part of the classic catechetical instruction and functions as source of the knowledge of God. Recently prof.dr. Jan Muis has followed the Lord's prayer in his discussion of God. The proof of the pudding is of course: how do people pray. How do they address God, what do they dare to say, to ask, to claim, or deliberately leave open? And to make it more personal: how do we address God, what do we say, pray for or not? Can our prayers change anything, move God? Or is prayer a kind of meditation and inner reflection? Anyway, there is a close relation to what we think of prayer and our thoughts on (im)mutability and novelty.

### **Onderwijsvorm**

Method

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

### **Toetsvorm**

Examination

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

### **Literatuur**

Literature

H. Berkhof, *Christelijk geloof*, par. 52.

Kate Sonderegger, *Systematic Theology: Volume I: The Doctrine of God*, Minneapolis: Fortress Press, 2015

G. Immink, *Bidden in het besef van Gods tegenwoordigheid*, Zoetermeer (Boekencentrum) 2016

Sarah Coakley, *God, Sexuality and the Self. An Essay 'On the Trinity'*, Cambridge (Cambridge University Press) 2013, hoofdstukken 3 en 4.

Karl Barth, KD III, par 49.4, par 53.3 en IV/3 p.1011-1014.

Verklaring Gebed en Genezing (2007), te vinden op de website van de Charismatische Werkgemeenschap Nederland

(<https://www.cwn-cwj.nl/wp-content/uploads/2017/03/Gebed-en-Genezing.pdf>)

### **Vereiste voorkennis**

Basic knowledge of the christian doctrine

### **Doelgroep**

Interested students

### **Overige informatie**

The correct title and subject of this course is: *Lex orandi, lex credendi*: The relation between prayer and theology

## Spiritual Care 1

<b>Vakcode</b>	G_SPICA1 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	A.I. Liefbroer MA MSc.
<b>Examinator</b>	A.I. Liefbroer MA MSc.
<b>Docent(en)</b>	prof. dr. R.R. Ganzevoort, dr. C.W. Anbeek
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

- De student kan het verband tussen ervaringen van kwetsbaarheid (contrastervaringen) en levensbeschouwelijke duidingen van het menselijk bestaan benoemen, analyseren en met elkaar vergelijken.
- De student kan vanuit zelf doorleefde contrastervaringen de eigen levensbeschouwelijke duiding articuleren, en hierbij verbindingen leggen met traditionele levensbeschouwelijke bronnen.
- 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 binnen verschillende groepscontexten (zorgteams, organisaties, groepen cliënten) het verband tussen ervaringen van kwetsbaarheid (contrastervaringen) en het zoeken naar levensbeschouwelijke duidingen benoemen en het belang hiervan voor anderen verhelderen.
- De student kan kenmerken van geestelijke verzorging identificeren in relatie tot andere disciplines en in relatie tot levensbeschouwelijke richtingen.
- De student kan groepsgesprekken over contrastervaringen en de zoektocht naar levensbeschouwelijke duidingen (in verschillende contexten: zorgteams, organisaties, groepen cliënten) stimuleren en ondersteunen.

### Inhoud vak

De module Spiritual Care I is de eerste beroepsveldmodule voor de specialisatie Spiritual Care. In deze module staat het leren herkennen, analyseren en vergelijken van levensbeschouwelijke (seculier en religieus) duidingen van menselijke kwetsbaarheid centraal. De kwetsbaarheid van het leven manifesteert zich dikwijls in contrastervaringen, dit kunnen breukervaringen zijn, maar ook ervaringen van schoonheid en verwondering.

Levensbeschouwingen, maar ook politieke filosofieën en ideologieën, kun je zien als 'zoektochten naar antwoorden' op belangrijke vragen van het menselijk bestaan. Deze fundamentele vragen in het menselijk bestaan zijn bijvoorbeeld: Hoe kunnen we kennen? Wie is de mens? Hoe verhoudt de individu zich tot de gemeenschap? Wat is verantwoordelijkheid? Wat is vrijheid? Wat is van onopgeefbaar belang? Naar welke toekomst streven wij?

Breekpunten in het bestaan, waarbij kwetsbaarheid, eindigheid, niet-maakbaarheid, machteloosheid, maar ook schoonheid, verrukking en verwondering zich manifesteren, intensiveren dikwijls een zoektocht naar

antwoorden op deze fundamentele vragen. In deze ervaringen wordt iets zichtbaar en voelbaar dat van belang is in het menselijk bestaan. De zoektocht die volgt gaat over hoe we dit belangrijke kunnen verwoorden en ons leven ernaar inrichten.

Aan de hand van verschillende teksten verdiepen studenten zich in de inhoud en vormgeving van verschillende levensbeschouwingen met betrekking tot kwetsbaarheid en belangrijke thema's die daardoor zichtbaar worden. Vervolgens staat de eigen levensbeschouwelijke zoektocht centraal: welke levensbeschouwelijke inzichten benoemt de student als (toekomstig) geestelijk verzorger voor zichzelf als het gaat om de belangrijke vragen van het menselijk bestaan? Welke bronnen uit levensbeschouwelijke tradities zijn van belang voor de eigen levensbeschouwelijke duiding?

Ten slotte staat de vraag centraal hoe je in groepsverband, net deelnemers met verschillende levensbeschouwelijke achtergronden, het gesprek over ervaringen van kwetsbaarheid en de levensbeschouwelijke inzichten die daaruit voortkomen kunt stimuleren en ondersteunen. Een deel van de contacturen bestaat uit het oefenen van groepsgesprekken.

### 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.

### Toetsvorm

De beoordeling vindt als volgt plaats:

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

### Literatuur

- Anbeek, C. (2013b). Aan de heidenen overgeleverd. Hoe theologie de 21ste eeuw kan overleven. Utrecht: Ten Have
- Anbeek, C. & Jong, de A. (2013a). De berg van de ziel. Een persoonlijk essay. Utrecht: Ten Have
- zie verder op Canvas

### Overige informatie

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

## Spiritual Care 2

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



## **Doel vak**

De student:

- kan de eigenheid van spiritualiteit als academische discipline te beschrijven;
- 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;
- kan optreden als begeleider van processen van interpretatie;
- 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 deze module gaan we in op de bevoegdheid van de geestelijk verzorger, de hermeneutische competentie, levensbeschouwelijke communicatie en spiritualiteit.

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 geleefde ervaring leent het masterprogramma Spiritual Care zich voor interreligieuze reflectie op de eigen spiritualiteit. Daarbij wordt nadrukkelijk een verbinding met de eigen (traditiespecifieke) bronnen van de studenten nagestreefd. 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 (6 x 2 uur). Bestudering literatuur (ca. 600 pag.). Presentatie van referaten door de studenten (afhankelijk van het aantal studenten 2-3 bijeenkomsten van 2-3 uur).

## **Toetsvorm**

De beoordeling vindt plaats op basis van een portfolio met summatieve and formatieve toetsen:

- Levensbeschouwelijke autobiografie (30% van het eindcijfer)
- Casusbespreking (40% van het eindcijfer)
- Tentamen (30% van het eindcijfer)

Beoordeling van de levensbeschouwelijke autobiografie geschiedt op formele kenmerken. Na afloop van de module wordt de levensbeschouwelijke autobiografie inhoudelijk en vertrouwelijk met de student besproken.

## **Literatuur**

- Johan Verstraeten, Taal en stilte (Averbode: Altiora, 2014), 72 pag.
- Jaap Dijkstra, Gespreksvoering bij geestelijke verzorging (Soest: Nelissen, 2007). 220p
- Reader (wordt beschikbaar gesteld via Canvas)

### Overige informatie

Deze cursus wordt aangeboden in het Nederlands tenzij Engelsprekende studenten zich hebben ingeschreven / This course will be taught in Dutch. English speaking students are invited to contact the lecturer.

## Studies in Leviticus

<b>Vakcode</b>	G_RMBS02 ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	dr. E. van Staalduine-Sulman
<b>Examinator</b>	dr. E. van Staalduine-Sulman
<b>Docent(en)</b>	dr. E. van Staalduine-Sulman
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

The student is able to:

- recognize various academic approaches towards the book of Leviticus;
- make an outline of the structure and line of reasoning in Leviticus;
- make an exegesis of a passage from Leviticus;
- outline one example from the reception history of Leviticus;
- reflect on the complicated issue of Leviticus as Scripture within the Christian Church;
- give an example of how to integrate subject matter from Leviticus in systematic theology.

### Inhoud vak

Leviticus is one of the most neglected books of the Bible within Christianity, partly because it deals with rituals and priesthood - items that have become suspect in Protestant circles, especially after the Enlightenment.

This course will give an introduction to Leviticus as book and as theology. During the lectures, the structure, theology and reception history of Leviticus will be discussed: priesthood, sacrifices, purity, atonement, holiness, festivals, economy and cult. The various approaches in the academic field, such as anthropology, ritual studies, feminist studies, will be introduced.

Part of the course will focus on the complicated relationship between the book and Christianity, and the question whether that relationship must be so stiff. Recent authors from Christianity and Judaism have offered a new view on Leviticus, through which it is possible to intergrate the Biblical book more easily in systematic theology and to use it for sermons and Bible studies.

### Onderwijsvorm

Lectures, presentations.

### Toetsvorm

Participation in the discussion board; presentation of a book on one item of Leviticus or one stream within its reception history (120-140

pages), exegetical paper.

### Literatuur

Literature will be made available via Canvas.

### Vereiste voorkennis

The student is assumed to know Biblical Hebrew.

## The Text of the NT and its Transmission

<b>Vakcode</b>	G_RMEC01 ()
<b>Periode</b>	Periode 1
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Examinator</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Docent(en)</b>	prof. dr. L.J. Lietaert Peerbolte
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	500

### Doel vak

De student heeft kennis van de overleveringsgeschiedenis van de Griekse tekst van het NT, van de belangrijkste handschriften die daarbinnen een rol spelen en van de spelregels die gehanteerd worden binnen de discipline der tekstkritiek. De student is in staat zelfstandig een analyse te maken van tekstkritische problemen en de belangrijkste getuigen die binnen die analyse een rol spelen te positioneren binnen de methoden der tekstkritiek. Voorts heeft de student kennis van relevante informatie omtrent de belangrijkste edities van het NT.

### Inhoud vak

De belangrijkste elementen uit de tekstkritiek van het NT en de toepassing ervan in de moderne kritische tekst.

### Onderwijsvorm

Werkgroep: gezamenlijke en individuele zelfstudie.

### Toetsvorm

De student schrijft een paper op basis van de verplichte literatuur, de stof die tijdens de colleges verwerkt wordt en een specifieke casus uit de tekstkritiek van het NT.

### Literatuur

- Bruce M. Metzger, Bart D. Ehrman, The Text of the New Testament: Its Transmission, Corruption, and Restoration (Oxford, New York: Oxford University Press, 4th ed., 2005)
- David C. Parker, An Introduction to the New Testament Manuscripts and their Texts (Cambridge: Cambridge University Press, 2008).

### Vereiste voorkennis

De student heeft in een BA theologie of een verwante opleiding kennis verworven van het NT Grieks, van de inleidingsvragen van het NT, NT teksten zelfstandig leren exegetiseren en is in staat de inzichten uit die verworven kennis te relateren aan vragen rondom de overlevering en

reconstructie van de Griekse tekst van het NT.

### Aanbevolen voorkennis

Kennis van de basale principes van de tekstkritiek van het NT.

### Doelgroep

Studenten Bijbelwetenschappen in het algemeen en studenten die zich nader willen specialiseren in de geschiedenis van de tekst van het NT of in Digital Humanities.

### Overige informatie

Dit vak is bedoeld voor studenten in de Bijbelwetenschappen die zich willen specialiseren in de overlevering van de Griekse tekst van het NT of meer kennis daarvan willen opdoen.

## Theory of Islamic Spiritual Care

<b>Vakcode</b>	G_TISC ()
<b>Periode</b>	Periode 2
<b>Credits</b>	6.0
<b>Voertaal</b>	Engels
<b>Faculteit</b>	Faculteit der Godgeleerdheid
<b>Coördinator</b>	drs. S. Bagci
<b>Examinator</b>	drs. S. Bagci
<b>Docent(en)</b>	drs. S. Bagci, dr. P. Coppens
<b>Lesmethode(n)</b>	Werkcollege
<b>Niveau</b>	400

### Doel vak

The student:

1. Knows the theorization on the function of Islamic spiritual care compared to other disciplines and denominations.
2. Knows the theorization on different situations of people in care institutions, prisons etc. and the ways they address and articulate questions on life and faith.
3. Has insight in what contemporary Islamic spiritual care is (not) about, such as the relation between spiritual care and psychotherapy or 'Islamic' alternative medicine and how it is organized in the Netherlands.
4. Is acquainted with the central concepts within the Islamic spiritual care thought in different languages and cultures and can explain them comparatively in such a way that both differences and similarities are clear.
5. Is aware of the positive and negative effects of the used models (kerygmatic, therapeutic or hermeneutic), and methods such as counseling method in spiritual care and show this by the analysis of the studied cases.
6. Is able, during the analysis of a case, to recognize and analyze dialogic and hermeneutic aspects, and to form an opinion, through the acquired knowledge, about a meaningful approach to the situation or the problem such as dealing with amulets and magic in spiritual guidance.
7. Is able to employ the acquired knowledge about the theory of Islamic spiritual care independently in a final paper with own discretion and propositions reaching a profile of a Muslim spiritual caregiver.
8. Is able to present the profile of a Muslim spiritual caregiver, to be

engaged in dialogue about it with other students and, if necessary, modify it.

9. Is able to explore source texts in the Quran and Hadith regarding Islamic spiritual care, to analyze them textually and conceptually and, where necessary, to make use of them during the follow-up research or professional practice

### **Inhoud vak**

This course contains both a conceptual and textual study on the framework of Islamic spiritual care. It discusses the conceptualization, definition, history, principles, models, methods and organization of Islamic spiritual care. The key question is: What is the function of the Islamic spiritual care and what are the duties of a Muslim caregiver. Attention is paid to the distinctive or the gray lines between (Islamic) spiritual care such as psychotherapy and alternative 'Islamic' medicine. We are also working textually on the Quran and Hadith about the life-significance aspects of Islamic spiritual care. The key question here is: In which ways can the spiritual sources be activated in the search for the meaning of life among clients of the Islamic spiritual care. The course ends with some substantial points of attention and discussion about spiritual care; such as 'interfaith' spiritual care. The overall acquired knowledge and insights will result in a final paper with own judgments and statements about the professional profile of Islamic spiritual care.

### **Onderwijsvorm**

Lectures and seminars (6x 3h), literature study, presentations, assignments and final paper (see course outline on BB).

### **Toetsvorm**

Final Paper with take-home questions (65%); presentation (15%); assignments (20%).

### **Literatuur**

- Ahmed, S. and Amer M., Counseling Muslims. Handbook of Mental Health Issues and interventions, New York : Routledge,2012.
- Ajouaou, M., Imam achter tralies, (phd), Universiteit Tilburg, 2010 (Engelstalige editie: Imam Behind Bars, Creatspace, 2014).
- Reader (will be delivered by the teacher).
- Recommended literature: see BB

### **Vereiste voorkennis**

Depending on the student's choice, the admission requirements for the Spiritual Care and/or the Research MA program apply for this course as well.

### **Overige informatie**

- Successful completion of this course is a prerequisite for following an internship (stage) on Islamic spiritual care. (together with Arabic, Quran-recitation and memorization)